Wake ye, oh! wake thro' the echoing wood,
   Sweet birds with songs that are blither than laughter!
Tell us once more how the spring-tide's new blood
   Flushes and mantles each dim forest rafter!

Did they not hear you, and know you full well,
   They who once wandered thro' Eden's bright bowers?
Knew not the wisest of monarchs your spell,
   Oft as ye woke by the temple's fair towers?

Constant your voice as the radiant stars
   Shining in beauty far o'er the lone mountain,
Dear to all time as the summer-blue skies,
   Fresh as the crystal light thrown from the fountain.

Yes, I can think of the millions of men
   List'ning and loving your sweet songs before me.
Ay, and of millions more list'ning again,
   When the long grass shall wave silently o'er me.

Blithe little birds! ye are singing to-day
   Sweetest of all where our dear dead are sleeping;
There, by the old church walls, timeworn and grey;
   Rising thro' bright ivy-wreaths round them creeping.

Over the cold dust that never again
   Knoweth a care for the fast-coming morrow;
Lips that are silent, and hearts free from pain, 
   Eyes that have long closed forever on sorrow.

Well for us all that it rings out so clear,
   This your glad song o'er the low graves before us!
Bravely you tell of that spring drawing near
   When the dark winter of death shall pass o'er us.

Wake then, oh! wake thro' the echoing wood,
   Sweet birds with songs that are blither than laughter!
Wake ye! and sing how the spring-tide's new blood
   Flushes and mantles each dim forest rafter!
ORDER IS SUBORDINATION.

In the beginning, out of chaos, the universe came into being. Worlds and systems of worlds, in perfect order, rolled on through infinite space at the bidding of Omnipotence. Order is the first great law of heaven—a law promulgated, when, in obedience to the command, "Let there be light," the sun, moon and stars, new created, were flung from the hands of the Almighty out into space to move on through countless ages in perfect order. This order consists in complete subordination to law. However various the accounts men may choose to accept concerning the creation of our world, its sister planets and all the hosts of heaven, all accounts agree that since the creation all these have been subordinate to inviolable laws. Disregard, if you will, the beautiful account of creation given in Genesis and accept in its place the seductive theory of evolution, still there is no violation of law. Through ages evolution goes on, until from the chaotic nebulous mass which filled all space, the sun and the stars, the planets and their satellites are evolved. Our earth, a molten mass, gradually cools down and becomes fit for life. From primordial germs or protoplasm spring plants of very low order. Plants having by development reached a higher order, animals appear. During ages plants and animals occupy the world while it is being prepared for man. Carbon, extracted by plants from the atmosphere, is stored away for future use as coal. The atmosphere is thus prepared for the coming of the new creature; the last stage in evolution is reached, and man, a rational animal, becomes the lord of creation. Hitherto there has been no violation of law. Throughout the processes of evolution and development the laws of physics and the laws of organisms, both animal and vegetable, have been fully obeyed. But regardless of all theories, or rather content to accept the Bible truth, let us consider things as they now exist.

Man finds in the world various forms of material existences rising by slow gradations from the lowest to the highest. All material existences may be divided into inorganic and organic. Of inorganic matter there are several grades, of which the crystalline form, "mute prophecy of organized existence," is the highest. The grades of organic existences are very numerous, but shade into each other so that they cannot be distinctly marked. Organisms may be divided into sentient and non-sentient. The non-sentient organisms shade so gradually into the sentient that it is almost impossible to say where one form
ends and the other begins. Sentient organisms rise through innumerable grades, from the sponge to the nobler animals beneath man; however there is a wide gap between the noblest brute and man. There is then in all existences beneath man orderly gradation from lower to higher forms. All orders of existence are subordinate to laws, but the higher the order the more numerous the laws which govern it. While all inorganic matter obeys mechanical laws, the lowest form obeys only mechanical laws. The next higher form obeys also chemical laws, and the highest form the laws of crystallization. All organisms also obey mechanical and chemical laws, but in addition they obey the laws of life. The laws governing the sentient are higher than those governing the non sentient organisms. There is then gradation in laws, not in the sense that one set of laws is more binding than another, but in the sense that what are called higher laws govern matter of a higher order, more delicate and refined in its nature.

But it is not so much my purpose to show how all order in the universe depends upon subordination to law, as to show how important subordination is to man. I will take man as I find him, and noting how necessary, both in public and private affairs, order is to him, I will endeavor to show how this order is secured only through subordination.

All material existences, including man, are subject, as already said, to various laws. Man, however, is not simply a material existence—a sentient organism—but a rational animal, a living soul, a spiritual being. Man, then, while subject to the laws which govern other animals, is, in addition, subject to the laws of intellect and of spirit. Without attempting to distinguish between them, it is sufficient to say that man acknowledges his subjection to these several laws. He knows, moreover, that if his life is to be but a reflex of the perfect order existing throughout the material universe, it must be so through his obedience to these laws. But while all else in nature blindly obeys law, man alone is free to choose whether he will obey. Though free to choose whether he will obey, he cannot escape the consequences of disobedience. Endowed with splendid powers, man discovers, not only the laws which govern the material universe, but also moral law. He knows that these laws are binding upon him, and that their violation is attended with harm to himself. Furthermore, he knows that the violation of these laws brings discord and disorder, both in his material and his moral sphere. Yet man, while recognizing the importance of order, and while striving to reduce all about him to order, resists that subordination which alone can secure order.
So obvious is the necessity for order in all that man does, that it is scarcely worth while to attempt to show its necessity. As civilization advances, order becomes more and more necessary. The savage, roaming the wild forests and enjoying the fruits of earth, which spring unbidden at his feet, has little thought for the morrow, little concern about the regulation of his own life or the lives of others. But civilized man has more desires to be gratified. To gratify these desires, production must be constant. Production necessitates labor. As products increase in variety and complicity, the necessity for division of labor becomes more and more apparent. Division of labor maintains order through the proper subordination of the workmen of various grades to those above them. Every one is struck with the perfect order which exists in large factories, where division of labor and subordination are most perfect. Experience teaches that order is essential in all sorts of business, and the love of gain prompts man to maintain order and subordination, in a greater or less degree, in all business relations.

Far more important is subordination to government. "Government is an institution of nature, founded on the necessities of human condition, and springing up independent of choice or design." This view of government is now adopted by the most profound thinkers, though there are still many to dispute it. Whether government be an institution of nature, or whether it be founded only in contract, it is none the less necessary to man. In order to government, there must be subordination. All cannot be princes, or nobles, or governors, or legislators.

Even in our republic there is gradation in office, from the county jailor to the president. The glory of our country is not that we are free from the necessity for laws and for a multitude of officers to enforce these laws, but that both legislative and executive officers are elected, either directly or indirectly, by the people. How important is it, then, that the people should know how to exercise the power which they possess. Power ennobles the high-minded, but makes tyrants of the base. Instead of being taught to boast of their freedom, the people should be taught the great principles upon which freedom rests. While the number who consider lawlessness as freedom may not be large, the number of American people who have false ideas about the principles of government is appalling. Leading men hold that pernicious doctrine of "the greatest good to the greatest number." Americans should know that minorities have their rights, and that a measure which infringes upon the rights of one free citizen should be rejected,
Order is Subordination.

though it would benefit all the world beside. While subordination to government is necessary to order and to the well-being of a people, subordination should not be slavish. The people should cherish and uphold the government as theirs and as the guardian of their rights. Government, then, as the guardian of rights, is subordinate to the great principles which determine rights. Government is tyrannical in so far as it infringes upon rights. Since, in our country, the government is in the hands of the people, the people should know their rights, that they may preserve them inviolate. This responsibility, far from making the people insubordinate, should elevate and ennoble them. But this glorified American independence has its drawbacks. Mr. Beecher says that one of the first things an American boy learns, is "If you ever have anything, you have got to get it yourself." This stimulates American youth to action, but, at the same time, it often begets what may be termed a morbid spirit of independence. This morbid independence is manifested in a contempt for all things old. Government has its germ in the family. If we would have a noble, orderly people, we must have noble, orderly families; families where there is respect for subordination to father and mother. Family and State are both made up of individuals. "Human beings in society have no properties but those which are derived from, and may be resolved into, the laws of nature of individual man." All order, then, in society is maintained through individual subordination. Individuals are subject to moral law as well as to the statute laws founded upon it. To maintain proper subordination to the laws of the land, officers and people must recognize and obey moral law. The people should not act as masses, but as intelligent and responsible individuals. Officers should remember, that if States have no consciences, the individuals who compose States have. In our country, both officers and people seem often either to be ignorant of the fact, or to forget, that moral law is binding on them in their relations to government.

