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# Richmond College Messenger.

2206

VOL. XII.

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NO. 7.

## EDITORS:

*Mu Sigma Rho.* { J. PAGE MASSIE,  
W. C. SCOTT,  
W. F. LEWIS.

*Philologist.* { F. W. BOATWRIGHT,  
R. D. TUCKER,  
J. D. MARTIN.

*Business Manager*—W. A. BORUM.

*Assistant Business Manager*—W. C. ROBINSON.

## I'll Kiss Him for his Wife.

An incident, During the Late War, in the Life of Col. Geo. D. Alexander, of the Third Arkansas Regiment.

The long-stemmed battle o'er and lost,  
The order came, "Retreat!"  
But many hearts lay cold and still  
On beds of daisies sweet,  
And thrilled no more at the onset bold,  
Nor heard retreating feet.

The living left the lonely dead  
Upon the spot they fell,  
And turned with saddened faces back  
The tale of rout to tell;  
But on the kindly daisies there  
The dead slept soft and well.

The steady tramp wore through the night  
Into the cheerless day,  
And wearily they kept the pace  
That led away—away,  
For who could face an iron foe  
That swept their ranks like hay?

Beside the road an officer  
Lay wounded like to death—  
All pallid, faint, and helpless he,  
With scarcely strength for breath;  
And 'twas his company plodding by,  
As one to the others saith:

"Be easy, boys; there lies the man  
Who led us in the fight;  
We love him, and we won't pass on  
Until we've done him right;

*Shreveport, La., Nov. 4, 1886.*

Come softly, shake our Captain's hand,  
For he'll be dead ere night.

And boys, the flower of Arkansas,  
From text-books to the ranks,  
Filed past, with misty eyes, upon  
The Shenandoah's banks,  
And gently pressed their Captain's hand—  
And meanwhile damned the Yauks.

A big, gruff, bearded Irishman  
Brought up the rearmost file,  
And knelt beside the suffering man,  
And sobbed and sobbed the while;  
And as that farewell band looked on,  
Through tears there came a smile.

The Sergeant turned unto the boys.  
His face with grief full rife:  
"Begorra! boys," while they gazed down  
On that fast-waning life,  
"We'll niver see the Cap'n agin—  
I'll kiss him for his wife."

The kiss of that rough soldier there  
Thrilled through the Captain's soul,  
And started fresh the sluggish life  
From heart-fount to its goal:  
And one less grave kind Nature sods  
By Shenandoah's roll.

L. R. HAMBERLIN.



**Freedom's Glory.**

Standing amid the ruins of Athens and Rome, where once have been the scenes of mighty conflicts, the traveller calls to mind the grandeur and renown once possessed by those potent cities, whose fame once spread over all the Eastern land, whose names have come down to be cherished forever. Though at these names wonder and admiration is excited, yet no name or word has caused the hearts of millions to throb with such feelings of emotion as the simple word freedom. Is it a word of imagination and fancy, soaring far above the hope of realization to vanish away in æthereal mist? Ask yon nation groaning and writhing under the fierce yoke of oppression; ask that country which lies burdened under the cruel rule of tyranny; ask that subject who is cruelly treated by his lordly master, and the answer will come back from a heart that knows its meaning.

Freedom and liberty are words cherished and nourished in every human breast, fostered with care that engenders love for that which is noble and grand, and implants a feeling of sympathy for the downtrodden and oppressed. Behold the Parthenon of old adorned by the master hand of Phidias. Completed, it is grand to behold, but no perceptible change could be seen as each stone was laid in its respective place, still it grew in symmetry and form till finally it burst forth in all its gorgeous splendor.

And so every generous act for the welfare of a nation, every deed for the alleviation of the downtrodden and oppressed, is a stone set in the temple of liberty which adds to the beauty of that noble edifice. Revered in all ages and

climes it has been sung in the sweetest strains of melody by poets of all generations; it has been the theme of orators and statesmen, while the pages of history are filled with adoration to the Goddess of Liberty. The history of nations is but a struggle for freedom, a struggle for liberty from 'neath the tyrannical sway of some lordly master or the oppressive rule of some opulent few. Like the vestal fire at Rome, which, by continual watching, was kept burning from year to year, so that the desire for liberty, handed down by generations, should be kept burning in every human breast, remembering how their fathers' blood has moistened the field of battle in their defence for freedom's glory. The pages of the history of every country are filled with contests for freedom.

The political and individual liberty of every inhabitant of Greece was at first meagre and narrow 'till through the broad view of Solon that restraint was in a great measure removed, giving to the Greek that freedom of mind and thought which resulted in the gift to the world of some of the grandest works of philosophy and art that the world has ever had. Had Greece been bound together under one republic instead of separated into different states, she perhaps might have continued longer. But still are we proud of her gifts to the world, and look with admiration upon her victories in war. The history of Rome is but a contest of liberty, a contest between the poor and the wealthy aristocratic patricians. When countries fell under the fierce Roman yoke, when Rome was in her height and grandeur, then it was



that the freedom of the people reached its highest acme, soon again to be trampled under foot, causing the grand old Cicero to exclaim, "O Liberty, once sacred, now trampled upon." But the histories of Greece and Rome, of her noble sons who were slain by the hand of violence, only showed that freedom could not exist where Christianity did not wield its influence. Soon after the downfall of the Roman Empire, a new era was at hand—the dawn of Christianity had now burst forth to wield its influence, so mighty, so great, that the whole world would feel its power; but not until myriads of noble men had moistened the ground with a martyr's blood.

In France, everything was submitted to the will of the king, and the national assemblies never regained their power. This accounts for their past and present condition. There was a time when, if the French had been prepared for liberty, they could have burst forth from the shackles of their bondage. It was the time when Charles the Seventh, opposed by England, preserved his crown by the wonderful and heroic deed of that grandest of women, Joan of Arc. Thus was the golden opportunity for liberty forever lost. 'Tis the name of Switzerland that brings enthusiasm to the heart of every lover of freedom. Small in area, and with but a handful of men, it stubbornly resisted the attacks of its enemies and maintained liberty for its citizens. 'Twas a brave Swiss who rushed forward into the enemy's ranks, leading the way to victory, about whom the lines were written—

Make way for liberty, he cried,  
Then ran with arms extended wide,  
As if his dearest friend to clasp.  
Ten spears he swept within his grasp;

Make way for liberty, he cried;  
Their keen points met from side to side,  
He bowed among them like a tree,  
And then made way for liberty.

England's sons, too, had a love for liberty, and the history of their country is but a struggle between the people for freedom and the king for supremacy of power. The execution of her cruel tyrant, Charles the First, is but an example of the hatred the English had for oppression and subjugation. Imbued with the high prerogative of his predecessors, Charles ruled the people with an iron will, causing them to groan under the fierce yoke of oppression. Submitting as long as possible to the cruel tyranny of his reign, a large class of people, and among them some of marked ability, rose up in resentment, which led to the civil war, gaining for the people of England those principles of freedom which was handed down to their posterity. And thus England, upon a firm basis, governed by the principles of freedom, began to rise in all her greatness, soon to become one of the mightiest nations of the globe.

But liberty was destined to have a far more extensive area, a place where tyranny was never known, a home where it should blossom and bloom in all the beauty of its nature. The landing of the Mayflower on the shores of America filled with people who had fled from the persecution for religious principles, was but the forerunner of a nation where liberty should reach its acme. The growth and prosperity of this colony caused jealousy to England, and not satisfied with the oppression she held upon her citizens at home, she endeavored to tax these colonies, to make them pay tribute to her when not even allowed representation in her Parliament. This attempt to tax



the American colonies was opposed by some of the greatest orators and statesmen that England has ever produced, and the colonies with pride and indignation rose up in rebellion, and gained for themselves that freedom which we now so richly enjoy. And what is England doing to-day? She is grinding down Ireland under her fierce yoke of oppression, nor listening to the warnings of her Gladstone, the grandest man of to-day.

But we cherish no ill-feeling towards England; we rejoice at her prosperity. We do not, we would not, forget it was

from our English ancestors that we imbibed that love for liberty. Milton and Hamden, Chatham and Burke, are names which we will ever hold in remembrance. We are to-day basking in the warm sunshine of freedom so dearly bought by the blood of our ancestors. Our Jefferson, Washington and Henry will ever be held up for imitation to future generations. Yes, let liberty and freedom be the monarchs of our nation, then will our own symbolic eagle soar high in exultant strains.

DUNBAR.

#### **The Trade Spirit—Shall it Become a Curse?**

It is a generalization of Guizot, that those nations of the world whose civilizations have been developed through the predominance and ruling influence of one idea have either never risen at all to a high plane of national life, or meteor-like, have flashed into a brilliant existence, and as quickly declined into decay and death. On the other hand, those countries in which no one constituent principle is predominant to the exclusion of the due influence and activity of the rest, but in which there is a harmonious blending of all the elements which go to make up a healthful national existence—those countries are they which have attained to the true standard of greatness and lived through long centuries of influence and power. It was the predominance of one idea that gave for a time to Athens the hegemony of Greece, and to Sparta the power to wrest it from her. And it was the ruling power of one element that made Carthage the short-lived mistress of the Mediterranean.

It is those countries in which the minds of the thinking men—*they* rule the destiny of a land—are proportionately turned upon all those elements, and the development of all those ideas which go to make up a well-rounded national life, that are destined to rule their sister nations and even live to see their downfall. As the blending of myriads of discordant sounds may make music, so, in the make-up of a government, the union of elements apparently antagonistic, may work out a magnificent harmony, and be the cause of healthful and vigorous growth. As the man of one idea is to be dreaded, so the fate of a nation of one idea is to be deplored. Take Turkey, a country in which the ruling influence is the authority of the will of one man, and we have a case in point. Take also Russia, a country in many and important respects richly endowed, and we find its strength greatly dwarfed by the great excess of the principle of monarchical authority. Take a glance at Spain: though the home



of a powerful and robust people, she lags behind in the onward march of nations, because of the excessiveness of the authority of church and state. Why have not the South American Republics been successes? Their people are energetic and their resources abundant. Why have they been conspicuous failures? Because of the complete control which the majority exercises over the minority. If it be true that "Nobody is so undemocratic as the people," then we see why the South American Republics have been failures. In them is found a majority ruling with an iron hand—a democracy run mad. No tyranny can be more terrible than a despotism of a majority. The rule is severe, and redress difficult.

