OUR NATIONAL PROSPERITY.

The tendency to trace effects to their causes is natural to man. The mind—be it said to its credit—is not satisfied with the knowledge of a bare phenomenon; it immediately sets itself to work to discover the causes lying back of, and producing the phenomenon. Nowhere is this tendency more perceptible than in national affairs. When some great change has been brought about among a people, when a nation has suddenly arisen into prominence, or as suddenly dwindled into insignificance, men begin at once to investigate the causes which have been productive of such marvelous effects.

In contemplating the rapid strides by which our country has risen into prominence, and thus in so short a time taken her stand among the foremost nations of the world, the inquiring mind, in accordance with its natural tendency, begins to search out the causes which have led to our national prosperity.

The Chinese boast of the antiquity of their country; we boast that ours is a new country. They are the children of a mother whose hoary locks point us far back into the past, if we seek her childhood days; we are the children of a young mother—a mother who has not yet lost the bloom of youth. And since the time when England's gallimg yoke was thrown from her fair and tender neck, "Go forward" has ever been her motto.

Now, to what do we owe our present prosperity? What
are the causes that have led to our success? We mention three which have perhaps contributed most largely to this end.

First, the Constitution by which we are governed has been a conspicuous factor in this development.

Every organization, be it small or great, political or religious, has some definite system of rules upon which it is based, by which it is to be controlled in all its actions, and to which it is to adhere. Such a system is absolutely essential to the very life of an organization; and as a rule, we may form a correct estimate of the organization from the nature of its constitution. This is its guide, its standard; it is never surpassed—seldom attained unto. The constitution exerts an influence, more or less, upon every individual member of a body; hence it is that we may judge of an organization by its constitution, and hence, also, the necessity for its being of a high grade and elevating in its tone. Doubly fortunate was our country in giving birth to such men as framed the constitution of which we, as a nation, have reason to be proud. Favored by the Fates was she in having at the head of affairs such men as Washington, Jefferson, and others whose names and lives will ever be cherished in the memory of those in whose hearts there dwells a spark of true patriotism. But the names of such men need no eulogy; true, noble, brave, patriotic, they speak to us to-day through our government, in the founding of which they played so prominent a part.

A constitution, then, framed, we might almost say, under the auspices of these men, could not be otherwise than good, solid, and comprehensive; and hence a nation with such a constitution as its guide could not be otherwise than prosperous.

True, the spirit of our constitution has been differently interpreted by different sections of our country; and these different interpretations have led to sad results. Many a brave soldier, North and South, has poured out his life's blood for what he believed to be his country's good. And the question has been settled—not in the halls of legislation, but on the battle-field; not by force of argument, but
by force of arms. These differences are passed, and we stand to-day a united people, ready to support the grand old constitution which our fathers have given us. We are ready to claim that no nation on the globe is ruled by a system or code of laws that surpasses in excellencies our constitution,—that no nation has a government based on such principles as are involved in ours. Broad and comprehensive in its scope, it involves all that is necessary to make us a thrifty people.

Another factor to be noticed is freedom of thought and action. There is danger that just what is meant by this may be misunderstood. It is this: we do not bind ourselves down to the opinions of our ancestors and act just as they have acted. Each generation does its own thinking, and this necessarily leads to advancement—advancement in civilization in all its departments. Not that there have not lived men of peculiar greatness of mind whose thoughts and actions have influenced to a considerable extent the lives of those who lived after them. But that we are not satisfied with past discoveries and attainments; we receive them for what they are worth, but immediately set to work to push still further the investigations, using, so far as they are of benefit to us, the facts already in hand, and striking out whatever we considered to be erroneous.

China stands to-day, in many respects, just where she stood ages ago. And why? Simply because the Chinese regard with a sacred reverence the things of the past. They regard it as sacrilegious to do what their fathers considered wrong, to think differently from them, or to walk in paths untrodden by them. Thus the problem of Chinese stagnation is easily solved. None but the running stream keeps its waters pure.

We respect the paths of our fathers, but do not reverence them to the extent that we regard it as sacrilegious even to go in the directly opposite to that which they have marked out for us; not that we love the customs and sentiments of our forefathers less, but the welfare and prosperity of our country more.

Again, were we to disregard the untiring perseverance of our
people, we would fail to find one of the fundamental secrets of our success. None will deny that this constitutes one of the leading elements of success; and none, in studying carefully the history of our country, can deny that this element has characterized the American people ever since the founding of her earliest colonies. The circumstances have been such as to test the genuineness of this quality. It was called into play and put to the severest strain in the Revolutionary struggle. What short of genuine, enduring perseverance could have sustained the fair daughter, when, wronged by the nation in whose hands were the reigns of government, she was forced to take up arms against a mighty people, and to obtain, at the point of the sword, her liberty and freedom? When Cornwallis surrendered to Washington at Yorktown, there was a victory for American arms; but this was not all: there was a victory for American perseverance. And stimulated by this victory as well as by those achieved over the Indians, this perseverance has ever held high its noble banner, thus proclaiming to the world that no such sentiment as "Give up" is cherished in the American bosom. This characteristic has stood out prominent in times of peace as well as in times of war, leading by one hand, while freedom of thought and action has led by the other, our Union from one success to another, and promising to lead her to yet higher heights of national prosperity.