From this disregard of morals in government relations arise many evils. Those who make the laws are often those who break them. Congress prohibits the sale of ardent spirits in the capitol; congressmen support a bar in the building. Legislatures enact laws against gambling; legislators are arrested in gambling hells. Immoral men, being law breakers, are unfit to enact laws for a free people and to execute the laws of a free State. The failure to recognize this truth is a radical evil in our country. How often do official robes blind the public to the hideous moral deformity of the wearer? Public sentiment should be such as to make men know that their only hope of prefer-
ment lay in strict obedience to moral as well as other laws. Men who are to govern others must learn to govern themselves. Order, then, is secured by self-government. Self-government is the subordination of the lower to the higher powers of man's nature; or, in other words, the recognition of and obedience to moral law.

No more difficult task can be imposed upon man than self-government. Yet, self-government is one of the highest and noblest capabilities of man's nature. Indeed, it is by self-government alone that man can reach the highest state of development.

Knowledge of self is essential to self-government. As a good father must know his children, their needs, their dispositions, and their capabilities, in order to govern and train them wisely, so must a man know himself to govern himself. Mr. Huxley defines man as a drawing animal, and the Duke of Argyle defines him as an animal capable of fabricating and using tools. These definitions leave out of view what is highest in man. It is quite true, as Lotze says, “That of all living beings, man is, in his natural defencelessness, the only one that is directed to the use of tools for the attainment of his design.” It is intelligent self-direction, which enables man both to draw and to fashion tools. Man is not simply an animal, or a rational animal, but a person. “Personality involves self-conscious being, self-regulated intelligence and self-determined activity.” Self-knowledge necessarily involves the recognition of personality, and personality involves something higher than intellect, namely, the power to determine activity, which is a spiritual power. Man then knows himself as possessed of a threefold nature—animal, intellectual and spiritual.

Man not only knows himself as possessed of a three-fold nature, but he also knows that the intellectual is higher than the animal, and the spiritual higher than the intellectual. Self-government, then, is the subordination of the lower powers of man to the higher. The body should be made the servant of the intellect. As servants have rights which cannot be justly violated, so the body has rights which must be acknowledged. As servants, to be efficient, must be carefully cared for while they are firmly controlled, so the body must be nurtured with care, but controlled with firmness. The intellect must be controlled and directed by the will. To exercise this self-government, a philosophic knowledge of self is not necessary. One need not be conversant with the theories of philosophy, one need know nothing of the Libertarian and Necessitarian theories of Will, in order to control his actions in accordance with the dictates of conscience. Men, everywhere, acknowledge right and wrong. If the right is carefully sought
for, and if all actions are made to conform to the standard of right, life is consistent and orderly. Self-government is obedience to moral law, for moral law teaches that "it is right in a man to use his powers for their natural ends." To use his powers for their natural ends, man must subordinate the lower to the higher.

It may be objected that this complete subordination would reduce life to the dead level of insipid monotony and make slaves of men. Order is not necessarily monotonous. There is enough of variety in the most orderly life. If men complain of monotony, it is because they cannot appreciate the beauty of the endless variety of life's changing scenes. He who boasts most loudly of freedom is, generally, the most abject slave. Slavery does not necessitate being the property of some man. The worst slavery is subjection to base passions. Moral degradation, refusal to obey moral law, is the most abject slavery. Freedom, on the other hand, does not release from all obligations, but perfect obedience to perfect laws secures freedom. Moral law is perfect, and the nearer we come to perfect obedience to it the nearer will we approach to freedom. Freedom, in this high sense, brings the greatest degree of happiness possible to man. "But our being's end and aim" is not happiness. Happiness accompanies the accomplishment of our being's end and aim. The end and aim of man's existence is to use his powers for their natural end. To accomplish this, man must strive after physical, intellectual and spiritual perfection. The body must be thoroughly developed, that it may be a useful servant to the intellect. The intellect must be developed, that it may search out the hidden mysteries of nature, that it may build up sciences, that it may grapple with the great problems of life, that it may be a cheerfully obedient servant to the spirit. The spirit must rise from lofty to more lofty heights, till it shall rest at last at the foot of the throne of the Maker of all things. So, then, if man would rise above the brute, if he would secure freedom and win happiness, if he would appreciate the beautiful, if he would gain wisdom, if he would benefit his fellow-man, and leave upon the world the impress of a true and noble life, if he would use his powers for their natural end—that is, for the glory of God, if he would commune with his Maker, he must subordinate body to intellect, intellect to spirit, and all to God.

_Torcul-Torno._
FREEDOM.

The civilization of the last century that has done so much for the general welfare of mankind has been especially marked by an active spirit of freedom. A great change in the condition of the world has been effected by the spread of this feeling. Fifty years ago slavery was everywhere countenanced; at present slavery exists nowhere among civilized nations. Although opinions may differ as to the manner in which this work has been accomplished, and although, especially among us, the immediate consequences may not be so apparent, I think coming ages will declare the abolition of slavery to have been of the greatest benefit to the human race.

In the character of civil governments even a greater change has been effected. One hundred years back all of the great civilized governments were more or less despotic. All authority was vested in the few who circumscribed and restricted the rights of the many. Now the voice of those who compose the numerical strength of a nation is heard, where before it dared not be raised, and the tendency is still to increase the influence of the people. This tendency, I think, is in the direct path of a more perfect civilization. In saying that the increasing of the power of the people is in the direction of advancement, I do not mean that for this reason an ignorant class should be put in the possession of rights, for the exercise of which intelligence is required. To place power in the hands of persons, who by reason of their ignorance are irresponsible, would be as great a crime as robbing them of rights that justly belong to them. To withhold power from ignorance is right and necessary; therefore, ignorant men should not by arbitrary enactments be given rights that only intelligent men know how to use aright. But as the people improve, as they must under the influence of the improvement of those around them, the extension of their rights is the part of wisdom. The government of which they are the stay is strengthened, and the people themselves must necessarily be elevated by the freedom of thought and impulses to mental activity, that are prompted by the exercise of these rights. Thus considered, the much larger share of political power that the people now have indicates as its result a corresponding advance of improvement.

But while this spirit of liberty has done so much good, when rightly directed, nothing has been so often perverted. It is said that the annual overflow of the Nile, while making the bordering valley rich be-
yond any other spot upon earth, leaves in its track eggs of the most deadly poisonous reptiles to hatch under the tropical sun. So the tide of liberty that has been sweeping over the land has planted the seed of erro: everywhere. From these seed an abundant harvest of false theories have sprung; false theories of religion, false theories of morals, false theories of personal rights and false theories of the functions of government. The outcropping of these false ideas are seen everywhere. Nothing has more vitiated the minds and hearts of men than a mistaken zeal for liberty; indeed I do not suppose that all the other false theories combined have exercised a more powerful influence for evil, than these many and various false theories of liberty.