On the other hand, if we call to mind the greatness of England, the influence of Germany, we have illustrations of what nations may become, where there is a proper blending of the elements of real strength. Where there is a union of governmental authority and democracy, science and philosophy, politics and morality, trade and agriculture, benevolence and justice. Where there is felt the influence of the political thinker and the theologian, the logician and the poet, the scientist and the artist, the man of muscle and the man of brain. There no one element can stifle the others, or by undue growth choke them out of existence, but each developing side by side, aiding, modifying, and regulating the rest.

Let us now come nearer home. Our country has, in a brief existence of but little more than a century, reached a position among the nations of the earth, to which it has required others, century after century to attain, and to which many

have never and can never hope to attain, a position in very many respects second to none. From the very time when she first raised her infant hand against maternal oppression and conquered, she has been treading onward and upward steadily and with unprecedented rapidity, till we have the glorious inheritance—AMERICA OF TO-DAY. Her sails sweep the seas; her factories rival the world; her exports reach every land; her name is everywhere honored, and her power respected. All this in a century and a decade!

How do we account for this most phenomenal development?

Is it that the United States is but an instance of the abiding truth of Guizot's generalization? Has it been an unnatural preponderance of one element that has caused the rapid progress which we, as a country, have made? Are we under the influence of one idea? If so, what is that ruling principle? I answer, *the trade spirit*. Is it not that which is to-day chiefly engaging the minds of the American people?

Think of the large commercial and manufacturing cities, which have sprung up in this country almost as if by magic hand. Think of the metropolis of the great Empire State, and what a stand it takes among the great cities of the world—itsself the youngest of them all. Think of Chicago, rising phoenix-like from its own ashes, and in so short a time becoming the city that we find it to-day. What has done it? The answer must be, a combination of the trade with the industrial spirit. Our country has made wonderful progress in its schools and universities, but in the thorough-going educational idea, she does not rival Germany. Her



progress from a literary point of view has been very great, but in furnishing to the world its literature she does not rival England. She has done much for science, and given to the world some of its most wonderful inventions and grandest scientific discoveries. But what has been their nature? They are not the electric-machine, the air-pump, the telescope or the microscope, but the steam-engine, the steamboat, the railroad engine, the sewing-machine, the cotton-gin, the telegraph and the telephone—inventions just as great, it may be greater, just as wonderful, it may be more wonderful, yet it shows how our scientific mind has been largely directed to those points which aid or promise to be conducive to the greater development of the commercial interests.

Let us now inquire how this great zeal for trading and money-making affects our country.

First, let us consider it with regard to its effects on *Education*. In what way does the zealous trade spirit affect the educational spirit of our country? As soon as the boy of America reaches the age when he must think for himself, he finds that he is in the midst of the great bustle and flurry of business life. He cannot but be influenced and moulded by it. The great influence of mercantilism is in the very atmosphere, and he cannot but be reached by the infection. With mind ill-stored and ill-equipped for life's duties, he is caught on the whirl, and with his shallow bark is tossed hither and thither, with little sail and less ballast.

Why is it that in the large cities of our country, the number of those taking a collegiate education is so alarmingly small? The answer is the trade vortex has caught the young men, and by its

busy whirl they are hurried almost involuntarily along. For this reason it is, that the country, rather than the city, boasts of the birth-places of our great national leaders. The spirit of trade has distorted so many of the young men of the cities from their proper channels, while the country youth has in a great measure escaped its influence. Our preachers, our college presidents and professors are and have always been largely country-born and country-reared men. The cities have not furnished their just quota to these higher callings. It is the influence of the trade spirit.

As an instance of how this influence affects *social* life, read the following, clipped from one of our dailies, referring to social life in the Great Gotham:

"Society is once more fascinated with the craze of speculation. Its favorite themes of discussion are railroads and mines. 'Can you tell me,' a young lady asked me at dinner, 'whether Jay Gould really controls Jersey Central?' 'Is it true,' demanded another, 'that Mr. Connor has found a bonanza in the Phoenix mine?' Our school-girls are getting versed in the intricacies of options, privileges, and first-mortgage bonds. Our school-boys are growing like Fanfar Benoit, in Sardou's play, who speculated in marbles at nine. Wherever you go, there is an incessant babble of Wash and Reading, of Lake Shore and Nickel Plate," &c., &c.

The craze of speculation! It is said that the American people live on excitement. They love to speculate. Our old men deal in futures, our young men gamble in stocks. It is because the American people feel impressed with the supreme importance of money-making.



With such mental mottoes as "Get money, honestly if possible, but—get money," and "Business is business," we are fast becoming a people of one idea.

Throughout our country, more especially in the large cities, we are constantly hearing reported cases of malfeasance in public office. Instead of being on the decline, the number of such cases seems to be increasing. Even the most exalted representatives and the most trusted officials are found to be affected by the taint. Why does this unfortunate state of affairs exist? Because the best and most worthy men cannot be induced to accept the offices in our municipal governments. And why is this true? The answer must be found in the fact that the most competent men are not willing to spare from their business the time and thought which they might give to the interests of their city and good government. The spirit of mercantileism has made them more eager for wealth than desirous of honest rule, has made them the possessors of more cupidity than patriotism. As a matter of pecuniary interest to themselves, they would rather pay a few hundred dollars more taxes to make up the deficits occasioned by dishonest office-holders, than give a part of their time in making sure that the public funds are not misappropriated. But is this the true spirit of republicanism? I trow not. Every good citizen should esteem it a privilege, I do not say a duty, to lend a helping hand to honest government. But often it is much easier to find out the source of disease than apply an effective cure. How to remedy this evil in the existing state of affairs is a difficult question.

Should the state or municipality pay to legislators or councilmen salaries sufficient to demand the services of the best and most able men? This might seem a solution of the question, and yet the motives which would actuate unscrupulous, designing men to put forth efforts to obtain a lucrative office would then be greatly strengthened. What is to be done? The members of the House of Commons of England receive no pay at all, and yet the office is sought and obtained by many of the country's ablest and best men. Although this plan may shut out from England's legislative halls many able men, who cannot afford to be members of the House of Commons, yet no such prize is there offered to self-interest and demagoguery. In New York city the town council is well paid; but to find out the character of the men who draw the pay, we have only to look at the proceedings of the recent trials in the New York criminal courts, where the astounding and humiliating intelligence was brought to light, that nearly the whole body was more or less concerned in the acceptance of a gigantic railway bribe. While in Berlin, a city which may be compared with New York in population and commercial importance, some of the ablest statesmen, who are connected with national affairs, are also members of the town council. The difference is this. In Berlin affairs are intrusted to the hands of men who have given thought and attention to political economy and the science of government; while in American New York they are in the hands of demagogues and street-corner politicians, bummers and professional tricksters.

The fault is with the people. They



will not take time from business pursuits to engage in any consecutive, political thought. If they may only run their business with success, the government may run itself without it. In a form of government like our own (thanks to our fathers for so rich a legacy), every man should be a student of governmental science and the principles of republicanism. Then it will not be necessary that the reins of governmental authority fall into the hands of men ignorant of the first principles of government, men unappreciative of the animus of our institutions, men unscrupulous in their methods, and who think that the whole ship of state was created for their peculiar benefit, and must be steered into their own little ports in the interest of their own self-aggrandizement. Then, we will not be at the mercy of "boodle aldermen" and "absconding treasurers." Then we will not hear the noise of "pan-electric scandals" and "Broadway bribes," nor live under a *regime* in which it is only necessary to "embezzle" and "abscond," and Canada robs Sing-Sing.

Our statesmen have become wonderfully dwarfed till, whether statesmen be an appropriate name for them is a question of serious doubt, if we do not unhesitatingly decide in the negative. Our country has become rich in wealth, and poor in statesmen; rich in plutocrats, and poor in political thinkers. With Goldsmith we may say,

"Ill fares the land to hastening ills a prey,  
Where wealth accumulates, and men decay."

Why is it that both political parties of our country are afraid to touch the much agitated "tariff question?" Because the commercial elements of our land are

clamorous for "protection." The trade element is protected and others go unprotected. A system of taxation which was adopted to support a gigantic war is thus fastened on us, and a tyrannical trade spirit debars from our people equity and justice to all classes.

Our land is to-day stirred from centre to circumference by the all-absorbing question of Labor. The perturbed and restless condition of the working classes betrays that there is something wrong. Labor and capital, which should be fast and inseparable friends, are at war the one with the other. The breach is wide and widening. What is at the bottom of this most unfortunate strife? I answer, the spirit of monopolism, which is *ultra* trade-ism. It is that grasping spirit of the capitalist that pays starvation wages and oppresses the poor employee. What an unjust distribution it is that those who do the producing should receive such a small share in the profits of the production! The man who furnishes the capital becomes a millionaire, or perhaps a "railroad king," while the "bone and sinew" can scarcely keep the wolf from the door.

There is something wrong. The times are out of joint, and that man should be hailed as hero, who can set them right. The "Knight of Labor" has tried and thus far failed. Henry George would by some enactment have the wealth of the millionaire distributed, and by a sort of "horizontal method," equalize the possession of wealth—a design that at once, no doubt, touches a responsive chord within the soul of every loafer in the land. The honest laborer makes no such demand. He asks honest wages for his own toil, not the fortune of another—



justice, not charity. But suppose so wild a dream as that of Henry George were put into actual execution, how short a time it would be before the Sages and Fields would again be the possessors of their millions, and the Goulds and Vanderbilts of their hundreds of millions, and the masses as poor as ever! If there were but one commodity of life, and that were as plentiful as the sparkling water we drink, would it be long, think you, before a few men would own the world's water supply, and the rest go thirsty? As water seeks its level, so this matter of the accumulation of wealth adjusts itself, and no artificial means can avail for its regulation. The evil lies deeper than that a few men have the wealth, and the masses are poor. It lies in the spirit which inclines men to strive for riches at all hazards. The Ethics of business is become abominably corrupt. To the poor laborer neither mercy nor justice is meted out by the oppressing capitalist. Women and children whom harsh-handed Necessity has violently forced into unnatural channels of business, are oppressed unfeelingly by hard-hearted Capital. Eight hours work for twenty-five cents! Eight cents for a pair of pants, and five cents for a shirt!