We have shown but one side of the picture. That there are rife among us elements which, by their nature, tend towards national decline, governmental disintegration and corruption, is not to be denied, however much pain the confession of it may occasion. One has but to take even a superficial view of the signs of the times, to see that the spirit so aptly denominated "mercantileism" and the yet more fearful spirit of "office-seeking" are abroad in the land, and are doing their fatal work. But this does not belong to our subject; we had to do only with the bright sight of the picture. "Wotrab."
Among the most important powers of mind, we find reason, imagination, memory, will, and the last which I will mention, though by no means less than the preceding, is attention. Even in the brute creation, we see this power of mind clearly exemplified; as when the panther or wildcat mounts the lofty oaks of the forest to watch eagerly, with piercing eye, his intended prey, at the approach of which, like a swift-flying dart, he pounces down upon the unsuspecting creature which will serve to allay the voracious appetite of the hungry brute.

Among bipeds, hawks, eagles, and other birds of prey furnish examples. How forcibly is diligence exemplified by the illustration, which you well remember, found in Proverbs: "Go to the ant, thou sluggard, and consider her ways." Whoever would accomplish any great undertaking, must have diligence and application, must be attentive from beginning to end. Whenever he meets seemingly insurmountable obstacles, he must increase his "vis viva," meet and overcome the opposing element before it has acquired much momentum. Slow may be his progress; but let it be stable, firm, and continuous. The immense icebergs of cold regions move with scarcely appreciable velocity; but the massive ocean-steamers offer no resistance to their overwhelming strokes.

Would Christopher Columbus have ever reached the shores of the New World without patient and unremitting diligence? The ancient Greeks and Romans could not take a city in one day, but after many years of a resolute, determined, and effective siege, the besieged must inevitably surrender or die. Robert Fulton would never have ploughed the briny deep in a vessel propelled by steam had he not continued his experiments and investigations. Without attention and assiduity the old blind poet would never have immortalized his name by handing down to posterity his grand and sublime epic, "Paradise Lost," of
which Landor has well said: "After I have been reading the 'Paradise Lost,' I can take up no other poet with satisfaction. I seem to have left the music of Handel for the music of the street."

Many other illustrations could be given to show that without diligence and attention no great work could be accomplished.

Failure will surely be the result of neglect and inattention. Many a youth begins life's journey with "glittering prospects charming his eyes," but, lo! a middle-aged man, bowed down with sorrow and grief, and well may he exclaim, "Woe's me because grief is not to be cured by any herbs." Retrogression marks the path of the indolent and inattentive. How plain is this in all occupations in which man engages; failure follows failure until at last he dies a despicable and debauched wretch.

As a means of cultivating our memory, we must cultivate this important power of mind, attention. It is difficult for a man who has from his youth up neglected to cultivate constant attention, to acquire a good memory. A man who has always cultivated careful attention, is quick to understand, and what he does learn, not soon will he forget.

We know that a man can best remember what is connected with the subjects in which he has been diligent and to which he has devoted unceasing attention. As an illustration of this fact, I may mention that it is said of the celebrated Greek scholar Porson, that after once carefully reading a page of a book treating of subjects to which he had given close study, that he could repeat verbatim what he had read.

The ancient Greeks were compelled to learn principally by hearing, since they had scarcely any way of recording much of what was said. Hence, they must depend on their memory, which by careful attention they brought to so high a state of cultivation that, as is said, boys could be found who could declaim the whole of Homer's Iliad.

These illustrations show that memory to a great extent is dependent on attention.
The growth of attention is gradual, and should be cultivated from early youth. No doubt Madam De Stael, who is considered by some the greatest female writer of all ages and countries, became so celebrated as a writer because in early life she was surrounded by the greatest men of that country and of her time, who frequently assembled at the house of Necker.

It may be said also of Lord Bacon, that his keen observation and profound thinking was the result of his associations and of the use which he made of them, while a boy.

Close attention and assiduous study expand and fit the mind to advance farther and farther into the depths of the arts and sciences. A person must be interested in what he is doing if he wishes to concentrate his whole attention on his work. Some men show much more attention and interest in their work than others; nothing disturbs or interrupts them in their vast speculations in the abstruse mysteries of metaphysics; they are completely absorbed. A person can learn much more easily when he is fully interested in his subject, and he does not study by compulsion, but it is often a source of pleasure to him. In this advanced age, the field of choice is so great and varied that even if a person should wish to study a variety of branches of literature or science, he could not be thorough or accomplished in them, but he must be content to engage in only a few, and devote his whole attention to them. Therefore every man should consider carefully what he ought to do, cultivate and increase his interest in his profession, and enter it with a view not to equal but to surpass others, not to imitate but to originate.

OMEGA.

SUGGESTIONS FOR THE "CALICO" MAN.

Upon a subject which is so universally and so variously thought upon, involving such vast issues and so perplexing to the Cupid-stricken mind, we deem a few simple hints not entirely out of place.
1. When you find that your heart is gradually and surely giving way to the resistless magic of some beautiful and attractive lady, do not discover your passion to her by letter, nor, indirectly through some one of her intimate friends, give her to understand that you intend to do so. Such as this betrays either bashfulness or a poor address in conversation, both of which no elegant lady can tolerate in the person of a suitor. Her womanhood aspires after something braver and manlier.