"So little knows
Any but God alone, to value right
The good before him, but perverts best things
To worst abuse, or to their meanest use."

Socrates held that no man is knowingly vicious. Though modern philosophy has rejected this theory, men, while admitting the general depravity of our moral nature, will find some plea by which to excuse their own actions, though these actions may be in direct violation of the principles upon which they are vindicated. Thus Christianity, which proclaims, "Peace on earth, good will towards men," has been the plea for wrongs, persecutions and oppressions. Men have pleaded peace as an excuse for war; justice, for acts of injustice, and have become fanatics pleading moderation and temperance. In like manner, specious pleas for freedom have led men to war against every law and institution of society, without which freedom would be impossible.

Love of liberty is natural to man; there is nothing that he cherishes more dearly. Liberty is in fact his very self, for without it he is without personality.

"The love of liberty with life is given,
And life itself the inferior gift of heaven."

Offer a man whatever inducements, physical ease, comfort and luxury, upon condition that he surrender his freedom, and unless his nature be depraved indeed, he will refuse. This love for liberty makes men over jealous of their rights, and ever ready to believe that they are invaded. They get the idea that all men are by nature equal; from this it is argued that any superiority in power is the result of tyranny; whereas, in every state of society there must be inequality as a necessary consequence of human nature. As long as some are improvident and some provident, some prodigal and some frugal, as
long as some are ruled by, while others give rule to their passions, there must be a difference in the state and condition of men. This is wilfully or ignorantly disregarded as the result of inevitable law. It is broadly declared that from the tyranny of society arise all distinctions of caste and all law; that it is because of this tyranny that some men have to toil and labor for the bare necessities of living, while others live in ease and comfort; that some are in the filth of poverty, while others roll in gilded wealth; that some starve, while others pamper their desires with every luxury. Because of this tyranny, that places men in the relation of princes and slaves, everything that supports it must be removed; governments, both human and divine, must be abolished, all social customs and institutions, all religions must be forgotten. This was the spirit that animated the French Revolution. Twenty millions of people, with Egalite, Fraternite, Liberte inscribed upon their banners, arose to war against everything that then existed. Of the scenes that followed, History furnishes no analogy. No words can picture the horrors of the Reign of Terror; even the imagination fails. "Whilst shame keeps its watch, virtue is not wholly extinguished in the heart, nor will moderation be utterly exiled:" but here there was no shame. A prostitute arrayed in gorgeous paraphernalia was drawn through the streets of Paris in a blazing chariot and hailed the Goddess of Reason. It had been declared that there was no God, and twenty millions of voices shouted with demoniacal joy. "There are depths in man that go the length of lowest hell," when he throws off restraint and yields himself a willing captive to his passions. Even after the lapse of a century we can but shudder as we think of these times of confusion and anarchy. It did seem that the age of chivalry was gone, and the glory of Europe extinguished forever. However, happily for Europe, happily for the world, the storm was as shortlived as it was horrible.

One would think that the dreadful experience of the French Revolution would have been a lesson sufficiently terrible to act as a check upon all future ages; but so forgetful are men of the past, and so blindly indifferent as to the future, that there are many now ready to make the same perilous attempt. Especially in Russia and in the United States, movements are seen having the same tendency. These movements have as their end and aim the overthrow of every system of government that time has been perfecting for thousands of years. Whatever wisdom generations have been adding to that acquired by other generations is ignored. All the records of History, every land-
mark of the past is to be obliterated; indeed, the revolution desired is universal.

If we inquire we will find that these movements are not without some provocation. The oppression and sensuality of a long line of kings helped to bring on the French Revolution. The grinding laws of Russian despotism have for a long time been planting the seed of Nihilism and Communism. But to correct these wrongs according to the method of Nihilism and Communism would be to supplant wrongs by substituting other and incalculably greater wrongs, and to make the last state worse than the first. As I have said, these troubles arise from a strong natural love for freedom, and a false idea as to what freedom really is.

The question naturally arises, "What is freedom?" What is that which men, for all ages, have held so dear, and for which so many have bled and died? Is it a delusion, is it something that is to be courted and desired, and which injures and wounds when possessed, or is it truly "a pearl of great price?" If the French Revolution, Communism and Nihilism, tend to freedom, then it is license, insubordination and anarchy. But it is not this, or else the blood shed in freedom's cause has been worse than lost; the martyrs of liberty have no longer a claim upon our love and admiration. What then is freedom? It is willing obedience to moral law; not cringing, cowing, servile prostration to authority on the one hand, nor the overleaping of all bounds, setting at naught all law, on the other. The one is slavery, the other—what is worse—lawlessness. Let every man become a law unto himself, respecting none other, and in the depraved condition of human nature how soon would this world become a habitation unfit for man. Lust would become a law, ambition and covetousness would become laws, and the effects of these laws may be discerned in the French Revolution. Man is wofully mistaken when he thinks that by throwing off all restraint of authority from without he can gain freedom. There are within foes to freedom more dangerous than those without. It is a terrible thing to lose bodily freedom, to have fetters controlling the use of limbs, and to have the canker of iron eating into the flesh; but as terrible as all this may be, as terrible as the most cruel imprisonment may be, it is an evil, far worse, to be in moral serfdom; and this is the condition of those who refuse obedience to moral law.

XAN.
WASHINGTON IRVING.

Perhaps no single word would better indicate the general tendency of thought and feeling pervading all classes of society, and especially the youth in America, than the word "irreverence." Alike in politics and religion, it is fashionable to deride what people are pleased to call the "straight-laced" notions and customs of our ancestors. The pilgrim fathers, practicing as well as preaching a godly life, are laughed at as fanatics, while the pure characters, honest politics, and noble deeds of the men who laid deep and broad the foundations of our republic, receive neither study nor respect from most of our statesmen. When we come to literature, it is pleasant to find more regard and veneration for the pioneers who had so many difficulties to contend with while mapping out and preparing the way for the host of writers so soon to follow, and around the name of no other early American author do the love, pride and admiration of the nation cluster with so much unison, as around the name of Washington Irving. A recent writer appropriately calls him the "Father of American Letters;" for writing with the beauty, clearness and ease of an Addison, he re-opened for us that rich vein flowing from old Chaucer's "well of pure English undefiled."

Irving was born in New York city, in 1783, and named after the hero whose praises resounded over two continents. At a very early age he had begun his education in a neighboring school, but during all his school life he quite often played truant to roam beyond the limits of what was, at that day, a quaint Dutch town, out into the country or down by the wharves, to watch the vessels as they set sail, and to wish that he might fly away with them across the mysterious ocean. We may, indeed, be thankful for this spirit of adventure, inherited from his father, which, in after years, made him enjoy his travels in foreign lands. His school days were few and his lessons neglected, but he was, by no means, idle. His absorbing passion was reading, and all manner of devices were invented that he might have books and time to read them. Candles were often hid that during the midnight hours, while the house was buried in slumber, he might enjoy Robinson Crusoe or Orlando Furioso. Next to reading he loved to write, and hating mathematics as bitterly as did young Macaulay, he wrote compositions for his school fellows, and they in return worked his detested sums. At sixteen, without the advantages of a college course, he began the study of law, but as it was with no enthu-
siasm or zeal, we are not surprised that it amounted to little. He, however, visited Richmond, being one of the lawyers engaged in the trial of Aaron Burr, and was charmed with our fair women and beautiful city. On account of his poor health, his father and brother made arrangements for him to visit Europe, and a few days after his 21st birthday he set sail. He traveled in Italy, France and England, met many old and made many new friends, and returned after an absence of two years with renewed health and bright hopes for the future. His first literary undertaking was a paper called "The Salmagundi," his brother William, and J. K. Paulding being also interested in it. It was modeled after "The Spectator," and like it soon became the great topic of conversation in polite circles. The publishers were entirely indifferent as to money, and declared that if people did not care to read their paper they might "settle the affair with their consciences and posterity."