Oh, if Capital and Monopoly would only remember how much of life-blood ebbs away with every stitch of the needle, how much is drawn out at every ply of the thread! Do they feel that they are trafficking in flesh and blood, and—is flesh and blood so cheap? It is

"Work! work! work!  
Till the heart is sick, and the brain benumbed,  
As well as the weary hand."

Do pricked fingers, eye-lids heavy and red, and the swimming brain, send no softening appeal to the heart of King Capital? Has his soul become so shrivelled as to rattle in a pea-shell—untouched by the plea of the poor laborer when his children cry for bread? Alas, how

"Man's inhumanity to man  
Makes countless thousands mourn."

Let not glorious America become a nation of one idea. Let not her mercantilism usurp more than its rightful place in her bosom. Let her arise and shake off from herself the tyranny which the growing trade spirit threatens to fasten tightly about her. Let her fear to grow fat, pampered by the meat of one element of growth and sustenance alone. Let her give more attention to education in all its phases, to the education of the heart and of the hand as well as of the mind, to literature, to science, to philosophy, to morals, and to the fine arts as well as to trade, and then America will not be the evolution of any one dominant principle which shall exercise a despotism over the others and develop her civilization in subordination to itself; but many strong elements existing and working together in grand unison, stimulating and restraining each other, will cause her civilization to be, not one-sided, distorted or short-lived, but rich, full, everlasting. Let America do this, and thus supplementing her civilization with higher elements, she shall become worthy of higher destinies. Let her do this, and—long live America!

E. B. P.



### Words.

There are good words, bad words, and indifferent words. Men use them as conventional signs for ideas. In the majority of cases men use them without ever stopping to think whether there is more in the word than the mere idea they wish to express.

These reverend gentlemen are treated with contempt, as only nonentities fit for serving the present purpose of conveying the thought to the listener. The fact that most words in common use are far older than the oldest of the human race, and that they are thus, at least, entitled to the respect due to age, is lost sight of in the hurry and bustle of life. There is more in words than the simple idea which they at present designate. They have been bandied through the world for "lo these many years," serving human beings in the most docile manner, while being changed and mutilated, yet many of them retain enough of their former self to be traced through the ages of the past back almost to the time when they sprang from the brain of some inventor. One may well admire the genius and poetical fancy of him who said of words, "They are fossil poetry," or "fossil history." We can but admire the beauty of the expression, and yet the term fossil seems to express too much.

There are words full of poetry and history which are in daily use and have never ceased to be used since they were coined. They are still living, and their age only lends beauty and symmetry to their form and power; gives the last finishing touches as some great artist to a masterpiece. I would offer a protest against speaking of such words as "dilap-

idated," "frank," "sincere," "hyacinth," and a host of others I might mention, as being fossil. We think of a fossil as something that has been hidden away through countless ages and at last brought to light. Why should these living words be termed fossil? Is their poetry dead, or has it been locked up from the human race? It seems to me that we cast a slur upon our ancestors by saying that these words contained poetry and they did not have sense enough to appreciate it. And when we speak of a "dilapidated" fortune, the poetical idea of a man's fortune falling away piece by piece and crumbling to the dust, comes out just as fully, and has always done so, now as it did on the first day the word was used in that sense. So, too, when we see and speak of the beautiful hyacinth, the touching legend that originally it was a noble and beautiful Laconian youth, whom Apollo loved, but who was unfortunately slain by that deity while they were playing a game of quoits, when making an accidental pitch, and that from his blood sprang up the flower which bears his name, comes up before our minds in all its beauty.

Are the beautiful thoughts which cluster around these words to be thought of as having lain for centuries hidden from view and just recently brought to light? Are they not as truly living to-day, and have continued to be, as they were on the day they began their career? True, all men do not recognize the poetry, but that does not prove its non-existence, or, better perhaps, its existence in fossil. All men do not appreciate poetry when clothed in the recognized garb. Some are unfor-



tunate in not having the necessary training; others are too lazy to go to the trouble of searching for it, however much they may be capable of appreciating the same.

Now a word or two on the history in words. Each word may be said to embody along with its own the history in part of the nation. Some words are better formed to give up the facts contained, but a diligent study of words will always repay the student of history. By comparing the words of one language with those of another we find traces of kinship which we would otherwise never suspect. Thus can be traced a close connection between nearly all of the languages of Europe and many of the Asiatic tongues.

The rise and fall of nations may be traced by their words. Thus among the

barbarous tribes of Africa may be traced a gradual degrading process. Words, or traces of words, may be found which express higher and nobler ideas than the people at present can appreciate. In our own language "cabal," "lynch," "boy-cott," "federal," "moonshiner," and many others, bear testimony to some important fact in history. How much more interest we feel in listening to a discourse or perusing an article when the words not only present the ideas intended, but also introduce a whole series of other thought. Indeed, the intellectual feast is more than doubled.

If these things be so, why use words as though they were simply signs of ideas and nothing more?

QUISQUAM.

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### My Purpose in Life.

Nothing so powerfully influences a man's life as his life purpose. Associations and surroundings, advantages and opportunities, really affect the usefulness and nobility of a man's life only in so far as they first affect his purpose.

The practical question, How shall I live, or, What shall I accomplish in life, is always determined by the personal question, What is my purpose in life? Every effect must have its cause, and in regard to human actions every result may be traced to an act of the will as its ultimate cause, which involved of course a purpose. Purpose, therefore, is the germ from which every human action springs. This is not only true of our single actions, but it is true of life taken as a whole. As is our purpose so will our life be. Surely, then, nothing so much concerns us, if we desire

to live a useful and noble life, as the decision in regard to what we shall live for. Here we are liable to make one of two great mistakes. In the first place we are liable to live for the wrong purpose, and such a mistake is very easily made, because every man is evidently created only for one special work, for one single mission. There are not a number of different spheres for which he is equally adapted, and from which he is free to choose one to live in. But for him there is but one sphere. If he fails to get into this, he gets into the wrong place, and lives for the wrong purpose. Just as is the case with a large and intricate machine. Every part has its own place and its own work to perform. Every wheel must revolve upon its own axle, every cog must be accurately adjusted to other cogs.



Should any one of these parts become dislocated, get out of its own place, it cannot, of course, in any other position aid the working of the whole machine, but in fact it becomes perfectly powerless except to impede and interrupt the other parts in the discharge of their functions. So it is with humanity or society at large, to which every individual man sustains the relation of a part to a great machine. He can only be an efficient factor in the work of the whole by occupying his own peculiar place and by performing his own peculiar functions. If he fails to do this, he not only renders himself powerless to aid by his life in the progress and development of society and humanity, but by getting out of his sphere he necessarily gets in the way of others, and in this way he causes friction and discord. Being out of the place for which God created him, he is out of harmony with the whole world. Here doubtless we find the reason why so many lives are useless and unhappy, and, worse still, why they also render other lives useless and unhappy. Of all the mistakes or blunders that we can make, this mistake in regard to our life purpose is the greatest. It is a mistake which we will never be able to correct, because we cannot live life over again. The man who misappropriates a million of dollars or by some bad investment loses it, is regarded very unfortunate, but how much sadder it is to think that many men misappropriate the whole of life itself—time, talent, opportunity, being. How sad to think that so many invest these, which alone constitute real wealth, in such enterprises that make them absolute bankrupts at the close of life when they balance their accounts with God and their fellow-men.

The other great mistake that we are liable to make is to live without a purpose. Every one will readily admit that to do this is a great mistake. God has displayed a purpose in everything that he has created, and nothing therefore is fulfilling the design of its creation which is not either blindly or intelligently striving to accomplish this purpose. Especially is this true of man, the most highly endowed and thoroughly equipped of all of God's creatures. If the tiny sprig of grass is blindly striving to perform its mission, surely it is a great mistake for a man to live without a purpose to fulfil his as best he can.

But it may be said that everybody has a purpose in life. This, however, I think is a mistake. I suppose everybody has something like a daily purpose, a monthly or a yearly purpose; but this does not constitute a life purpose. It may be the purpose of most people to provide for themselves the comforts of life, to secure as many pleasures and to avoid as many troubles as they can, but this cannot be regarded as a real life purpose. Nothing can justly be considered such a purpose which does not in some sense look upon life as a whole, and, like a continuous thread, may be traced through all our varied situations and actions. Such a purpose aims at the accomplishment of something while we live that will leave the world when we die at least different, if not better than before. But if we live with no other aim than simply to be self-sustaining, simply to support ourselves, simply to have a good time and succeed in accomplishing nothing more than this, when we die we will leave the world just where it would have been had we never lived, and it may be truly said of us that we lived without a life purpose.



### Ideals of Happiness.

Every youth has his ideals of happiness which he hopes to reach in after life. From his earliest boyhood they come to him and grow upon him as he gets older. In proportion as his thoughts are developed and mind expanded, in that proportion do his ideals increase. His ambition gets greater, and along with that he hopes to attain to greater ends, and his ideals include more than ever.

It is as natural for him to build air-castles as it is for water to flow downstream. He spends moments—yea, hours—in contemplating the great heights he will reach, and in musing over the time when he will startle the world with his greatness and see the people bowing at his feet. Whatever trials may come, whatever disappointments may meet him, whatever cares may weigh down upon him, he still clings to his fancies, and the bright star of Hope, which glitters ever before him, causes him to overleap all difficulties and keeps his mind intent upon the noble fancies his imagination has conceived of. If one hope is cast down, he builds up another even greater and more magnificent than the preceding. In his darkest hours he broods over what he is going to become, and is comforted. The frown leaves his brow, and instead, peaceful thoughts comfort him. He meditates that though now the clouds may be hanging over him with threatening mien, yet they will break and the golden orb with all its grandeur will burst forth and bring joy and gladness when his ideals have been reached. It is good for every youth to have his ideals. It is good for him to have some lofty heights to strive after. It ennobles his life, it causes him to work harder and

strive more strenuously, and leads him to consider that he has something to live for. Every youth should have some goal for him to reach and some purpose in life. A youth without a purpose, with no ambition, is a pitiable sight, and no success awaits him in this life. He will always wander around trying one thing and another, but succeed at none. No prosperity will be his, no happiness awaits him, and the world has no need of him.