2. While you are undergoing that anxious and blissful period which is usually termed courtship, always avoid serious subjects or matters immediately relative to your purpose. Should she ask the news, do not burden her respectful ears with election intelligence, which you read in the Morning Dispatch, or with a long account of the failure of some well-standing firm and the fall of stock, which you have just gotten out of the Evening State. She expects no such replies from a gentleman of culture. You would do better to relate, with a sorrowful and sympathetic manner, a melancholy account of a handsome young man of surpassingly bright prospects, who had recently drowned himself, or had thrown himself from the window of a third story and was dashed to pieces on the pavement, all for the sake of a certain inexorable fair one, whose name propriety forbids you to mention, but the beauty and shaft of whose eyes the unfortunate young man could not resist. By this you will not only have entertained her in the "ideal" way, but you will be remunerated to a very pleasing and gratifying degree, for it will immediately call forth from her an unbroken repetition of a heart-rending love-scrape she chanced to read in a New York journal a few days since, or the sum and substance of a new and very exciting novel she has just completed, always relating in fuller detail the trials of the hero and the deathless love of the heroine, thus, of course, unintentionally on purpose, giving you a most propitious opening for the declaration of your tender regard for her, insisting that the hero of that tale, though manly, true, and devoted, never felt a passion even kindred to that which you cherish for her, and that
the heroine, though perfectly angelic, was never half so favored by the gods or half so capable of imparting perfect blessedness as the matchless being of your adoration.

3. It is also desirable that you should not accustom yourself to the dictatorial style until you are quite sure of your Dulcina. Till then it would be advisable to give the preference to her judgment in all matters which happen to be discussed, and humbly submit to be instructed by her in whatever you do not fully understand. Avoid any allusion to your calling, especially if it shall be a common one. If, however, you are the ruler of an island, and have high official duties to perform, you may frequently make indirect reference to professional cares, as you will thereby greatly tickle her vanity.

4. Do not try her patience with a glowing description of the Alps or Appenines, whose snow-capped crags kiss the sun, neither should you impose upon her the dull task of listening to a great eulogy upon the romantic Po. She prefers to hear something else. You must support her in whatever position she takes in a discussion and prove her points to be true. If she asserts crooked to be straight and straight to be crooked, it is not well for one of your probationary state to contradict it. Swear and insist that she is right, and use the hardest, most difficult, and most unintelligible expressions in establishing her argument.

5. A young man risks a great deal when he makes light observations as to a lady's taste and manner of dress. If her skirt trails six feet, declare that its equal for grace and beauty was never before seen. If, on the other hand, it should not come down to the tops of her boots, it would be unwise in you to admit that its match for exquisiteness of style could be found. If she does not wear bangs, you must compliment most exhaustively her sweet and simple neatness, declaring that you would not have a sweetheart who would thus shamefully disorder the lovely ringlets with which nature had so richly endowed her. And then the next time you see her, if she has seen fit to shear one half of her head, presenting more the aspect of an old-field donkey than that of a lady, you would not act wisely un-
less you went into ecstacy over the alteration, and protest, with the most extravagant ejaculations, that you had no idea that such a change would be so becoming, and that you never saw her looking half so charming in all your life. If she should ask you to see her scrap-book, thank her in your most graceful style, at the same time assuring her that you do not doubt but that it is unexcelled in the whole world, and when you shall have opened it, you must go mad over the unparalleled excellence of the selections, and vow that you never saw one so elegantly arranged in all your life, even if they are put in backwards and bottom side up.

6. Never speak of female anatomy. We are told of an unfortunate young man who ruined all his prospects of a happy courtship and its usual sequel by such an unguarded allusion. In the presence of several young ladies and gentlemen, on being asked how a certain lady was, he very abruptly replied that "one day last week the horses ran away, upturned the carriage and broke three of her best ribs, dislocated her shoulder-blade, and fractured one of her legs;" and immediately the gay circle disbanded, and he was shown to the front door. Now, if he had not expressed himself so as to be understood, and had told the tale in the following way, he would have been considered a very fluent and refined gentleman:

"The chariot was driving along with vast rapidity, pomposity, and an ineffable display of grandeur, when suddenly one of the rotary supporters, commonly called wheels, struck a post through the carelessness of the celestial charioteer and completely overturned the most elegant and awful machine; that divine creature, Miss Myrtella Myrtlebones, then tumbled out upon the dusty pavements, which, I will be bold to say, never before received so heavenly and sky-bespangled a being. Her guardian angel, it seems, was not at that time attending to his business. She fell—and O lamentable! that exquisitely delicate frame which the immortal Jupiter himself had put together with such excess of art, was considerably injured by so rude a shock."
7. After observing all these suggestions, you may yet make a fatal mistake, and that is in "putting the question." *Never* do that on an empty stomach, for no woman was ever known to be in a good humor, much less sentimental, when she was hungry. Disregard other things that have been said, but never neglect this unless you desire to be "sent up Salt river."

8. As to your course of conduct after you have entered into a covenant with her, the writer must yield the subject to a more successful and practical person than himself, for, although he has had quite an extended experience in that life prior to engagement, he has never been permitted to stand upon the heaving brink and look over into the blissful Eden beyond.

**Clarion.**

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**Imagination.**

This faculty of the mind is the one which gives beauty to speech in the midst of the prosiness of facts, and pleasure to the soul amid the excessive pressure and toils of life. It is this that leads the orator into flights of eloquence so beautifully adorned with elegant style. It is this that pictures to the mind of the statesman his country with all of the grandeur and honor that he wishes her to possess. Man may, in his imagination, catch the sweet odors from the flowers of peace and consolation even when he is in the sorrow of adversity or in the loneliness of separation from friends; for by his imagination he can look out into the future and behold himself exultant over his success or surrounded by the bright and happy faces of loved friends.

But there is also another aspect of imagination, and that is the evil coming from its abuse. It may be so used as to disquiet the soul and to lower the moral tone of a man, or to hinder in the acquirement and impartation of knowledge. This suggests two divisions of our subject—namely,
the evil and good of it. These we desire merely to treat
by a few hints rather than to go, at any length, into the
discussion of them.