Irving went to Europe again in 1815, being a member of the firm of P. Irving & Co. He took no part in the business, however, until compelled to do so by the illness of his brother; and the firm having failed in 1818, he had recourse to his pen as a means of support. For a time his life was full of anxiety and trouble, but Walter Scott lent his generous and sympathetic aid, and "The Sketch Book" having been received with universal delight in America, Murray at last consented to reprint it. The clouds began to break, and ere long he was enjoying the pleasant society of the literary people of London, to which his genius and talents so fully entitled him. From this time Murray was his willing and generous publisher, and his writings have been universally popular in England, and "Knickerbocker's History of New York" and the "Sketch Book" marked an era—or rather the beginning of standard American literature.

For some five or six years his life was rather desultory. He visited Paris, and afterwards made a tour on the Continent on account of his poor health. Though several volumes were published, they were far below his own ideal, and he seemed to find no subject for his pen which satisfied him. In 1826, having become much interested in the language and history of Spain, he gladly accepted a position in the American legation, offered to him by A. H. Everett, and at once set out for Madrid. Washington Irving’s name is gloriously associated with Spain, and his life in that country at this period, and sixteen years later, when he resided there as American minister, make one of the most interesting and pleasing pictures of a long and happy life. He beautifully describes the grand old palace of the Alhambra, its
marble halls with wonderful arabesque decorations, its fountains, its "Court of Lions," and one almost sees the lazy inhabitants of those chambers which once echoed to the tread of solemn Moorish kings and beautiful Eastern princesses. He gives us the legends, the ghost stories and the mysterious tales which have gathered around the wondrous building through long centuries, and which add a charm no less than the moss and ivy and roses which cling to its walls and battlements. Living in the palace itself, and never moving without the attendance of his proud, ragged, but faithful guide and body-guard, Ximenes, who called himself the "Son of the Alhambra," and who was thoroughly versed in the historic and legendary lore of the place, Irving obtained much valuable information. Granada becomes a living picture to us, and in turn we see it peopled by the dirty, superstitious Spaniards of to-day and the Moors with all their grandeur and splendor. In life-like terms he portrays Spain's picturesque mountains and the wild races of brigands which infest them. During his first visit to Spain he wrote his "Life of Columbus," which has, with its beautiful descriptions and thrilling incidents, the charm of fiction as well as the reality of history. By making himself one of the people he was enabled to study them, as well as their history, and thus accumulated material for subsequent writings. While minister at the court of Madrid the government underwent several radical changes, and he saw the stately palace halls quiet and unfrequented during the regency, and those same halls brilliant with all the grandeur, beauty and wealth of Spain when the revolutionary forces raised Isabella II to the throne before her fourteenth year. Between these two sojourns in Spain, Irving was for a short time connected with the American legation in London, but most of the time was passed in America, and was a period of great literary activity. He wrote, about this time, "Astoria," a history of a colony at the mouth of Columbia river. It was written at the instance of John Jacob Astor, the millionaire and former fur trader. Irving was subsequently one of the executors of Mr. Astor's will, and to him is largely due the suggestion and organization of the great Astor library.

Weary of diplomatic life, and longing to be again in his native land, he resigned his mission in 1845, and the following Summer, having seen his successor fully established, hastened home. From the dignity of an American plenipotentiary we now see him descend to the simplicity of a retired life, at his villa on the Hudson. "Sunny-side," originally an old Dutch farm-house, under the care and superintendence of Irving, had become a charming home, and surrounded by
the traditional associations of Sleepy Hollow, and overlooking the river where it broadens into Tappan Zee, it seemed peculiarly unique that his last years should be spent amidst places made interesting by his pen, and near the very valley which he had so much admired in his youthful days. The remainder of his life was spent at “Sunnyside,” though he made several extended trips, one through New York and one to Virginia. He paid frequent visits to New York City, either on business with his publishers, or to obtain material from the great libraries of the metropolis, for the last and noblest work of his life. Friends had often urged him to push to completion his “Life of Washington,” but other and minor works had more than once interrupted him. Realizing now that he was growing old, and having an ardent desire not to leave this work unfinished, he worked with more than ordinary regularity and zeal. As volume after volume appeared, each being received with increased praise and pleasure, the venerable author was encouraged to persevere, though weakness and disease were pressing him hard. A few days after his 76th birthday, the fifth and last volume of his greatest book came from the publisher. It proved as Irving had desired the “crowning work” of his life, and the historian Prescott aptly called it “a noble capital for his literary column.” As weakness increased, and life gradually drew to a close, Irving had the comfort of being surrounded by dear ones who ministered with loving tenderness to all his infirmities. The glorious sunset of that bright Indian summer day, the last he ever witnessed, was beautifully typical of his own end. After a long, happy life he approached his tomb with a bright hope of an everlasting hereafter, and not yet has the sunlight of his life and of works faded from the hearts and minds of his admirers, who are scattered all over the literary world.

Bayard Taylor, wandering over Europe as pilgrim and poet, Stanley, exploring the wilds and jungles of Africa for a lost Livingstone, and the thousands who go to Europe every summer, are interesting illustrations of the cosmopolitan spirit of Americans. Though travel never makes a man love his country less, but rather more; though it never destroys his national identity, still it smooths off the angularities and helps to polish and make him symmetrical. In the glacial period, the farther the huge boulders have been borne from their native mountain side, the rounder and smoother they have become, but we can always trace them back to their home, though it be hundreds of miles away. So Washington Irving, possessing, even from his earliest childhood, a romantic enthusiasm for travel, and yet having an ardent
and ever-increasing love of country, beautifully combined two of the most salient and attractive characteristics of the American citizen. Besides being great, in the popular sense of the word, he was great in those nearer and more tender relations of the home circle. His heart was full of the "milk of human kindness." He loved children and they loved him. Byron loved him, and found much comfort for a miserable and bitter heart in reading "Broken Heart," and once said of Irving, with all the earnestness of which his nature was capable, "God don't send many such spirits into this world." Years after he had left the Alhambra, he was affectionately remembered and kindly spoken of by the simple peasants, whose respect and love he had won during his sojourn among them. As we study the life of Irving and read his works, we discover more and more a harmony and unison between the two, and not the discord caused by beautiful sentiments and ignoble deeds. Better than any lengthy epitaph is the record of a faithful life, and more lasting than the cold marble column are those beautiful writings, which will ever remain to give pleasure and delight to all, encouragement to the weary, solace to the sad, to be a living monument to the genius, greatness and goodness of Washington Irving. THETA.

---

POPULAR EDUCATION.

Among the glorious achievements of the last few centuries there is nothing better adapted to give real joy to the true philanthropist than the advance made in the cause of education. Man is by nature progressive. He is not satisfied with past results, but ever stretches upward. He can never be content while there is something more for him to learn. Herschel's discovery of Uranus but stimulated Adams and Le Verrier to search for the undiscovered Neptune. The proof of the identity of electricity and lightning only paved the way for the invention of Morse.

But as he increases in knowledge, man realizes still more clearly the value of learning and the importance of thorough self-development. Hence, of late great attention has been bestowed upon education—more correct ideas of its object have been formed and better methods of educating devised.