It is therefore fortunate that these are not so numerous. The welfare of the country demands that its youths should be ambitious, and with that sort it will prosper, and the fewer the other class, the better for it. But, though all youths have some end in life, yet they differ in their ideals of happiness, and one looks to one ideal, another to another. They differ from one another in disposition and character, they are unlike in their amount of energy and perseverance, and on account of all these differences their ideals differ. The great aim and purpose in the life of one is to attain great wealth. He looks forward to the time when on some fashionable street in one of our large cities he will possess a marble palace. He hopes to have his halls filled with the noblest works of art, to have the finest paintings on his walls, and his rooms filled with all the grandeur his mind can conceive of. Liveried attendants will be at his hand to do his bidding and his least command will be obeyed. His parks will be filled with ever-flowing fountains and the evergreen will enhance their beauty and grandeur. His conservatories will contain the most lovely flowers, whose perfume will shed an en-



chanting fragrance through the surrounding air. Oriental magnificence will be his, and everything his heart can desire, he will possess. His daughters will be sought after all over the land, and his sons will be the leaders of fashion. This is but a poor picture which has been given, and does not approach the conceptions of his imagination. No one, though he had the pen of a Shakespeare or the eloquence of a Chatham, could depict in sufficient terms the golden dreams of his imagination.

But let us now turn to a different class. They do not look at wealth as their ideal. They consider that as below their thoughts, and turn to the more ambitious field of fame. All their thoughts turn in this direction, and they look forward with all the pleasure their imagination can afford to the time when their name will be on everybody's lips, when the whole world will unite in sounding their praises. Then poets will rejoice in singing of their exploits and orators will paint their lives in glowing periods. The whole world will be at their feet and everlasting honors will be heaped upon them. History will carry their names down through the ages, and future nations will admire their deeds. They will outstrip Alexander and Cæsar, the glory of Cicero and Charlemagne will fade before them as the stars before the rising sun.

But though they all hope for fame, yet they look for it in different directions. One looks forward to the time when he will be a great statesman; when he will occupy a high position in the country's affairs; when the people will elect him to their highest honors and look upon him as their deliverer. He hopes to exceed Clay and Webster, and even to reach a

more exalted position in the ranks of the famous than Gladstone himself, the greatest name of modern times.

Another expects to strive for glory in the field of arms. He intends to be a great general and lead his troops on to victory. He reads the lives of Napoleon and Washington, and an enthusiasm is aroused in him to be like them.

Still another hopes to reap golden honors in the field of letters. He cares not for wealth; he does not desire eminent positions, but longs to have his books read by the people, and be handed down for the instruction of future ages. He hopes to occupy an exalted station among the literati of the world, and to have his name coupled with that of Macaulay, and Hume, and other such men. Another intends to be a poet. Even now he spends his time in writing off snatches of poetic rhyme, but in future years he hopes to be a brilliant gem in the diadem of poetry. Another hopes to be an orator, and to sway the people by his eloquence. Another awaits his renown in the field of science, where he will make some new discoveries for the benefit of mankind. He will either in astronomy, or geology, or in some other branches of science eclipse all former discoveries and inventions, and present to the world something new.

So we see, in one way or another, a large class of youths are awaiting the moment which will make them famous. They look to this as their ideal of happiness, and are striving to reach this goal. But the classes whom I have mentioned, those for wealth and fame, are selfish in their hopes. It is for the emolument of self they are striving. They are sacrificing on the altar of self, and worship it. But we must rejoice that there is a class



of youths who entirely forget self in their ideals, and intend to strive for the good of mankind. But there is sadness in the thought that this class are so few, alas! too few. There is sorrow that so many are wrapped up in self and so few who, in all their dreams neglecting self, think of the human race. But yet this few, this noble few, will accomplish great good. They hope in future years to become great philanthropists, to elevate the human race and ameliorate their condition. They hope to make the world better because they have lived in it, and to cause many a poor, broken-down human being to rise up and bless them.

They do not look for glory in this world, they do not strive for the flattery of princes, they do not consider this world's honors of any value, but only hope for the time when they can make other people happy. What a sorrow that these are so few. If this class were great in numbers and earnest in their endeavors, how different would be the condition of things! The poor, ragged urchin would not be walking the streets with no shelter to cover him, the disconsolate mother would not be giving to her children the last morsel of bread, the forsaken wretches would not be sunk in misery and vice, but a helping hand would be extended to them and homes

would be provided for them. O that the youth of our country may strive more for this! O may they have, as their ideals of happiness, to help their fellow-men, and in making them happy they will obtain happiness themselves! May they not strive only for selfish ends, but let all they attain in this world tend to promote the welfare of the nation.

We have hastily sketched some of the ideals of happiness of the youths of our nation. There are many others which have not been mentioned, but the largest class are those who hope to attain to wealth or fame, or to benefit their fellow-men. Few are they who strive for nothing, and the fewer the better. All will attain what they strive for. Those who hope to have wealth, if they strive with all the energy in their nature to attain it, will be successful. Those who hope to be enrolled among the famous, will obtain glory and honor in proportion as they strive for it. And those who hope to be philanthropists, though they may not be rewarded in this world, yet in the world to come, when all this world's honors will fade away like the mist before the rising sun, they will receive a reward which will never grow dim nor pass away through all the endless ages of eternity.

AH THERE!





### A Study of the Classics.

The question of classical study has long been a subject of debate, and its importance has frequently been vigorously denied. Yet, in spite of stern opposition it has risen in importance and favor.

Many of the most beautiful and instructive works of the classical writers have been carefully and elegantly edited by American scholars. At present the classical course in many of our colleges, instead of being limited to a few extracts, embraces a series of entire works in all the eminent departments of ancient literature. The manner of studying antiquity has been changed, and now we have the history, the arts, the domestic life, the private and public usages and the education of the ancients concentrated upon the literary remains of antiquity. Thus, slowly but welcomely, the light of the importance of classical study is beginning to dawn upon America; classical scholarship is now breathing the same spirit which inspired it in the Old World; it is now regarded as something higher and better than a mere study of words and grammatical forms; it is a wide and grateful appreciation of the greatest works in history, poetry, and the arts that the genius of man has ever given to the world. But there are those who would leave in peaceful silence the writings of the Grecian and Roman authors, and who are vehemently opposing their study.

Let us, then, with all due respect for such, notice some of their objections and endeavor to refute them.

1st. Modern literature, throbbing with present life, impassioned and thrilling poetry, which the strong and exciting character of the age kindles into fiery ex-

pression, stir all hearts, arouse all minds and the time left for the *severe* study of the classics is too short.

This objection may well find a responsive echo in the mind excited and deluded by the pernicious literature of to-day; it may meet the hearty approval of the mind that loves to revel only in the realms of fancy, and that finds time to read nothing but such as is pleasing to the imagination or favorable to sentiment or feeling. But even in the field of fiction, in the excitements of modern literature, there is an agent that adds new ardor to classical study. The vitality of modern literature has sent a stream of living light into the frozen veins of the dead languages. That attractive, that exquisitely beautiful poem of Goëthe's, *Iphigenia at Tauris*, has encircled the name of the great German with a ringlet of eminence that even Milton would have fondly cherished.

What, we ask, was the beginning, the source, of European culture? A voice comes in response from the highest circle of refinement and intelligence: the Greek and Roman classics. Nothing can trample them in the dust. The immortal Homer gives vent to his poetic genius in the richest of European poetry. Though nearly thirty centuries of continual progress have passed away, he stands, venerable with age, touching his gifted harp to strains of unsurpassed, even yet unapproachable excellence and grandeur. He pictures with magic skill all the features of a great and changing age, all the chivalry of the classical world, and it is only by a persistent, careful, and thorough study of the classics that we can see these



things standing forth in living reality and perceive the real beauty of his immortal pictures. Who is there, that favors the abandonment of classical study from our colleges and universities, that can drive him from his station? Who can erase his name from the memory and hearts of a thoughtful people? His name has been lauded throughout the literary world, and that nation or people that shall banish his works from their schools will lose an enchanting instrument of thought and mind culture, for which a substitute will be difficult to find in modern literature.

These ancients, of whom we study in the classics, have been the teachers, the examples, of the civilized world from time immemorial. They form a connecting link, which unites the cultivated, the intelligent and developed minds of all nations and ages in one unbroken chain. And he who breaks this link, who cuts himself off from the classics, bars himself from a world of delightful associations, and from contact with some of the greatest minds that have ever adorned and elevated the world by their gems of thought. He is an alien from the great school of letters. He may be a learned man, he may speak the modern languages fluently, but if he has not imbued his mind with something of that exquisite taste exhibited in the classics, he will inevitably find that there is a blank page in his intellectual culture.

2d objection. It has no immediate connection with practical life.

In some respects we grant that this is true. Yet, while it may be true in some ways, we do not believe that any man (no matter what may be his profession or calling in life) will gain enough by giving his attention entirely to modern literature

and exclude the classical, to justify his departure from the almost universal opinion of intellectual minds. Often do we hear such expressions as these coming from those who should be the last ones to express such an opinion, viz.: Students, "imperative duty is not to be neglected for an elegant pastime. The lawyer and physician must direct their energies to the business on which their living depends. A religious organization seeks for a good theologian and pastor, they care nothing for his classical achievements." In our opinion this process of reasoning does not accord with the facts of history and practical life. Some of the most wonderfully successful men in all the professions have been highly accomplished classical scholars, pursuing the study of ancient literature in the very midst of pressing duties. Edmund Burke said that Virgil was a book which he always kept within his reach. It is said of William Pitt that he was thoroughly versed in the niceties of construction and peculiarities of idiom both in Latin and Greek. Curran, amid the conflicting scenes of business and ambition, was all through his life returning with delight to a perusal of the classics. Robert Hall, the world's pulpit orator, whose eloquence, powers of close discrimination, and mature thought have been felt and cherished wherever his voice has been heard or his works read, in the most active and pressing part of his ministry devoted several hours a day for many years to a careful study of the classics.