First, then, there are evils arising from the imaginative
power. He who searches for truth may be hindered by the
fertility of his imagination. Different pictures may pre-
sent themselves to his mind, and ideas may be suggested
which are foreign to the subject under consideration, and
thus hinder the search for knowledge. But not only is
there this mental hindrance in the search for knowledge,
but also there are moral evils accruing from the imagina-
tion. He who is always dealing with ideal things, always
feeding his imagination with high expectations of great-
ness and power, may become so enslaved to his fancies as
not to put forth any effort to attain to the grand things
pictured to his mind. Again, he who feels himself wronged
by his fellow-man may so heighten the wrong and multi-
ply the evil designs of his fellow as to make him a mon-
ster of hatred and constant anger in his own soul, while
the little wrong may have been unintentional, and the
perpetrator may be anxious to make amends for it and to
restore friendship. This indicates that the imagination
may be made the means of destroying the beauty of man's
nature. It is like other powers given to man—it can be
abused, and it presents some obstacles to be overcome.

But this faculty is of inestimable value to man, and
ought to be cultivated with great care and diligence. The
discoverer sees the jewel shining with dazzling brilliancy
before his mind as he searches diligently to find it. The
inventor gazes with delight upon the completed structure
of his genius as he works slowly but persistently upon the
rude and scanty materials with which he is to construct
it. He who holds converse with nature, persuading her to
reveal to him her secrets, to unlock the doors of her store-
houses, and to disclose her hidden and mighty powers, first
passes before the eye of his imagination the uncovered
treasures and the forces beautifying and controlling the
affairs of nature. In brief, man, even in the most prosy
matters of fact, needs the assistance, to some extent at
least, of his imagination; but especially he who is search­ing for new knowledge and truth, or the application of it in new relations. Not only is imagination highly impor­tant—in fact, indispensable in all the spheres of progress­ive knowledge, but it also has a most elevating and ennob­ling influence on the moral character of man. It will en­able one to counteract the evil tendency of his nature by holding up before his mind the true, the beautiful, and the good, when evil presents itself. It enables him to place himself in the position of his offended fellow-man and to consider all the circumstances bearing upon his actions in such a position. Thus frowns may be supplanted by smiles, anger by joy, and an evil and uncharitable disposition by peace and friendship.

Imagination, then, since it is capable of bringing such great blessings to man, should be cultivated and trained so as to give its assistance in the direction that is most bene­ficial and elevating. It reaches beyond reality, beyond the past and the present into the unseen and unborn years of the future.

It may be made of the greatest service to man in setting before him a lofty standard, the attainment of which will give him the crown of success in life. Thus used, imagina­tion confers its greatest good.

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Welcher.

MAN—HIS SUPERIORITY, HIS DUTY.

By studying man, we find that he enters the mission of life the most helpless being in the universe. Unlike the brute, whose instinct teaches it the means of subsistence, he is alike devoid both of reason and instinct, except that these faculties lie sleeping in his bosom, dormant and inactive. But this, so far from being a proof of inferiority, is incon­testable evidence of man's superior nature.

Had he instinct in as perfect a degree as the beasts around him, like them, his part would be acted when his "spirit goes down to the earth," without the power of
transmitting his acquisitions, if such they may be called, to succeeding generations.

Like them, his limits would be forever circumscribed and insusceptible of improvement; an insurmountable barrier to his progress would rise before his mental gaze, and taunt his fettered soul with "thus far shalt thou go and no farther."

But man is endowed with a higher, a nobler nature, a soul that knows no limits within the range of human thought, an intellect that soars beyond the bounds of external sense, rising, unfolding, expanding in the realms of radiant worlds, until the universe dwindles to a mere point within its mighty grasp.

"Those numerous worlds that throng the firmament
   And ask more space in heaven, can roll at large
   In man's capacious thoughts, and still leave room
   For ampler orbs, for new creations there."

That helpless infant that slumbers upon its mother's bosom may combine within himself the elements that will shake an empire or revolutionize the world; and that calm, gentle eye that sleeps in unconscious innocence, may scatter from its sockets the sparkling coruscations of a burning genius, and light up the world by the fire therein concealed.

Instinct, possessed in so remarkable a degree by the brutes, never conferred on any the possessions of their predecessors; each has the same round to pursue, the same things to learn. But man, endowed with the discursive faculty, possesses himself of the treasures of his ancestors, and appropriates to himself the experience of all ages. By it, he explores the fields of ancient lore, gathers the flowers that bloom upon its exuberant plains, and plucks the fruit that clusters upon its ambrosial bowers. By it, he visits the sacred streams of classical knowledge, bathes in their "pierian" founts, and gathers from their pebbly depths the sparkling gems of literature and science. He haunts the consecrated halls of ancient learning, hears the voice of Tully in the Forum or the Senate; or mounts the
Man—His Superiority, his Duty.

Man is superior to the brute; above all created things. Yet the body, the mortal, binds him to things earthly; while the spirit, the immortal, connects him with things heavenly.

Thus man seems to be the connecting point between two infinities, the middle link in the great chain that binds the natural to the supernatural. Placed on this isthmus of a middle state, it becomes his province

“To explore the wild, the tame, the savage and polite, the sea and land, and starry heavens.”