In 1660, when the people of Virginia petitioned for the means of education, Governor Berkeley said: "I thank God there are no free schools nor printing; and I hope we shall not have, these hundred
years." Even as late as 1750 there are said to have been only thirteen liberally-educated men, beside the clergy, in the province of New York. Now a nation is beginning to feel the importance of education, and a large part of the individuals composing it are well instructed.

Instead of the "juvenile penitentiaries" ruled over by utterly incompetent teachers, and the fifteen or twenty so-called colleges which existed in the United States about 1800, we have now efficient high-schools and three hundred and fifty colleges, worthy of the name, where talented professors, assisted by most approved apparatus, impart instruction to thousands of students. But while we rejoice that great progress has been made, not only in the United States, but over the world, the educational system has been by no means perfected. Much has been accomplished, but there is much yet to be done. While there are some who rightly appreciate education, still, the many have erroneous impressions with regard to its true nature. Catching at some of the principles, they do not take time to fully investigate, and consequently fall into error.

This is well illustrated in the public-school system. The argument advanced in support of free schools may be given as follows: The chief end of government is to elevate national character; education, by correcting error and diminishing crime, furnishes the best means of elevating national character; therefore, the mental instruction of all children, irrespective of condition, color, or capacity, is the chief end of government.

Granting that the error is unintentionally made, this is a paralogism—not a syllogism. I admit the truth of the major premise; furthermore, I accept, as an axiom, that education does tend to elevate national character; for I agree with Burke, that "education is the chief defence of nations." But it might as well be said, Light is opposed to darkness. A feather is light; therefore, a feather is opposed to darkness.

The fallacy consists in the assumption that education involves only the acquirement of some knowledge of books.

The fatal error is an entire failure to appreciate its real spirit and extent.

*Education* is something far grander, wider, than this. Many a man who never attended school could more worthily be termed educated than a large part of those who have given many years to the completion of a college course.

The development of the mind is in itself a noble aim; but when,
to provide for the mental instruction of those who are in great measure utterly unfit to receive it, a State refuses to pay its honest debts and robs its best citizens of the fruit of their own labor, "tramples under foot the eternal justice which it professes to enforce and to dispense," then, so far from elevating the character of its people, "it debauches the morals of its subjects."

Another scheme rapidly growing in favor is that of the coeducation of the sexes. The whole argument of its advocates amounts to this:

(1). It is of supreme importance that girls should have all the advantages of a higher mental education.

(2). This higher mental education can be best obtained by receiving instruction at the same institution with boys.

Noticing the second proposition first, we do not grant its truth. Why cannot colleges of high grade be established for girls as well as for boys? If this cannot be done, it is an indisputable proof that girls are not able to pass through such institutions. Then, it necessarily follows that in order that they may graduate at an institution of noble rank, founded for boys, either the course of instruction must be divided, which practically separates the institution into two, or its grade must be lowered, to the great detriment of the cause of education. But it is urged that by association both sexes are stimulated to greater exertions. This might be for a short time, but it would not always last; soon a feeling stronger than ambition would fire the brain, and inasmuch as impenetrability is as truly a property of the moral world as of the world of matter, thoughts of books would find no lodgment there. The first of these propositions contains only in a covert form the error which is involved in the public-school system. The higher development of girls is in itself a lofty idea. The writer of this article is far from sympathizing with those who are continually proclaiming the mental inferiority of the other sex, and its consequent inability to receive thorough instruction. Yet, he does not deny that higher mental education is of greatest importance to girls. Woman is created for noble purposes. It is her province to sympathize with man in all his trials, to encourage to noble efforts, and herself, pure and uncontaminated by the world, to gently lead him upward, heavenward. In order that she may be a true companion for man, her mind should receive the highest polish; but when this polish is gained at the expense of that innate delicacy, modesty, and purity which should characterize her, it is an irremediable evil to the whole human race. Granting, merely for the sake of argument, that the coeducation of the sexes does extend to woman better opportunities for acquiring
knowledge, mark at what a cost this advantage is procured. It is a recognized fact in human history that it is always easier to degrade than to elevate. Woman preserves her sanctity by retirement from the scenes of the world and by association with what is good and noble. If at the formative time of their characters girls and boys are in constant association, woman cannot fail to obtain some of the lower qualities of man. She becomes masculine in appearance and nature. She is discontented with her narrow sphere. No longer "when pain and anguish wring the brow" is she "a ministering angel," nor cares she to keep her hearthstone bright. Being, as she supposes, by virtue of her higher mental development, competent to discharge any duty of man, she now wishes to plead at the bar, or represent her section in legislative halls. If, then, we would preserve woman in her simplicity and loveliness, let us, like the knights of old, defend her honor and guard her interest by putting down forever this false plan—this coeducation of the sexes. But proceeding, I wish to speak of popular education in its wider, more general application, of which the preceding are special cases. We will find the same radical error, though it may be differently developed. Popular education in general has two forms—that is, there are two great classes who have different views of education, and consequently hold to different methods of educating. The individuals of one class, ignoring its true value, seem to regard education as little more than an ornament, which can be soon acquired. They would have it for precisely the same reason that they would have a pair of kid gloves or a glittering jewel—because it is fashionable, and deemed essential to polite society. Passing by the veins of rich thought found in Plato or Calderwood, they fill their heads with senseless trash because it is considered necessary for a gentleman to be able to discuss every novel that is from time to time cast forth upon the world. If they study Latin or French, it is not for the purpose of understanding it, but in order that they may astonish their companions with numerous quotations. A young man is popularly educated when he has borne off some college diploma and is able to take a prominent place in "society." A girl is declared educated after reading a little French, committing to memory a few propositions from Euclid, along with most of Tennyson and Longfellow, and learning to perform on some musical instrument. In their own opinion, the persons who compose this class are the wisest of the wise; but they know nothing of the teachings of the most original of ancient philosophers, nor do they remember the story of the tripod which was suspended in the temple at Delphi ever to show that "The truly wise are
the most distrustful of their own wisdom." This view of education is ruinous in the extreme. This kind of education can give neither real pleasure nor profit. Since a college course is not pursued for the sake of knowledge, but merely to gain a diploma, the student does not aim to develop his power of imagination or reason, but depends almost solely upon his memory. That memory is most suitable for his purpose which most readily disgorges itself after the examination is over, so as to be ready to be again filled. In this way the other powers of the intellect become utterly impaired from disuse, and the memory itself is ruined by constant abuse. Montaigne has well said, "To know by heart is not to know" ("Savoir par coeur n'est pas savoir"). How can a man possibly learn when he takes no pains to understand?

But this is not all. After graduation, this young man stands forth as a representative of his alma mater, and through him she is degraded in the sight of those whose opinions are of value. Any action based upon the assumption that knowledge can be pursued a short distance, and then education is completed, is necessarily worthless. "Any young man dishonors his sheepskin and writes himself a failure who reckons his work done when he receives his diploma and all improvement and development at an end when he leaves college." But there is another class of persons who pride themselves upon being "practical." Starting from Bacon, who built his philosophy upon the foundation, "utility and progress," they boast that old things are passed, that vague theories are dismissed, and that henceforth attention shall be given what is practical alone. They professedly consider education a preparation for the duties of life, but in reality restrict it to the obtainment of such knowledge as directly enables its possessor to acquire money. "O, ye late learned!" not to know that the crafty Odysseus was more practically educated than you, for he could construct his own raft and follow the plough as well as fight and capture Ilion by his stratagetic skill. The Persian soldier, before whose power mighty kingdoms crumbled into dust, had far better ideas of education than you, for he was taught "to ride a horse, to shoot a bow, and speak the truth," and was thus prepared for all the emergencies of his life; while you, despising loftier aims, neglecting your highest good and happiness, confine your attention to "getting along in the world." A man who thus deliberately enslaves himself, knows naught of the pleasure to be derived from associating with divine minds, or in examining the works of the Great Architect. He may succeed in a pecuniary point of view, but he sacrifices his purest fame and true welfare. Who would compare the success of "the money poet," Hesiod, with
that of the old man whose music thrills the souls of all the great poets in all nations? Benjamin Franklin is respected for his strong, practical sense; but there can never be attached to his name the honor which is ascribed to the great scientist who first explained the force that holds the planets in their orbits.