To the Bible student it is indispensable. A mastery of the original languages of the Bible was probably never attained by any one who was not versed in classical Greek. Many of the standard commen-



taries on the Scriptures have been written in Latin. To the medical and legal student its benefits may not appear so obvious. Yet history informs us that medical science first sprang from a germ planted in Grecian soil; an eminent American physician has said that the best descriptions of the symptoms of disease are found in Greek language. It is said that not even Napoleon himself has done so much for the science of law as the Greek emperor Justinian. No language contains so many of the sources of scientific legislation as Latin; even down to the present it is an inexhaustible treasury of facts and principles, the parent and germ of every code that has been formed since the Roman law existed. And thus without number we might enumerate the direct benefits of classical study. But we proceed to notice only one more objection, viz.:

3d. "There is no necessity for returning to the old classical authors, since their works have been carefully translated into our own language."

The answer to this comes at once to every mind that has endeavored to thoroughly master a subject. Just as we cannot understand the beautiful situation of the spring until we have followed the brook to its source, so we cannot see the living beauties of the classics until we have traced to its source the little stream that has flown down to us through the ages.

Mere information is not the only thing that is needed. There are American senators and political speakers whose heads are filled with encyclopedias, but whose

high-flown bombast harangues have no other effect than to thin the Senate chamber and insult the cultivated ear. A statesman needs that close, vivid apprehension of a principle or theory which a study of the classics alone can give.

No one is so well prepared to make accurate distinctions in the sciences of law and medicine as he who is well versed in the languages from which the greater number of medical and political works have their origin.

But we close this feeble effort to maintain a study of the classics by citing only one more benefit.

Though it may be an indirect good, yet by far the most important is its effect in developing character, both intellectual and moral. The mind has susceptibilities for all things beautiful and sublime in nature and art, and a man may be so absorbed in the pursuit of one thing that one faculty alone is cultivated and expanded, while his ear is deaf to the music which emanates from every part of the visible creation, or those finer and more delicate strains which flow from every well-attuned human mind. To avoid this is to study the easy, cultivated style of Greek expression, so beautiful and musical in its movements as to charm the most practiced ear. This, if nothing more, should stimulate and inspire every human mind to repair to these primary sources and true models for instruction so as to cultivate his powers for sweet sounds and delicate thoughts, and thereby refresh his weary spirit and unfold some of his better faculties by classical study.

PHILOG.



### Has the United States as a Nation Morally Declined Since 1850?

#### NEGATIVE.

There are some who deny the moral growth of the United States by assuming for themselves a rising ground, a stand-point, of prominence, so to speak, and then, viewing the political sky of the nation with microscopic eyes and stretched imagination, exclaim to the people that they behold vaporous elements of immorality afloat in the political horizon—which, they hold, denotes a decline of the nation—gradually forming the cloud of internal corruption. Vaporous indeed! Such men, closing their eyes to the light and willing to look into darkness, evolve their argument from the various little disturbances and political disagreements which may chance to occur over the land.

It is true that in viewing the *past* history of our country, as of all other countries, we are apt to judge of its moral character, as a nation, from eulogistic histories of those who have a title upon the enrollment of greatness, and from memorable events which have stood forth as favorable to the people; in this we only see portrayed the bright side of the picture, while the dark side, in which exist intemperance, crime, and vice of the age, is kept back; they are screened from our view. Now, in judging of the present, we have the evils of to-day, from all over the expansive area of this land, converged in upon our knowledge by innumerable facilities, by facilities which did not exist in former times, and consequently under such circumstances they have a tendency to incline us to believe that we are not as moral as in the past.

However, it cannot be denied that this is a moral world, and that the United States is a portion of it; so to affirm that she, at present, is not equally moral as in the past fifty years of her history, is to assert that her present prosperity in improvement, and in striving for national perfection and happiness, which depends upon an increased morality of a people for its attainment, is a mistake, and that she has been greatly degenerated; it is also to assert that our patriarchs and fathers of education, whose duty it has always been to elevate and ennoble a people from a lower stage, have failed, and instead have stood inactive to see her sink deeper than before. We know that this is not true, realizing the present exalted position we occupy in both education and Christianity.

Behold the rapid and progressive stride of our country toward the apex of national glory! See how she has stepped onward in growth from the past, culminating in unparalleled prosperity among the nations of earth! Can we attribute this rising growth to a people who have declined in morality? Can it be held that we have been permitted to progress to such a position, and have warred against morality, the principle of all right? No! For if the United States has morally declined, she would have lost, to a great extent, her national character, and with it would have toppled the mighty fabric of her grandeur.

Now, if we view collectively the present history of this country, as it is presented to the eyes of other nations, it will



present to our gaze a fairer picture of morality than ever before. We see these states forming the undivided links of the great empire chain which has its termini riveted into the everlasting foundations of the turbulent Atlantic and the calm Pacific, beautifully harmonizing around the common center of our constitution, which sheds forth freedom to the humblest of all classes, and unto the remotest recesses of our land. But in forming the comparison of the present and past history of this country, we have, as mentioned above, the evils of to-day present before us, while we have lost sight of those of thirty-five or forty years ago. So in order to have a conception of the immorality of those times it will be well to indicate the nature of some of the vices which were then characteristic of men, not to detract honor from that which is worthy of praise, but merely to show that they were as prevalent and degrading then as the worst are now; and that some which were then the qualities of human nature have since been eradicated by moral suasion.

As events rolled on, we have a faint glimpse of the internal corruptions from the revelations of history, for in 1806 the conspiracy of Aaron Burr suddenly burst forth upon the people as one of the worst political crimes of his corrupt career, and added one more dark chapter to his country's history. As a public man, he sought means of triumphing over his enemies and attaining distinction at his country's detriment. And all through that period, men urged on by passion were ready to duel with their fellow-man, and, incited by those who were desirous of fame, were willing to wage war against humanity; how different from to-day, when arbitra-

tion is taking its place, and peace, the delight of mankind, reigns abroad. During the years 1820, '25, and '30, pirates and smugglers then startled the world by their bold and atrocious career upon the high-seas; their deeds are still read of, rehearsed and listened to with the same wondering interest and involuntary shudder as when in the days of their actual occurrence they broke fresh upon the ears of an outraged community; a career which waged crime against mankind, and for years defied and baffled justice. And keenly was the heart of universal America wrung in 1842 at the story of the tragedy and mutiny of the United States navy, an act which stands forth by itself without a parallel or precedent; and surely no pen of romance could weave a tale of imaginary crime equal in ghastly horror to this startling scene. Nor was this age free from intemperance, for the tables and sideboards of every household groaned from the heavy weight of their decanters.

And again in 1849, memorable almost beyond a parallel in the criminal annals of America, is the great crime committed by one of the instructors of Harvard, who, instead of disseminating the principles of morality among those who were in his trust, set a most treacherous example and left a dark stain upon the escutcheon of his country. These are but the indices to a volume of the more numerous, representing to us an idea of the character of the people from whom we had to advance; and I am certain that these cited facts are sufficient, when rightly considered, to offset any that can be presented from the side of the affirmative. It is true that in our retrospective view we see the first in greatness, but



when compared with the first of our present, they only appear first in order of time.

Realizing the fact that one generation commences where the preceding one left off, it must be maintained, upon the very statement of the past by those who depict it in glowing colors, that we have advanced in every principle of life, unless, on the other hand, it can be shown that the preceding generation was greatly decreasing, and we have pursued its disaster. Education, which in those days was only extended to a few, has since been placed within reach of all classes, in order to enlighten this nation; colleges, seminaries, and schools of all classes have been erected in greater numbers than ever before, and to denote this increase, statistics have submitted facts to a candid world which show that at the close of the revolution there were only seven colleges, and in 1807 there was only one theological seminary for this extensive country. The present number, as reported to the Bureau of Education, is 507 colleges and 110 theological seminaries. Can it be thought that we have grown wiser, and have morally declined? For an example take the unlearned, who adhere to their evils, and educate them; will it not be thought that they, who then know better the difference between right and wrong, will increase in morality in proportion to the increase of their education; if not, why be educated? Has not the wonderful increase of her Christianity, which has illumed this once darkened world, tended rather to promote the people, instead of seeing them degenerated? Since it has, we must attribute to this increase of Christianity a moral growth; and when I say moral growth, I mean a greater conformity of our people to moral law. And again,

statistics show that in 1850 the number of churches in this country was 38,000, and the valuation of church property was \$87,000,000; and according to the report of 1870, the number of churches had increased to 63,000, and the valuation of church property to \$354,000,000. Now, if calculation is made accordingly, it will be found that, considering the rapid increase of her population, she allows a *greater* number of churches to a proportional number of inhabitants, and also a greater number of people will be found more active in Christianity. Does not this rather show a moral advancement than a moral decline?

We know that the majestic influence of Christianity has been more deeply rooted into the hearts of the people; for we recognize its outgrowth in various temperance societies, which are vastly abolishing the great evils of to-day. We also recognize it in Christian associations and charitable benevolences. And beautiful was the scene of morality in which Christians convened from all parts of the land during our civil war, to minister aid to dying thousands, the pride and flower of every social circle. We see its majestic influence bursting forth from the narrow confines of our domain to meet the cries and to emancipate the sin-cursed of other nations. Behold our ship fashioned to float the bottomless sea, as she sails across the trackless waste of the mighty deep, carrying the enlightened American to those dark, benighted regions of the earth inhabited by our unfortunate fellow-men. See the influence of Christianity upon society, which, characterized by intelligence, is a friend of the poor and the honest; while it frowns down all concurring crimes of to-day!