Acting in these relations, man but fulfils the conditions of his destiny designed by his Creator in calling him into existence. Education but qualifies him to discharge with ease the duties devolving upon him in these relations. It is but the stepping-stone, the threshold of the grand department he is to enter and act his part in the arena of human existence. It is the prologue that initiates him into the grand college of the universe, where he becomes the student of Nature, of Man, and of God. These are the three great volumes that constitute the library of the truly philosophical student. A student, not in the meagre conception of the school boy who regards his mere text-books as the embodiment of all human learning; nor yet in the more contemptible view of the modern finished scholar, as he goes forth from college with his diploma in his pocket, and his mind hampered with arbitrary rules that cripple his powers and fetter his genius. The mind that would be free, throws off the shackles of verbal restrictions, and disclaiming all restraint, rises in the majesty of its strength and soars away to the utmost limit of human thought. You could no more transmit the wild freaks of Milton’s eccentric genius by the tame rules of logical method, than you could bind the mad comet that shoots
across the sky. The great minds that have written their history in the destiny of nations, and piled up monuments of literary fame that will never crumble beneath the withering touch of time, have all added to their acquisitions beyond a mere collegiate or academic course. If these walls are to be the boundaries of man's education, society will fail to realize in him that which it reasonably expects. It is to his own mind he must look, the springs of which, when touched, will send forth rivers of marvelous thought and water the deserts of humanity. He here obtains the keys to unlock the treasures that lie garnered away in the depths of his own soul.

A thought dug out of these mines, a gem from these oceans, is more valuable than thousands collected from the fountains of other intellects. The mind will not be hampered! Proud kings and potentates have combined their power and intrigue to incarcerate it within the black and narrow walls of selfish interest, but ere they fully succeeded, the unruly captive, emancipated by its own inherent power and vigor, would present itself strengthened tenfold for the contest. The mind will be free. Truth is its object. Truth it must have. Barriers, ostensibly insurmountable, may oppose; adverse circumstances may cause it to recede; still, like the king of the forest, with an eye constantly upon its prey, it retreats and crouches but to make a mightier spring.

Man, it seems, has been created with an innate curiosity to know; and this desire, this longing after knowledge unlike the mere animal passions and appetites, can never be satisfied or extinguished. It is increased, doubly increased, by every accretion. No sooner than the mind has reached any point in intellectual attainments, than it is frenzied in its zeal to advance still higher. Progression, then, we conclude, is its ruling characteristic. What is the law, the philosophy of this progression, is the question which becomes necessary for us to notice. It would be consummate folly and presumption, in the face of the facts with which we are presented by the history of the world, to affirm that the mind, in consequence of the avidity with
which it seeks truth, will necessarily be successful. A desire, even though a strenuous effort be put forth, is not always followed with satisfaction. An object may be before us in all its beauties and attractions, and yet we may be chagrined at a failure to attain it. This, in most cases, rises, not so much from the obstacles that intervene, as from an improper beginning, from a want of discretion in the first steps. To succeed in his attempts to attain an object which has defied the efforts of his predecessors, man must employ their individual experiences as landmarks to direct and guide him. In this way, his chances of success will be greatly increased. The wise and skilful mariner who embarks in search of some unknown land never fails to profit by the ill-success of those who preceded him. He knows the courses that were traversed by his unsuccessful predecessors, and wisely concludes that if he succeeds in making the long-looked-for discovery he must pilot his ship in some different direction. Thus the mind, encumbered and stupefied by its intimate relationship to matter, must not, in its profound investigations of truth, throw itself upon its own individual powers as capable in every case, when unassisted, of grasping the object of its pursuit.

There is no one so pedantic and bigoted as to call in question the fact of his fallibility. Who does not feel to the very depth of his heart, in his own weakness, the misfortune of the fall of our first parents, by which passion gained the ascendancy, and the unspeakable beauties of the universe became deep and dark mysteries. Blunted in his perceptive and reasoning faculties by the corrupting and corroding influence of crime, man, unaided by revelation and past experience, is ever liable in his deductions and conclusions to the most palpable errors. Enslaved by evil prejudices, standing in special relation to his country, his party, and his kinsmen, he is often drawn, imperceptibly, from the path which leads to immortal truth, and made to follow, faithfully, the perverse tendencies of his fallen nature. Such being the circumstances in which the human race has been placed by transgression, it becomes
man's duty to use his powers for the overthrow of error, the establishment of truth, and the advancement of the race.

Norway.

TAFFY.

Perhaps this subject may evoke a genial smile upon the countenance of some reader; if so, no harm is done, and the writer is not offended in the least, for he belongs to that peaceable and inoffensive kind of animals whose genial propensities will not allow them to be offended by a smile.

Of course, the female population of the world has no interest in taffy: a word which is not found in their vocabulary when they are engaged in an interesting conversation with the boys. If any one doubts this assertion, we simply request him to have an interview with a dozen young ladies, and if he does not leave a wiser man, with the idea thoroughly established, that such words and such principles are foreign to their thoughts and reputation, then we, retiring, yield the point. For if they fail to convince you, surely we will. This fact, then, being thoroughly established, without the "least shadow of a shade of doubt" by their unimpeachable testimony, we will proceed to another consideration.

The great object of boys, ranging from fourteen to twenty-four, is, how shall they win woman's favor. To all such inquiring minds we would answer, that though it be a hazardous and extremely difficult undertaking, yet it can be greatly reduced by a proper and skilful art in the use of taffy. Well, what is taffy? It is a modified form of flattery, with a peculiar adaptation for pleasing the fancy of young ladies. True, it sometimes produces a very becoming, reddish appearance on the cheek; but this we construe as an unmistakable manifestation of its approval, and we proceed with renewed energy.