True education does adorn, but this is not its chief characteristic. True education is preeminently practical, but not in a restricted sense. It is practical in that it embraces all that is useful and exalted in this world, and wins for its possessor everlasting peace. Its chief object is to honor our Maker by performing all the duties which he has imposed upon us. Its secondary objects, growing out of the primary, are usefulness to our fellow-men and the acquirement of distinction and happiness for ourselves. These are most nearly attained, not by highest training in any one direction, but by a thorough development of every faculty. This was realized by the Athenians. Hence, while the Spartans were fighting-machines, the citizens of Athens received that liberal education which served to establish, for all ages, the Athenian empire of taste. A man, then, should be physically, mentally, and morally trained. The nature of the training must vary with the individual. No one man can apply himself to every matter of importance. Each should bestow his special attention upon those pursuits for which he is naturally qualified.

Now, understanding its true nature, we see that education cannot be perfected in few or many years on earth. La Place advances the nebular hypothesis to explain the formation of the countless suns distributed through space; but the ultimate point in science is the will of a Creator. So, conformity to that will is the limit of education. Let it be the aim of each one of us to be "a man four-square and wrought without reproach." — Chloras.

EDITORIAL NOTES.

The new corps of Editors make their debut in this issue of the Messenger. It would be preposterous in us, most of whom appear before the public for the first time, to expect to be able to make this issue of the paper excel its former reputation. It now ranks among the best of college journals, and we tender to the former corps of Editors, in behalf of our fellow-students, our congratulations for the ability and taste which they have displayed in its publication. We will make an earnest effort to maintain the reputation of the journal, and, if possible, to make the Messenger even more interesting than it has been in
the past. In order to do this, we need and must have the hearty coöperation of every student, which has heretofore been heartly given.

It is with pleasure that we can note and comment upon the improvements that have been made, and are still being made, on our college building and grounds. The walls in the new building have been repaired and whitened, and other improvements made. We are sorry that this was necessitated by the fact that some of the students seem anxious to publish their names and display their wit and genius in drawing in conspicuous places. We sincerely hope that no other comment will be necessary, and that the students who have heretofore made it a practice to scribble on the walls will have some forethought, and amuse themselves in some more innocent way.

The visit of the Knights Templar of Boston and Providence to Richmond, a week or so ago, and their cordial reception, are but additional evidences of the pleasing fact that the "bloody chasm" between the North and South is rapidly closing up. One of the most touching and interesting episodes of the visit was the placing of a beautiful floral offering on the statue of Stonewall Jackson, in the Capitol Square, by the Boston Knights, the very day when all Richmond was honoring our Confederate dead in Hollywood. Not soon can we forget this silent but eloquent testimonial of the respect and veneration for our beloved and lamented hero.

One of the editors has been so fortunate as to receive a beautiful floral offering from some kind lady-friend, but her modesty was so great that there was no name to tell from whom it came. The aforesaid editor is much perplexed; for if he should send an epistle of thanks to one who had not sent the flowers, then both he and the young lady would be in an unpleasant fix. If this, however, is seen by the fair donor, let her accept many thanks, and let her know that the remembrance of her friendship has cheered a poor student's heart as much as the beauty of her flowers has brightened his dormitory.

"Your voiceless lips, 0 flowers, are living preachers;  
Each cup a pulpit, and each leaf a book,  
Supplying to my fancy numerous teachers  
In loneliest nook."

We certainly owe some apology to our readers for being so far behind with this number. We might put the blame on the former editors, and say that we had to allow a full month to elapse between their last number and our first, so that their ability might not be too painfully
contrasted with our deficiency, and as they having been late, so we are, too; or, we might blame the students for not writing for our columns; or, again, we might plead the press of examinations and the heat of the weather; but we refrain from all of these, and rejoice that on account of our lateness we are enabled to say a word about the Baptist General Association, which has just closed its meeting in this city. It was indeed a pleasure to listen to the fine speeches and addresses and sermons; but what we enjoyed most was the meeting with so many old college-boys. Though we scarcely recognized some, as in their transition from college boys to dignified ministers they had acquired long beards and tall "stove-pipes;" still, all seemed to retain an undying love for their alma mater. One afternoon during the meeting a most agreeable reunion of old Mu Sigma Rhonians and Philologians was held, and a number of enthusiastic speeches made. Penick and Owen, the fathers of the Philologian and Mu Sigma Rho Societies, respectively, were present, and seemed to rejoice greatly in the growth and prosperity of their offspring.

THE ELEMENTS OF PLANE TRIGONOMETRY. By Prof. E. B. Smith, of Richmond College. For sale by Thos. J. Starke & Sons. Price, 75 cents.

We do not feel competent to criticise this book, but we notice that Prof. Smith has embodied in this work, to a very large degree, the material and style of his class-room lectures, and no one who has ever sat under him as a pupil needs to be told how that which was difficult and dark becomes clear when explained in the class-room. The style, printing, and general "get-up" of the book is far superior to Hann, for which it will be substituted in the list of college text-books. We sincerely hope that this work may become widely known and used.

LOCALS.

Reviewed any? Get through?

"Potash, soda, lime, magnesia, oxide of iron, oxide of manganese sometimes, silica, chlorine, sulphuric and phosphoric acid."

The above is the recently-adopted by-word of the chemistry class. Alphabet: "Jim, you look sad. Did she kick you last night?"
Jim: "No; but the old man did."

The election of the medalists of the Philologian Society took place Friday evening, May 13th. The medal for the best debater was
awarded to Mr. A. J. Reamy, of Richmond county, Va. The contest this session has been one of marked interest. All the contestants acquitted themselves admirably. Mr. Reamy's rivals were well worthy of his best efforts, which he put forth in a manner well pleasing to all. His speeches have been chaste and full of thought, and his declamation excellent. We feel sure that he will do honor to the Society and to the College.

Mr. A. J. Montague, of Middlesex county, Va., was the successful contestant for the improvement medal. The speeches of the contestants for this medal were unusually good, and their faithful efforts deserve praise. Mr. Montague made his first speech, this session, in the Philologian Society; and although his first speech was good and much enjoyed, still his improvement has been well worthy of commendation. From his improvement in debate we may safely infer that he will rank among those speakers of Virginia of whom she will never be ashamed.

It is said that R., of S. C., made a mash the other day. If it be true, we tender our heart-felt sympathy to the party mashed.

Strayed.—Strayed from Room No. 15, Cottage, Sunday night, May 15th, between the hours of supper and breakfast, one spring "dike." Any one having taken up the "dike" will please—hold them until called for.

Mr. W. B. Haislip was suddenly called home a few days ago on account of the extreme illness of his father. Since he has left we have received the sad news of his father's death. He has our deepest sympathy in his bereavement, and we hope that it may be sanctified to his good.

Disappointments are not pleasant, though they are numerous. If we were subjected to them daily, as many are, we would not become so used to them as to endure them without a frown or murmur. After we, for a long time, had anticipated a delightful evening for ourselves and the large and appreciative audience which attends our final exercises, listening to the eloquence of Hon. Roger A. Pryor, it was indeed a disappointment to learn that he could not come. We regret this from the fact that we were anxious to hear this gentleman, and from the fact that our final tickets have been sent out with his name upon them, when some other gentleman will fill his place. His excuse was, circumstances over which he had no control; and it seems that he has very little control over his circumstances, as we learn that he
has disappointed several other similar institutions. We are left with quite a short time to secure another orator, but we hope to be able to present to our audience a gentleman who will fill the position, though at such a short notice.