The fear of God and the love of man alone can maintain such a republic of equal rights, of law, of peace, and of power. Our liberty lives not in the system of our government, but in the *wisdom* and *virtue* of those who administer and of us who are governed by it. Now, if the United States has morally declined by viciousness and corruption, she would not have *wise* and *virtuous* governors to administer her laws as we have. She would not tolerate wholesome laws, and would not be governed by them. The governors and the governed must alike be trained to *wisdom*, *virtue*, and *knowledge*. And for a government like ours at present to exist, the whole or a greater part of the people must be leavened with these essential elements, or it could not live. Our laws, established upon the rock foundation of these granite principles, are *better* constituted at present for administering justice to all classes, while they peaceably witness the mutual exchange of property among our people according to higher laws of morality. According to the census report of 1860, looking backwards, the number of persons convicted of crime was 98,000, and according to the report of 1870, the number was abated by more virtuous laws to 38,000, notice. This certainly shows an improvement in our laws, and a moral increase.

We can also detect a moral increase in the industry of our people; for in action, is contained the existence, improvement, happiness, and the perfection of our being. So in looking out upon the *activity* of the people, which is evidently greater than it was fifty years ago, in consequence of a wider extended knowledge and a higher education, we see them in their various pursuits utilizing the gifts

of nature for the proper ends, greater improvement, happiness and perfection, the success in which must necessarily accord with a proportional increase of morality.

As an illustration of the people in the performance of the duties of their country, we have beheld the forest of the far West turned into cities, its lands converted into garden-like fields, its rivers and lakes made the pathways of commerce before the hand of civilization. We have watched the progress of our free institutions until we have seen them cover the land far toward the setting sun, and we see her waters swarming with the inventions of human art. The sun of prosperity, sent by Divine Providence, seems to radiate a blessing upon this growing nation, for a little more than two centuries have passed away since this whole land was a wilderness; but now we behold it covered with a mighty nation, whose possessions stretch from the Atlantic to the Pacific, and whose influence is felt throughout the world. Our commerce extends to every country, and the sails of our merchant ships can be found in every sea and in every port. Our canals, railroads, and stupendous palaces, which float on our vast waters, seem almost like the work of magic, so quickly have they been created in our midst. Our population has increased to an extent unparalleled in the history of nations. Our manufactories rival those of Europe, and many of the most important applications of the sciences have been made by our citizens. The mighty utility of steam, the lightning telegraph and the telephone, which bring the most remote parts of our country within speaking distance of each other, and the electric light, rivalling the sun in brightness,



are among the triumphs of her skill. In literature, the arts, and the sciences, we are taking a proud rank among the oldest nations of the Old World. Colleges, academies and schools are scattered over the land, and the blessings of education placed within reach of all. Our government, free from the titled nobility and hereditary sovereignty, is founded on the principle that a sovereign can govern himself. As that sovereign is the people, the stability of our free institutions rests not on the power of the rulers, but on the *intelligence*, *virtue*, and intellectual strength of this people. If the time ever comes when this mighty fabric shall totter—when the beacon, which now rises a pillar of fire, a sign and wonder to the world, shall wax dim before our eyes—then may my opponents exclaim, that the cause of it has been found in the grasping avarice, vice, and ignorance of its people.

The decline of a nation in morality, the loss of national character, or the degradation of a nation's honor, is the inevitable prelude to her destruction. For behold the once proud fabric of a Roman empire, an empire carrying its arts and arms into every part of the eastern continent, the monarch of mighty kingdoms dragged at the wheels of her triumphal chariots, her eagle waving over the ruins of desolated cities. Where is her splendor? Extinguished forever! Her mouldering temples, the mournful vestiges of her former grandeur, afford a shelter to her muttering rulers. Where are her statesmen,

her sages, her philosophers, her orators, her generals? Go! inquire from the entombed bodies of her sons. She declined in morality, she lost her national character by the *immorality* of her own people, and her destruction followed. The ramparts of her pride were broken down, and vandalism desolated her classic fields.

Greece, "the land of scholars and the nurse of arms," where sister republics in fair procession chanted the praises of liberty and the gods, where, and what is she? For two thousand years the oppressor has ground her to the earth. Her arts are no more. The last, sad relics of her temples are but the barracks of a ruthless soldiery. The fragments of her columns and her palaces are in the dust, yet beautiful in the ruins. She fell not when the mighty were upon her. Her sons were united at Marathon and Thermopylæ, and the tide of her triumph rolled back upon the Hellespont. She was conquered and fell into the awful chasm, from which we hear of her groans, by the *immorality* of her people. Can any one affirm that the United States, a growing nation, has likewise taken that fatal plunge? No! for let us remember that no nation can flourish like ours, except her children are taught to fear God and practice *virtue* and *wisdom*; and that in our exalted position we are in harmony with the language of inspiration, which says:

"Righteousness exalteth a nation, but sin is a reproach to any people."

NONPLUS.





### Pride.

There are two kinds of pride.

One is commendable; the other condemnable.

Pride, as a noble self-esteem springing from a consciousness of real worth, is commendable. It is right that men should be proud of such accomplishments or feats as are creditable to them. If one has attained special skill in some art he should be proud of such skill; if he has performed some brave or valorous deed he may be proud of the same. A father or mother may be proud of a bright and talented son who bids fair to become a distinguished man.

If one has no pride, then it is evident he has nothing to be proud of. Yet there seems to be a self-depreciation in many people who have real worth, and this self-depreciation often commends them to our admiration. But this does not show a lack of pride so much as an inclination to be just to others and give them credit so far as they deserve. Some of the most accomplished people seem to value more highly the attainments of others than their own. This may be accounted for on the assumption that they

have too much good sense and too high a regard for real worth in general to value their own attainments beyond those of others.

But let us look at pride in the other point of view, that inordinate self-esteem, conceit of one's on superiority in beauty, wealth, accomplishments or talents, which manifests itself in lofty airs, in reserve, in contempt and depreciation of others. Their insolence and arrogance is only surpassed by their want of sense and modesty.

Such people have no friends who are worthy of the name and are only objects of pity to sensible people. Nor do they deserve to have friends or to be pitied even, for they are beneath the notice of a true man.

It might be well to find some means to bring these deluded creatures to their right minds. But generally the mere pittance of brains possessed by such men cannot be reached by the ordinary means of reaching mankind. Some new plan must be discovered, and he who discovers it will be an everlasting benefactor of this unfortunate class.

ROB.

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"Do you hire college dudes to wait on the table at this house?" asked an elderly gentleman as he stepped up to the desk of one of our summer hotels. "Well, yes, we do, but I am afraid you're a little too aged to come under that head." The clerk saw his mistake when he glanced at the afternoon paper and saw that Hon. Josiah Jumper and seven daughters were registered at the rival hotel!—*University Cynic*.

Adelbert College, Cleveland, O., has had the great good fortune of securing the late Prof. Scherer's private library of 12,000 volumes on the German Language and Literature, said to have been one of the finest collections in Germany. The university of Berlin expected to purchase it and the faculty were much chagrined to find themselves left in the lurch by the Americans. The price paid was 28,000 marks.



## EDITORIAL DEPARTMENT.

To you who may not have noticed it before, we take this opportunity of stating that a new list of names is to be found upon our front page, and that you may interpret this as signifying that a new corps of editors have undertaken to steer the *Messenger's* course during the remainder of this session. That we are inexperienced you may take for granted. That we are aware of our incompetency and the immense responsibility resting upon us you need not be told, for when did men in our situation ever say anything else?

We offer no apology for saying that we shall, following the advice of our predecessor and emulating his example, have a plan of our own. Not that we contemplate attempting to introduce any radical change in this department of the *Messenger*. We would not if we could. But in giving shape to our ideas we shall try always to keep in view the interests of Richmond College and such things as conduce to her prosperity and growth.

Our colleagues who have charge of the other departments have gone to work with a will, and evince a determination to make the numbers of the *Messenger* which remain to be published this session rank among the few college papers which are readable beyond a limited circle. Through the labors of former editors the *Messenger* has attained an enviable position among college journals, and should we not succeed in reaching the standard already established, we will have the sad satisfaction of having tried.

The question as to what grade of pupils shall be admitted is one which confronts

every college faculty. At many, if not at most, of the colleges in the United States this question is decided by entrance examinations conducted with more or less rigor. In many cases, however, these examinations are almost mere forms—examinations in name and nothing more. They offer no hindrance whatever to men who desire to enter the school. In some colleges and universities, our own among the number, no entrance examinations whatever are held. Such an examination here would be an unnecessary burden, for such care is taken to informally ascertain the fitness of each applicant for admission that those who are unprepared to profit by collegiate instruction are in most cases saved the expense of coming here. "Should, however, an unprepared applicant matriculate, as soon as the fact is ascertained his matriculation is estopped or cancelled."

But our purpose is to speak more particularly of those colleges which admit young men and boys who are but poorly prepared, and in some instances totally unfitted, to be benefited by a college course. The chief cause of this deplorable state of affairs seems to us to be the rivalry and competition between neighboring institutions, which cause them to forget, in their greediness to swell the number of matriculates, their reputation, their duty to their matriculates who are prepared to enter college, and perhaps, above all, their duty to the academies, high-schools, and other schools of like grade to which they must look for their best students.

Another cause may be found in the desire of the young man himself, seconded,



perhaps, by an indulgent parent, that he should enjoy as soon as possible the honors, freedom, and other imaginary pleasures of college life. But with this phase of the subject we are not concerned at present. We have more particularly to do with the course to be pursued by the college in reference to this class of applicants for admission. Instead of following the course mentioned above, which is calculated to sap the very life blood of our best academies, the college should foster and do all in its power to upbuild and strengthen the schools of lower grade within its range of supply. By so doing it is strengthening its pillars, and laying broad and deep its own foundation. For every unprepared young man who seeks admission and is directed to a good academy to prepare himself to enter college, it will reap for itself a fourfold benefit, besides the assistance given the academy, the good done its own students, and the benefit the young man himself receives from such a course. If our academies and high-schools are to be deprived of their best students before they have completed the academy course, it follows as a natural consequence that the course itself will be shortened and thus harm be done to those who never intended going further than the academy course. Men of less ability will come to fill the position of teachers in our academies, and the very foundations of our educational system will be in danger of disintegration.