The art of winning woman's favor is a long, uninterrupted struggle, and the cause of many groans, and lament-
able sighs, and sleepless nights: the consequence of fail-
ing to win the object of their heart's love.

This idea is beautifully expressed by the poet when he

says—

"For whose idea all my youth decays,
In sleepless nights, and unamusing days;
Dear, matchless maid: too true, if torn from thee,
Not one amusement bears a charm for me."

But as we said, it is a most difficult undertaking; there­
fore they fail: and why? Partially because they are not
skilled in the art of giving taffy, and are detected in the
attempt, and therefore, instead of winning her approval,
they get her disapproval. And when a woman is once
aroused to hostility against you, all the combined forces
of the universe cannot alter her preconceived opinions.
Though you may be as civil and courteous as possible in
the future, yet she will continue to cleave with a tenacious
grasp to the opinion that she has been wronged. There­
fore, if you are desirous of winning her approbation, you
must praise the present employment in which she may be
engaged. If she be occupied with some fanciful work,
manifest an interest by asking her if she can't teach you;
or, if you are out enjoying a pleasant promenade on the
streets, and she wishes to look into the window at some
attractive object, you must express your admiration, al­
though you may not know a piece of ribbon from a rail-
way station.

When she has taken all the pains to have each strand of
her bangs (or beau-catchers) in the proper attitude, it is
nothing but right that you should express your admiration
for them. This you can do very easily by requesting that
she arrange her hair in the same manner next Sunday
night when you call to take her to church. This will make
her think they are becoming, and will be certain to please
her. Thus the difficulty may be surmounted much more
easily by the skilful use of taffy; and if you are an ex­
pert in it, though you hair is red, and mouth wide, yet she
will like you ten times as much as the handsome block-
head who thinks his good looks are going to do everything.

W. W. R.
READING.

Reading is an abundant source of knowledge. To fully realize this, let us for a moment suppose that we are debarred altogether of the privilege. How fatal would be the results! Our colleges and all institutions of learning would be abandoned. While we believe that much of the college training is obtained from the words of the professors, yet if text-books and all reading matter are eliminated from the curriculum of study, we see at once that we would be deprived of the great facilities of obtaining an education which we now have. Again, if we had not access to good readings, how contracted we would be in our views! How limited would be our sources of knowledge! How little we would know about the proceedings of the world! Reading is not only a source of knowledge, but indirectly it is one of the most abundant sources. In our opinion, there is no other facility which man can utilize so extensively in obtaining and storing his mind with knowledge. Of course we do not mean that the mere reading, without the co-operation of the reader's mind, there will be any special amount of knowledge obtained. No matter what a man does, unless he brings his own mental powers into action, there will be no fruitful result. But of all sources to which men have access for mental training, perhaps there is no one that contributes more extensively than reading.

The first reason presenting itself why reading is a source of knowledge, is the contact with other minds. For when we read a certain treatise on a special topic, our minds are ushered right into contact with that of the writer. Now this is, in most cases, the only opportunity which affords us this contact. What benefit would we derive from the gigantic intellects of the past—such as Byron, Shakspere, Milton, and many others,—if their thoughts had not been transmitted to us in writing? Would we ever have seen the beauty of classic writers if we had not the privilege of reading them? This mental contact of men who think for
themselves is equivalent to a discussion; for the views of the writer are not going to be received by the thoughtful reader unless they harmonize, or are made to harmonize, with his own. In either case, there is mental training, because the mind of the reader is alert to see if there is harmony in the thoughts; and if there is not similarity of views, there is undoubtedly a mental contest to discover the fallacy, which is bona fide mental training. Again, the mind of the reader may never have been in the channel of thought into which he is when he is perusing a certain author. New ideas are being presented, which are appropriated by the reader to himself, and become useful knowledge. The mind never would reach that degree of development which it does, but for association with other minds. There is a certain kinship existing amongst human intellects, and for the cultivation of that relation there must be association. This association is brought about more by reading than in any other way. It is impossible for the masses to come in contact and be associated with the bright minds of the world to any extensive degree, except by reading. In a few hours thousands may read the thoughts of a great man on a special topic, which, perhaps, took him days to pen, and but for reading, the result of his study would have been felt by a few; but by reading, the whole world may be benefited by this much study, and to no limited extent.

In the scientific world, how limited would be our knowledge, if the researches already made could not be handed down to us! If our text-books were taken from us, with a few exceptions, it would be thought that the science, mathematics, terminated with arithmetic. There are only a few who go forward, making grand discoveries, and deep researches, and standing like beacon lights on the way, beckoning the masses onward. Their thoughts are transmitted to us in their writings which could not be done in any other way.

While we recognize reading as a source of knowledge, only the thoughtful reader is profited. We know nothing so profitless as thoughtless reading. It is a perfect equiv-
alent for nothing. It matters not how grand the thought, how polished the style; if the mind isn’t brought into action while we read, there is no profit, and our reading is a waste of time. We would do well to limit our amount of reading to the amount of thinking we are disposed to do while we read; thereby we would not contract the fatal habit of doing thoughtless reading.

But perhaps I have failed to mention the most important matter of all connected with our subject: what we shall read. Our reply to this question should be shaped by the nature of the inquirer. If he has a disposition to read, we would suggest light, fascinating reading, in order that he may cultivate the habit and become fond of reading. If this be accomplished, then that reading which would be more beneficial or profitable as well as entertaining. But in no case do we suggest reading of trashy literature.