Mr. George Bryan, of Pittsburg, Pa., was the successful contestant for the Steel (Reader's) medal.

The second nine of the Independent (alias S. T. R.), B. B. C., played a match Tuesday afternoon, May 24th. Call upon Captain "Rat" for the score.

Billy Mc. called upon a young lady a few evenings ago, and she invited him to join her in a game with her dolls. We hope you enjoyed it, old boy.

The societies have both adjourned till next September.

The Mu Sigma Rho held its last meeting on Friday evening, May 27th. This being the regular time for the election of medalists, all of the literary exercises were omitted, except the monthly oration by Mr. A. J. Fristoe. He had selected as a subject, "The Valley of Virginia." His description of its beautiful scenery was excellent, and delivered in a manner pleasing to all. The contest for the medals has been a spirited one. The medal for the best debater was awarded to Mr. G. B. Taylor, Jr., of Rome, Italy. This gentleman will do honor to the Society which has thus honored him, and we are certain that the members of the Society will never regret having awarded this medal to such a worthy man. In the contest for the improvement medal, Mr. Corbitt, of Southampton county, Va., was the successful contestant. Both of the contestants for this medal were new men, and made noted improvement during the session. After farewell speeches by many of the members, Mr. Long was loudly called for by the Society, and delivered, in a most pleasing manner, his "Fare Ye Well, Brother Watkins."

"The Francis Gwin (philosophy) Medal" was awarded to Mr. Charles Puryear, of Richmond, Va.

"And, moreover, I deem it not improper to give an account of a certain kind of insect, which are very numerous in that country, for the like of them I have never seen before, either in this or in other countries which I have visited. The way in which I came to observe these insects was thus: While I was in the city of Richmond I deemed it my duty to learn all I could of the manners of the people in that city; and so I went to their chief place of learning, and there I found one
of those, whom we call Didaskaloi, sitting on the ground, with his pupils around him, holding in his hand a straw moistened with spittle, which he kept pushing into a hole in the ground. And when the straw was shaken from beneath he would suddenly jerk, and always caught on it one of these insects, and when I inquired of him about these insects, I found that he could speak Greek, and from him and his pupils I learned much about these insects. They say that they begin to appear about a month after the vernal equinox; about the time of the annual games. They say also that when caught they fight each other, and it is for this reason they are caught. As to the manner of subsistence of these insects I could learn nothing, either by inquiry or by any other means. I learned from the pupils afterward that the Didaskalos was very fond of catching these insects. In their own language they call them Jacksnappers.”

A month or so ago the outlook for base-ball was very unpromising, and we even feared that no club would be organized. It now appears that the amount of talent was immense, and only needed to be developed. The regular college club has two good nines, and the famous “Independents” have been revived. One or two students were so rash as to call the members of the latter club the “S— T— Rangers;” but, acting in accordance with one of their by-laws, provided for such a contingency, the “Independents” immediately knocked the offending parties into the middle of next week, with the pleasant company of a black eye, and the offence has not been repeated. The first nine has played several matches with nines from the city, and having been victorious every time, now stands, like Alexander, weeping for more clubs to conquer. We think that so long as they can retain their first-baseman they will be invincible, for a “professional” declares the receptivity of said base-man’s hand to equal that of a hogshead, while his grip on the ball is as unflinching as that of grim death.

PERSONALS.

A. M. Harris, M. A., session ’77-’78, Professor of Mathematics in Waco University, Texas, expects to take law at the University of Virginia next session, and then —— (?)

G. B. Moore, session ’79-’80, paid us a visit a few days ago, en route for South Carolina, where he will preach during the summer. He will return to the Seminary next session.
J. Morton Mercer, M. A., session '78-'79, was in Richmond a few days ago, just from the Seminary. He was hardly recognizable on account of his beard, which gives him quite a clerical look.

J. Judson Taylor, M. A., '79-'80, is pastor of Second Baptist church, Lexington, Ky. He left the Seminary before the close of the session on account of matrimonial bronchitis. So says Dame Rumor. Send us an invitation, Judson.

The annual public competition by members of the Senior and Junior Classes of Haverford College, for the alumni prize for excellence in oratory and composition, took place on May 27th. The prize was awarded to John C. Winston, who was for three years a student of Richmond College and a member of the Philologian Society.

The annual commencement of the Southern Baptist Theological Seminary came off on May 2d. Three of the four full graduates—W. F. Harris, G. W. Riggan, and F. P. Robertson—are graduates of Richmond College. We are glad to learn that our boys stand at the head of the classes at the Seminary. Mr. G. W. Riggan has been elected assistant professor of Greek and Hebrew, and will no doubt do honor to his alma mater in his new position. Among the English graduates we note the name of C. T. Herndon, '78-'79.

C. R. Sands, '79-'80, is reading law in Richmond. He expects to attend the University next session. Conway is still the admiration of every little fellow that can catch a fly. He catches as gracefully as ever on the College nine, and is also member of the Olympic Boat-Club.

Thomas J. Gaut, of Tennessee (Latin pronunciation, "Gout"), commonly called "Billy," an old student of session '75-'76, was with us on the 30th. He is now in the United States Treasury Department, struggling nobly "to do something for his country." Billy was very successful in this business when with us, and we doubt not his future will justify the promise of his youth.

H. P. McCormick, '78-'79, was with us a day or so ago. Mac. was a delegate to the General Association. He expects to be at the Seminary next session.

EXCHANGES.

With a feeling of mingled pleasure and responsibility the present editors introduce themselves to the exchanges of the Messenger. It is always pleasant to read sprightly, interesting journals, as most of our
Richmond College Messenger.

exchanges are, and there is much pleasure in associating, through mutual criticism, with brother editors. But the position of a critic or judge is no bed of roses, but a place of responsibility and difficulty. We firmly believe that it is impossible for man to be, under all circumstances, strictly impartial. Yet, so far as we can, we shall treat all with friendship and justice. Where praise is deserved we shall give it, not to fill any paper with the vain thought that it has reached perfection, but to encourage to renewed and greater efforts. When advice is needed we shall endeavor to offer mild, practical suggestions for the good of those concerned. We could well wish that we would never be compelled to utter other words than those of praise, but yet it is the faithful pruning that lades the vine with the choicest clusters.

All criticisms of us we shall receive in the spirit in which they were uttered. We hope that this new relation may redound to mutual pleasure and profit, and greatly promote the noble cause for which all journals should contend. All exchanges shall receive a hearty welcome. We find awaiting our attention, The Campus, College Journal, North Western, Ripon College Newdealer, The Lariat, College Rambler, The Normal News, Gynetrophian Album, The College Mirror, Alma Mater, Lutherville Seminarian, Archangel, Central Collegian, Presbyterian College Journal, Beacon, College Message, Georgetown College Journal, Hamilton College Monthly, Our Young People, The Eu­philoman, Lasel Leaves, Washington Jeffersonian, The Critic, Student Life, The Avalon Aurora, The Portfolio, The Variety, Roanoke Collegian. In addition to these, we notice more particularly a few. The Undergraduate is interesting, but we think too much of its space is devoted to notes and matters of minor importance. However, we were pleased to read "Warren Hastings" and "Edgar A. Poe," the first of which shows considerable ability. We would advise the Undergraduate to pay more attention to articles which involve thought, and therefore are of greater interest to the literary world.