Such a state of affairs is not altogether imaginary. Its workings are to be seen unmistakably in our own State, and if we are correctly informed, its bad effects and influences are more clearly seen and felt in the Northwest. If a college admits

men unprepared for a college course and puts down its standard of graduation to suit the attainments of such men, it should change its name, for it is no longer worthy the title of college. But let the standard of college admission be raised, and thereby let the college help those who furnish it its best trained men, men who are competent to lay hold on and make the most of its advantages.

When this is done we will have better academies, better colleges, and there will be fewer failures at the college examinations.

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To one who sketches the columns of the *Messenger* of sessions prior to that of '85-'86 its improvement in many respects will seem phenomenal. Previous to that time its editorial column was but little more than an annex to the local department. It then occupied a position held by some college journals of to-day, which treat in their editorial columns only subjects of local importance. With the opening of session '85-'86 its size was increased, a larger number of editors were elected, and several new departments were added. Following closely upon its enlarged size was a radical change in the scope of its editorial matter. The subjects treated were other than those of mere local interest. The editors, seemingly mindful of the magazine's improved form and appearance, dealt with a much wider range of topics, and succeeded in publishing a paper worthy of careful perusal and calculated to incite interest in the college where none had previously existed. This was as it should be. A college paper is necessarily to a greater or less degree the standard by which the grade, and especially the spirit, of a college is measured. The paper gives you a breath of the air



surrounding the college from which it is published. It bears upon its face the stamp of its birthplace, with its traditions, its environments, and its learning. Since these things are true we rejoice in the forward stride our paper has taken. We by no means claim that it has attained to perfection, but we confidently believe that a move has been made in the right direction.

We recognize the fact that the large majority, perhaps all college papers, look almost solely among the students and alumni of the college for their supporters. But does not the reason for this lie in the fact that they contain nothing of interest to the reading public? Of course

a college journal cannot compete with such magazines as the *Forum*, *Harpers*, and others of like grade, which employ talent of the highest order, and whose field is so much wider, but, on the other hand, it should not descend to the position of dealing with school-boy squabbles and play-ground chat in its editorial columns.

Last year a professor from a Northwestern college remarked to us that the students of Richmond College looked more like men than boys. They are men intellectually as well as physically, and they can make their college journal the peer of any if they choose.

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### SCIENTIFIC NOTES.

APES AS WORKERS.—It was reported by telegraph the other day that Mr. Parkes, a farmer at Kingston, in Kentucky, had succeeded in training seven large monkeys or apes to work in his hemp fields, and to break and prepare the hemp for market. Mr. Parkes, according to the dispatch, has found that they do the work more rapidly and better than the negroes, and at one-quarter the cost. The apes, it is said, were sent to him by a brother in Africa, who had seen them put to similar uses there, and Mr. Parkes is so well satisfied with the results of his experiment that he has ordered ten more of the animals.

Whether this particular story be true or false, there is no doubt that the more docile and intelligent of apes have been instructed to perform work very like that to which Mr. Parkes is said to have trained his seven monkeys after four

months of patient tuition. Mme. Clemence Royer, in a recent article in the *Revue Scientifique* on the mental faculties of monkeys, shows that they are well adapted for some kinds of domestic offices and acquit themselves gracefully in them, and she cites cases where they have been made exceedingly useful in field and other work.

Pyrard, the French traveler of two centuries ago, says that in his time the colonists of Sierra Leone employed chimpanzees in carrying water and beating of mortars, and Breton has in his Chinese pictures a representation of monkeys gathering tea leaves on the tops of one of the steep ridges of Chansung. The ancient Egyptians, too, obtained considerable services from the cynocephalus, or variety of baboon, an animal so remarkable for its intelligence that it was selected by them as the symbol of intellect. Buf-



fon describes a female chimpanzee at Louango which could make the beds, sweep the house, and help turn the spit. Houzeau expresses the opinion that these female monkeys would make excellent nurses for children, their milk being exceedingly rich in butter.

Mme. Royer, therefore, comes to the conclusion that a time is coming "when these races, bred by man, will render great services in daily life and industry, and will contribute to the general progress." There is nothing in such a prediction, she continues, which does not rest on scientific premises, and nothing in it to laugh at, after the manner of the smart young men who are now getting up funny articles on Mr. Parkes's experiment.

The ape is unquestionably the most intelligent and the most manlike of the lower animals, both physically and mentally and morally. He may be far away from the superior races of men in intellect, but the difference between him and the lower races is much less marked. The black chimpanzees of Africa have feasts like those of the negroes. They live in communities, fight in concert, and care for their wounded. They are very clever in the use of their hands and arms, throwing stones better than street boys. Buffon's black chimpanzee knew how to unlock a door, and if he did not find the key in the lock, would hunt for it. The monkey took his meals like a well-bred person, ate with a spoon and fork, used a plate, and served itself with wine. In one of her letters from the Malay Peninsula, Miss Bird describes a dinner to which she was invited, and at which her companions were two apes. "The apes had their curry, chutney, pineapple, eggs,

and bananas on porcelain, and so had I," writes the enterprising lady, who speaks of another ape, which was an important member of the family of the British resident at Klang, as walking on its hind legs, and going along quietly by her side like a human escort. It had not even a rudimentary tail, and when it sat with its arms folded it looked like "a gentlemanly person in a close-fitting suit."

The worse defect of monkeys is that they are inveterate thieves. They look upon stealing as fun, and therefore, will pilfer even when they have no desire for what they take. Mme. Royer tells us that "they are capable of sacking a house, and carrying off everything movable in it with the system and concert of a band of robbers. They observe a kind of discipline in their operations, and post their scouts to inform them in season when it is time to run away." The monkeys in Sumatra, according to Cesare Moreno, steal fruits and vegetables from gardens, and will plunder houses. "Forming a line, in order to pass their spoils from hand to hand, they scale the walls, enter at the doors or windows, and leisurely pillage all they can find." They are also very greedy, and will get tipsy when they have the chance, and a drunken ape seems more like a man than ever.

If, therefore, Mme. Royer's prediction is verified that the time is coming when apes will be added to the industrial force, it will probably become necessary to increase our police protection, unless pious education shall succeed in conquering the natural depravity of the monkey.—*N. Y. Sun.*

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A BOMB TEST.—A Washington dispatch says:

"The inventor of a new kind of bomb



for which a patent is pending came to see the Commissioner, who happened to be out. He brought with him a specimen bomb, which was inclosed in a pasteboard case, and he showed it to the Commissioner's private secretary, Mr. Will Montgomery. The inventor said that it would go off as soon as it touched water, and this specimen would make a noise when exploded like a fire cracker. The private secretary had some curiosity to see the bomb tested, and sent out and procured a pail of water. When the bomb was thrown into the water, the effect was startling. The water was forced up with violence to the ceiling and fell in a shower pretty well all over the room, while the noise of the explosion was like the report of a cannon. As soon as the few spectators could wipe the water out of their eyes they pronounced the test a great success."—*Scientific American*.

A GREAT BALLOON.—The captive balloon proposed by M. G. Yon for the French exhibition in 1889 will have the enormous volume of 60,000 cubic meters. The maximum altitude for the ascensions will be 1,000 meters, and it will be possible to take 100 passengers, a winding engine of 600-horse power being employed. In the construction of this balloon, the following point is of some interest: The surface of the balloon must always be tight, in order to prevent the damage which otherwise a strong wind might cause. To preserve tightness, notwithstanding variations in temperature, another small balloon is placed inside the large one, and the volume of this small balloon, which is filled with atmospheric air, can be increased or diminished by pumping in or exhausting air by means

of an air pump, worked by an electric motor on the car, the current being supplied by a twin cable from a dynamo on the ground.—*Scientific American*.

PROGRESS OF ELECTRIC STREET RAILWAYS.—The Van Depoele electric street railways seem to be taking the lead in this country, being now in operation, with much success, in the following places: Minneapolis, Minn., Montgomery, Ala., Detroit, Mich., Appleton, Mich., Port Huron, Mich., Scranton, Pa.; also in Toronto and Windsor, Canada. In a short time the company will have electric cars running in Lima, O., and Binghamton, N. Y. More miles of electric railways on this system are now at work than all other systems put together.—*Scientific American*.

IMPURE ICE.—That ice does not purify impure water is a well-known fact. In a report made by the State Board of Health of New York on the purity of ice from Onondaga Lake this is again conclusively proved. Into this lake is discharged the sewage of the city of Syracuse, amounting to 5,000,000 of gallons a day. At the time the inspection of this lake was made there was a margin of from one to four feet wide of black, putrefying organic matter along the shores. The analyses of the ice from this lake showed that it contained probably from 10 to 12 per cent. of the sewage impurities dissolved in the same quantity of unfrozen water of the lake. This ice also showed the presence of bacteria in great abundance, retarded somewhat in their growth by the ice, but not destroyed by it. It is, perhaps, needless to say that this ice was pronounced to-



tally unfit for any purposes where it is liable to come in contact with food or drink.

The report, valuable for what has already been mentioned, is still more so by reason of the numerous references to instances in which impure ice has been the cause of dysentery and other diseases. The earliest of these was that at Rye Beach, N. H., reported by Dr. A. H. Nichols, of Boston, in 1875, in which there broke out among the guests of a large hotel at that place an epidemic of gastro-enteritis, caused by impure ice from a filthy pond. Another instance of sickness caused by impure ice, referred

to in the report, is that of an epidemic of dysentery which occurred in 1879 at Washington, Conn., investigated by Dr. Brown, of that place, and by Dr. Raymond, of Brooklyn. The ice had been gathered from a pond which had been used as a wallowing ground by the pigs. Other instances are quoted of the injurious effects of impure ice upon the public health, and sufficient evidence given to show that, in the process of freezing, water does not purify itself. The report, taken as a whole, is a very valuable contribution to this subject, and a complete refutation of the old idea that all ice must of necessity be pure.—*Scientific American*.