Much that is current to-day as reading matter is not only unprofitable but is injurious. One of the most efficient means to-day for corrupting the youth is the current commonplace literature.

Reading is profitable and entertaining, and the habit should be cultivated far more than it is.

Q.

EDITORIAL DEPARTMENT.

At a regular meeting of the Mu Sigma Rho Society held April 4th, the following officers were elected: President, Frank Puryear, of Richmond; Vice-President, W. C. Robinson, of Sussex; Censor, W. C. Scott, of Louisiana; Corresponding Secretary, P. P. Massie, of Nelson; Recording Secretary, J. P. Massie, of Amherst; Chaplain, C. W. Duke, of Nansemond; Treasurer, J. F. Slade, of Dinwiddie; Critic, S. L. Gilliam, of Cumberland; Sergeant-at-Arms, C. R. Winston, of Richmond; Hall Committee, R. A. Tucker, of Amherst; Editors of Messenger, B. S. Redd, of Mississippi,
and A. J. Dickinson, of Louisa; Final President, F. W. McKay, of Warren; Final Orator, G. C. Bundick, of Accomac.

Officers of the Philologian Society, elected April 4th: President, T. L. West, of Louisa; Vice-President, J. B. Lemon, of Botetourt; Recording Secretary, W. L. Lemon, of Botetourt; Corresponding Secretary, R. D. Tucker, of Powhatan; Treasurer, W. A. Borum, of Norfolk; Critic, J. G. Paty, of Tennessee; Censor, W. L. Cheatham, of Chesterfield; Chaplain, E. W. Stone, of Montgomery; Sergeant-at-Arms, G. W. Quick, of Loudoun; Editors of Messenger, E. B. Hatcher, of Richmond, and E. P. Lipscomb, of Nelson; Board of Managers, M. L. Wood, of Pittsylvania, and J. L. King, of Halifax; Monthly Orator, H. N. Phillips, of Nottoway; Final President, H. W. Triple, of Caroline; Final Orator, W. J. H. Bohannan, of Mathews.

"When's the Messenger coming out?" "You fellows are slow about getting out the Messenger." Next number won't be out till Christmas, will it?"

These are a few of a certain class of remarks which are daily made to us. The general impression seems to be that the editors have nothing to do but just to arrange the matter and with a wave of the hands convert it into two hundred and fifty printed copies, and that they maliciously and intentionally neglect to do this at the proper time merely for the pleasure of seeing the Messenger delayed a month or two. If this conclusion has been reached by a philosophical and unimpeachable course of reasoning, we would be very glad if some one would come forward and reason it all out to us, and then, probably, we might see our error in not reaching the same conclusion. We were never conscious of any such power before we assumed the dignity and the shoes of our office, nor have we undergone any chemical, physical, or mental metamorphosis or transmutation since we became editors. If we have any such power, then, we must have received it at our installation. But if we had a right to demand any such power at our in-
stallation, we were ignorant of the fact, and the gentlemen who installed us, have, for some diabolical reasons, fooled us out of it. Not having this power, then, we have proceeded in our own way to run this shebang, and let him who thinks it not a hard way, try it for a few months. An editor has a hard road to travel, but he soon becomes rich. At present, with an issue of about two hundred and fifty copies, the printing costs about twelve or thirteen cents per copy. Selling them at ten cents a copy, there remains a surplus from which we, during our short term of office, have realized the neat little sum of twenty-five millions of dollars. "Examine the mathematics of this and see if it is not correct." This sum being too small, however, to satisfy our avarice, the Business Manager has tried to swell it as much as possible by getting advertisements for the Messenger. In doing this, he has exhibited an untiring energy which will win him fame and fortune in any department of life. Notwithstanding this splendid outlook for the Messenger, the former publishers seemed, for some unaccountable reason, to have taken it into their heads that the Messenger was hard up for money, and if they were not paid up promptly every month, they just took their own time about printing it, and thus has been caused the delay of the February number. We, being men of business and liking promptness in everything, forthwith decided to put the Messenger into the hands of other publishers. Being very hard to please, it was some time before we could find publishers to suit us. Hence arises the delay of the last number. When this number makes its appearance before the public, we will be among the retired editors of the Richmond College Messenger, and then let no one ask us why the delay of this number.

We leave to the incoming staff a paper with an empty treasury, for we consider the above-mentioned sum but a poor remuneration for our services, and therefore we pocket it and whatever other funds belonging to the Messenger come within our reach. We lay down our pen with the remarks quoted at the beginning of this article ringing in our ears.
Laziness.—There is no word in the English language more expressive than laziness. It is a word which has been often misused. To say that a man who does nothing is lazy, is a grave error; such a grand and time-honored word should not be applied to so ignominious a person. Such a person should be styled a dude, a sot, or a fool, whichever may be best suited, but by no means call him lazy. We have often heard men give as an excuse for their good-for-nothingness, laziness, who had no pretensions whatever to a title so noble. A man who is truly lazy is compelled to be high-minded, upright and noble, intellectual, educated and cultured, one in every way worthy to be called a man. Such will have ease, and quietly look on while the low menials are doing the work not suited for himself. He appreciates comfort, and consequently he becomes lazy, which is a state of the highest earthly bliss—we speak from experience—and leaves drudgery in the hands of caitiffs and scullions. It is an evidence of good brain in any man to let work be done by other means than his own. What would you think of the farmer who, instead of planting corn and letting nature bring the increase, should attempt to make the corn himself? The fellow who rode to mill with the bag of grain on his own back in order that his horse might have less to carry, is a good example of the not lazy kind.