We were particularly glad to make the acquaintance of the Album. This neat and interesting paper reflects much credit upon its editors, and also upon the literary societies by which it is published. Most of the columns of the April issue are filled with an entertaining, instructive discussion, indicating thorough preparation on the part of the participants. "Maud Muller" is well written and sadly suggestive. The College Record contains one article of special merit. This was written by a professor. Some of the items mentioned under the head "Editorial" are also well worth reading. We were somewhat surprised, and much grieved, to see the piece entitled "Roger B.
Taney." While we do not altogether agree with the old saying, "De mortuis nil nisi bonum," we fail to see the justice in this attempt to blacken the character of one of America's most honored sons; nor do we see what possible good can result from it. Just below this piece, on the same page, is the statement, "A flow of words is no proof of wisdom." We think the author of this article might well have pondered these words before submitting his production for publication. Moreover, we cannot perceive much nobility in choosing for an antagonist one now dead, and who, consequently, has no chance to reply. We do not claim perfection for Roger Brooke Taney; we readily admit that he erred in some respects; that he went entirely too far, as he himself would have seen upon sufficient reflection, in saying "the black man has no rights which the white man is bound to respect;" and yet we cannot believe that he was the great criminal the College Record attempts to paint him. Those who are acquainted with his early record, especially with the circumstances of his appointment as attorney-general of Maryland, must recognize his ability. It is true that, in 1833, Taney, upon succeeding Mr. Duane in the office of secretary of the treasury, issued the necessary orders for the removal of the deposits from the United States bank to the local banks selected by him as agents of the government; but it by no means necessarily follows that the chief-justiceship was given him "as a reward for a political act of doubtful legality."

The author draws this conclusion as a mere corollary, which is too obvious to need a word of proof. As to the charges of partiality and of corruptly employing the great powers of his office for the advancement of party policy, it is sufficient to say that these charges are continually brought against the good and bad alike, especially by prejudiced political opponents. Moreover, if almost every one of the decisions which were made by him was warped by prejudice, and if he was as corrupt in the use of his powers as we would infer from this article, it seems strange, passing strange—indeed, incredible—that even the sacredness of the chief-justiceship should have preserved him in office for more than twenty years against the fury and vengeance of the American people.

But the writer advances with quickened pace and redoubled energy as he draws near to a subject dear to his heart—slavery. His righteous indignation is aroused. In imagination he breathe the air of Illinois still "tainted." Like the "hero Arrides, widely-ruling Agamemnon," he rises with anger in his heart, his eyes shining like fire, and regarding with an evil look the man so bold as to deny that
the African is fit to be his brother, he first attacks Chief-Justice Taney. It is useless to discuss in all its relations the "case of Dred Scott." This much, at least, can be said in defence of Taney: that in deciding that the circuit court of the United States for Missouri had no jurisdiction in the suit on the ground that the plaintiff was not a citizen of Missouri, he concurred in the judgment of a majority of the Supreme Court, and that while he may have regarded slavery as an evil, it may not have seemed to him just or necessary that he should favor runaway negroes or encourage the wild enthusiasts at the North in their endeavors to free the slaves and enrage them against their southern masters. But the writer is not content to pour out the vials of his wrath upon the head of Taney alone. He delivers his final, awful denunciation by proclaiming him as "great an enemy to the true and fundamental principles of American government as was John C. Calhoun or Jefferson Davis." This shows his real spirit. He cares not specially for Roger B. Taney, but he only wishes through him to inflict a wound upon the South and win glory for himself by awakening the slumbering prejudices against her. The sleep of the speaker whose "iron-linked logic" successfully turned the magnificent oratory of Webster and the biting sarcasm of Clay is not disturbed by this feeble attack. We merely give a short quotation from the tribute paid to him by his great opponent, who represented Massachusetts. "He had the basis—the indisputable basis—of all high character, unspotted integrity, and honor unimpeached. If he had aspirations, they were high, honorable, and noble; nothing groveling, low, or meanly selfish came near his head or his heart. Firm in his purposes, patriotic and honest, as I am sure he was, in the principles he espoused and in the measures he defended, I do not believe that, aside from his large regard for that species of distinction that conducted him to eminent stations for the benefit of the republic, he had a selfish motive or a selfish feeling." Jefferson Davis is branded by this author "an enemy to the true and fundamental principles of American government" because he was unwilling to support the North in measures which he considered unjust and aggressive, but rather chose to cast his lot with his own sunny South.

We had fondly hoped that these dead issues were done away with forever. There is nothing more to be desired than friendship and unity between the different parts of our grand country, but we can never be united while deliberate attempts are made by any one section to injure another. This article tells us "sectional lines and hatreds
will be gone," and yet itself seems to manifest decidedly sectional feeling.

We hold no extreme views on this subject, but we notice it particularly: first, because we desire to see full justice done to the characters of the dead and living; second, because we wish, for once and all, to express our disapproval of that spirit which put Athens in the possession of Pisistratus and helped to plunge our country into all the horrors of civil war. We would then respectfully request and advise the College Record to avoid publishing such articles in the future, but to use its talents in nobler and more useful fields.

---

### Piano and Organ Warerooms.

The Best in this Country at Lowest Factory Prices.

The Largest Warerooms in the South.

**PIANOS.**

- Steinway,
- Chickering,
- Bradbury,
- Steiff,
- Grovenstein & Fuller.

A Superb 7½ Octave Piano for $200.

A Splendid 7 Stop Organ, handsome case, for $65.

Send for Catalogue. Satisfaction guaranteed.

**ORGANS.**

- Mason & Hamlin,
- Burdett,
- Geo. Woods & Co.,
- Shoninger.

**JOSIAH RYLAND & CO.**

Wholesale and Retail Dealers, Richmond, Va.

**EVANS & COOKE,**

No. 400 Broad Street, Richmond, Virginia

Have constantly for sale a fine assortment of

**CHINA, GLASS AND STONE-WARE,**

Japanese Paper Ware, Fancy Flower Pots and Vases,

CADER WARE,

WASH BOARDS,

BASKETS,

WASH TUBS,

CLOTHES LINES,

FLOOR SCRUBS,

BUCKETS,

ROPES,

BRUSHES,

MEASURES,

BROOMS,

SIFTERS.

COTTON CORDS, CHURNs,

MATCHES, SUGAR BOXES, ETC.

[Oct. 9m.]
JOHN H. TYLER & CO.,
JEWELRY, &c.
BADGE PINS AND SOCIETY MEDALS
A SPECIALTY.
WATCH REPAIRING DONE IN THE BEST MANNER.
1003 MAIN STREET, RICHMOND, VA.

LATIMER'S DRUG STORE,
731 WEST MARSHALL ST., COR. GILMER,
SIGN "RED MORTAR."

Choice stock of DRUGS, MEDICINES, TOILET ARTICLES, TOBACCO and
CIGARS, STATIONERY, and any article usually found in a first-class Drug Store.
SCHOOL and COLLEGE TEXT-BOOKS furnished to order.
N. B.—Prescriptions and any article needed for the sick furnished at all hours of
the day and night.

G. W. LATIMER,
DRUGGIST AND APOTHECARY.

PRIDDY & TAYLOR,
DEALERS IN
GROCERIES, WINES, LIQUORS,
TOBACCO AND CIGARS,
No. 717 BROAD STREET RICHMOND, VA:
DR. GEORGE B. STEEL,
DENTIST,
723 EAST MAIN STREET, RICHMOND, VA.

TWENTY YEARS EXPERIENCE.

JEFFERSON DAWSON,
REPAIRER OF
BOOTS AND SHOES,
NO. 401 BOWE STREET, RICHMOND, VA.

Patronage of Richmond College Students Respectfully Solicited.
SATISFACTION GUARANTEED.