We fear no contradiction when we say that a large majority of the world's great men were lazy, and indeed here lies the secret of their greatness. It has been often stated that “necessity is the mother of invention,” but this we deny, and history sustains us; laziness is the mother of invention, as, in fact, it is of civilization.

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Locals.

What sound is that we hear?

It is the bitter wail of sorrow that comes up from the poor mortals who are bound up in the Flunker's Cell. Ah! listen to the awful dirge which is being raised by those as-
sembled in that horrible den. Look, how those glittering eye balls roll in their sockets! See that hideous grin which shows their deadly fangs and distorts their features! What strange capers and antics for men to make! Is it possible that flunking will thus affect man? Yes; beware of Flunker's Cell.

Dr. T., some evenings since, took his girl and her sister to one of the leading ice-cream saloons to treat them to ice-cream. After they had consumed several saucers apiece, Dr. T. remembered that he had on his other clothes, in whose pockets there were no cents (or dollars). Dr. T. therefore says: "Please excuse me a moment, there's a friend at the door who wishes to see me;" and taking his hat, Dr. T. swiftly wends his way back to college, leaving the young ladies with the bill to foot.

Mr. G., the bug-ologist of this institution, has recently made an important discovery. Wishing to know the composition of the poison of the sting of insects, he experiments on the posterior extremity of a hornet. Owing to the fact that the hornet was not quite dead, Mr. G. hastily reached the conclusion that the poison of its sting consisted of three parts of formic acid plus one part of a compound in which the thermometer registers 900,000 degrees in the shade. The effects of Mr. G.'s ecstatic hyperbolical gymnastics may be seen upon the ceiling of his room.

Mr. W. wishes to inform the public that he has made the first display of the latest style of spring calico which has been made at this college this session.

Mr. W. (not the same as above), not knowing what a trousseau is, and wishing to possess this valuable information, asks a young lady to inform him. Upon being told that he would find out when he got married, Mr. W. innocently asks, "Is it doctors' bills?"

Mr. R., passing a church, inquired if that was the church in which Patrick Henry delivered his famous speech in 1876.

PERSONALS.

John A. Barker, who went home several weeks ago on account of his health, has returned rather sooner than he expected, having entirely recovered his health by a plenty of physical exercise.
W. L. Latane has gone home on account of ill-health.
J. F. Gunter is gathering strength from the sea breezes at his home, in Accomac county. Had his health remained good, he would have taken A. M. this session. As it is, we hope he will come back and at least take P. M.
W. B Haislip, who left college on account of sickness, has returned.

We hear that J. W. Henson is courting, and means business. Henson always was a ladies' man, but we did not think that there was any immediate danger of his becoming a lady's man.

W. C. Barker, session '81-2, has taken his diploma at Richmond Medical College. Barker stood high among the students here, and we always thought he would accomplish some great thing.

We are sorry to learn that W. J. Morton, who left college some time ago, will not return, owing to sickness.

R. R. Acree, an old student of Richmond College, is to preach the annual sermon before the Young Men's Christian Association of Richmond College, in June.

J. B. Williams, who left college some time ago, has returned, much improved in health.

Several of the students were "not unexpectedly surprised" at receiving invitations to the marriage of C. S. Gardner, session '81-2, to Miss Ariadne Turner, of Brownsville, Tenn.

A Fleet, Jr., a former student of this college, has been called to the Baptist church at Ashland.

T. M. Anderson, session '81-2, was married, April 23d, to Miss Blessing. He started on his wedding trip with the Blessing of the bride's parents, which we think is much more satisfactory than running away and marrying against the wishes of the old folks.

EXCHANGES.

The Indiana Student rejoices in the fact that although there are fourteen Democrats in the freshman class of Indiana University, there is only one Democrat in the senior class of that institution. The Indiana Student refers to this fact as an indication of the relative degrees of civilization of the classes. Proceeding according to this plan, we would necessarily conclude that Richmond College was in a state of barbarism unequalled by that of the inhabitants of the Fiji Islands. We presume that such is the opinion of the Indiana Student.
Among other excellent articles contained in the Volante is one on "Borrowed Plumes." It is unsparing in its denunciation of plagiarism and plagiarists. It says that plagiarism is the meanest of lying, the basest kind of theft. The perusal of this article must have a salutary effect on all those plagiarists who are not so blinded by self conceit as to be past redemption.

The Roanoke Collegian contains an article called "Parle vous le Francais." We suppose its printers are to be blamed for this. The article is quite good, and strikes a manly blow at the use of "ponies."

With mingled feelings of pleasure and regret, we lay down our pen and step out of our editorial shoes in order that the incoming Exchange editor may occupy them. The feelings of pleasure in so doing, largely exceed those of regret, for verily an editor's "lot is not a happy one." We have read our Exchanges with much pleasure, but when we undertook to comment upon them, it was with the greatest difficulty that we could get our pen (or our mind, if we possess an animule of that kind,) to work. This difficulty may be due to some trickery with which the former editor has "fixed" the editorial pen, or, as we are inclined to think, to the fact that something very rarely, if ever, comes out of nothing. This last remark may be construed as a reflection upon our mental calibre, or more appropriately, as a reflection upon our Exchanges (a few excepted). We are reduced to the painful necessity of bidding you adieu. This necessity might have been avoided by us, had we refused to make your acquaintance, and from the amount of pleasure derived from that acquaintance (the same few always excepted) the end would have justified the means.

Exchange and Fighting Editor.

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