## LOCALS.

On entering upon the duties of his new office, the Local editor begs that the many readers of the *Messenger* will not be too severe in their criticisms. We frequently hear gentlemen remark that the *Messenger* fails to be interesting, and they seem to attribute the fact to the editors. The success of the *Messenger* depends, in a high degree, on the hearty co-operation of the students. In order to make the next two numbers as interesting as possible, we must look to you for good pieces. Never hand in an article until you have become thoroughly acquainted with your respective subjects. Sometimes the editors are troubled with badly written articles, when, with a little more labor on the part of the contributor, all this could be avoided, and his article would be an honor to himself as well as the *Messenger*.

We do not hold ourselves responsible for the *unpremeditated* wit which may ap-

pear in the Local columns, though we must be excused if we depart from the seemingly modest and thoroughly Saxon style of our predecessor.

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What's the matter? Holiday, Easter.

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What has become of that "novel association"?

The boys must smoke the "weed," you know.

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Prof. "Mr. T., why did the English first call the "turkey" fowl by that name?"

Mr. T.: "Because the first fowl they ever saw of that description resembled the *people* from Turkey."

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Owing to the fact that only a limited number of names could be procured by the gentleman who had the matter in charge, the excursion to Washington was



a failure. A number of gentlemen, however, express their intention of going, and as the "editors" failed to get their "passes," we can at least wish them a pleasant trip.

We are glad to hear that the gentlemen who have the Jollification in charge are putting forth their best efforts to make it one of the most interesting that has ever been held at college. A part of the programme has already been decided on and the boys are not at all bashful in answering to their names when the "drill-master" calls the roll. All we ask is a liberal contribution from the students, and we assure them that they will be more than thrice repaid in the shape of a good jollification.

Mr. M. wishes to go down to the Medical College to see the students *intersect*. No doubt Mr. M. would take great delight in seeing the "demonstrator" prove that the "latus rectum," or spinal chord (of contact), is *intersected* by an infinite number of parallel lines, and all these *intersect*—well—somewhere else.

Can any one inform Mr. J. when the letter *Xenophon* was introduced into the Greek language?

The annual public debate of the Mu Sigma Rho Society was held in the College Chapel Friday evening, March 25th.

Many friends of the College and lovers of oratory had assembled in the chapel by half-past eight o'clock to participate in the exercises of the evening. Of course there were quite a number of ladies present to inspire the speakers of the occasion with fascinating smiles, such as could have been enjoyed to their fullest

extent only by those who had the pleasure of *addressing* them on that occasion. How could it be otherwise?

There was an interesting "overture" rendered by the "college orchestra," after which prayer was offered by Professor Harris. Then the president, Mr. H. F. Cox, arose, and with an appropriate address of welcome introduced Mr. R. C. Stearnes as reader of the evening. Mr. Stearnes, in a highly interesting and jocular manner, read a selection from the "Bad Boy" entitled the "Youth of America."

Though some of us had previously seen the "bad boy" playing his pranks on the poor "grocery man," we welcomed him with delight on this occasion.

Mr. J. M. Wilbur was next introduced, who declaimed "Bernardo Del Carpio" in a very striking and highly commendable manner. Seldom has it been our pleasure to listen to such a treat in the "tragic art."

Next in order was the debate. The question—"Resolved, That the United States, as a nation, has *morally* declined since 1850," was discussed on the affirmative by Messrs. M. A. Jones and C. W. Trainham; on the negative, by Messrs. T. H. Edwards and S. L. Kelley.

Notwithstanding the fact that this was the first time most of the speakers had appeared before the public, they were thoroughly self-possessed, and their manner was so pleasing that each soon gained the entire attention of the audience, and was greeted with applause at the rounding of almost every sentence.

Mr. Jones set forth political corruption in colors so vivid that his points seemed almost to defy answer. This seemed to have been one of his strongest points,



but surely he did not take an open and impartial view of the subject. His speech, however, evinced thorough preparation.

Mr. Edwards, after delighting the audience with quite a number of humorous profusions in the *superlative degree*, gave us a rare treat in oratory. His illustrations were happily chosen, and his arguments well grounded.

Mr. Trainham evidently made "*woman-kind* the study of man." He was right hard on the "Senegambian race," and even presented "fair woman" in a light which elicited sympathy from every one present.

His quotations from a "certain Professor of Chemistry" were highly enjoyable.

Mr. Kelly, in his own affable style, presented the subject in a new light. He took a fair and impartial view of the whole matter; gave the much-abused Irishman his just dues, and endeavored to reconcile the conflicting opinions caused by the gentlemen who had preceded him.

The arguments of his opponents were well met by him, and his whole speech was one of true worth.

The programme was rendered much more enjoyable by some well selected music from the "College Orchestra."

The debate was acknowledged by all to have been the best that has taken place for years, and the occasion was one to be long remembered by all who participated, although the "Local Editor" did get left.

The number of recent railroad disasters on some of our Northern roads is alarming in the extreme. Probably the most destructive that has yet taken place

was on the Boston and Providence railroad, March 21st, when upwards of fifty people were killed. Our railroads should be better cared for. Who wants to insure his life every time he wishes to take a short trip on a railroad?

Prof. of Chem.: "Mr. H., what do you mean by a mollusk?"

Mr. H.: "They are great long animals, with necks as long as this room."

An extra session of the State Legislature has been called by the Governor for 1887. The principal subject of discussion will be the "State Debt." Students who have the time will find it very beneficial to attend the sessions of this body, but don't "cut" classes for this purpose.

Owing to the fact that the time for final examinations is fast approaching, the room prayer-meetings have been suspended. These meetings were a source of much joy and religious benefit to those who took part in them.

On Saturday evening, March 12th, there was quite an interesting meeting held in the Chapel. The services were conducted by Rev. Mr. Brown, who gave us an interesting talk. We were all deeply impressed with his style of delivery, and we do not hesitate to say that all present were greatly benefited.

Mr. L. is morally opposed to having *refreshments in church*; he "should rather prefer" Pizzini's.

Within the last few days we notice quite a number of improvements about the old college building. The walls within have received a new coat of highly mixed paint of various hues. Even the



chairs and desks were not neglected. This seems to be an *improvement* void of *improvement* by—you know.

On Friday evening, April 1st, Rev. Howard B. Gross, of the *New York Examiner*, delivered one of the most impressive and instructive lectures before the Literary Societies it has ever been our pleasure to hear. His subject was "The Power of an Idea." He presented the subject in a clear and forcible manner. He seemed to emphasize the fact that every man should be in a manner *self-made*. No subject could have been more suitable for a college student, and we hope few lectures have ever been more instructive.

BASE-BALL.—At a meeting of the Athletic Association the members of last year's nine who returned this session were elected a committee to select the nine for this season, the five members of the committee to compose five of this year's nine. The following will compose the nine: Cullen, Edwards, Gregory, Harris, Hill, Lewis, Pilcher, Sowers, and Williams. One of last year's nine, Hazen, was first elected captain, but was compelled to resign his position and withdraw from the nine on account of press of study. H. H. Harris, Jr., was then elected captain, and he hopes to lead the club to victory as often as he did last year.

At the regular meetings of the Literary Societies held Friday evening, April 1st, the following officers were elected:

Mu Sigma Rho Society: President, W. C. Tyree, of Amherst county; Vice-President, M. A. Jones, of Richmond; Censor, E. M. Pilcher, of Petersburg;

Recording Secretary, J. W. Whitehead, of Pittsylvania county; Corresponding Secretary, L. A. Slater, of New Kent county; Critic, W. C. Robinson, of Sussex county; Treasurer, H. H. Harris, Jr., of Richmond; Chaplain, R. L. Gay, of Albemarle county; Sergeant-at-Arms, H. F. Cox, of Richmond; Hall Manager, H. T. Louthan, of Clark county; Final President, R. C. Stearnes, of Pulaski county.

Philologian Society: President, J. D. Martin, of Pittsylvania county; Vice-President, A. M. Austin, of Brownsville, Tenn.; Recording Secretary, E. M. Whitlock, of Powhatan county; Corresponding Secretary, C. T. Kincannon, of Bedford county; Treasurer, J. E. Tompkins, of Fredericksburg; Critic, R. D. Tucker, of Powhatan county; Censor, J. A. Smith, of Richmond; Chaplain, W. C. Foster, of Cumberland county; Sergeant-at-arms, W. E. Wright, of King William county; Hall Managers, C. F. McMullan, of Madison county, and W. E. Farrar, of Greene county; Final President, O. L. Martin, of Henry county.

At previous meetings the following editors of the *Messenger* were elected:

Mu Sigma Rho Society: W. F. Lewis, J. P. Massie, W. C. Scott.

Philologian Society: F. W. Boatwright, J. D. Martin, R. D. Tucker.

Prof.: "Mr. C., if *E pluribus unum* means one out of *many*, how would you render *one* from a *few* into Latin?"

Mr. C.: "I guess it would be *E fewibus unum*."

City Sunday-School Teacher: "Well, I am quite sure that artists have all made a great mistake in representing *angels* in *female* form; the Bible nowhere



tells us of a female angel." Student, somewhat amused: "Do you suppose they look much like John Sullivan?"

Prof. of Greek: "Well, Mr. Q., do you see any marked difference between a sentence in Greek and a cat?"

Mr. Q.: "I'll give it up."

Prof.: "A cat has *claws* at the end of his *paws*; a sentence has a *pause* at the end of its *clause*."

On the 7th instant Dr. Edward Judson, of New York city, delivered a highly interesting and instructive lecture in the College chapel. He spoke for the most

part on Man's Relation to the Divine Law, emphasizing the fact that God's laws are *fixed*, and it remains for us to *adapt ourselves* to them. At Professor Harris's request the Doctor gave us a brief account of his work in the "Great City." He is evidently possessed of that same *missionary spirit* which so thoroughly characterized his noble father.

On April 5th the "corner-stone" of the City Hall was laid. This was an occasion of much joy to the citizens of the "Old Capital City," and will be highly gratifying to those in other States who still hold her in fond remembrance.

## OUR LETTER-BOX.

[My predecessor has kindly consented to aid me in this department, and desires to say that he will be personally responsible for any insertion he sees fit to make.]

"*Moss*."—Sorry you could not come by to see us.

"*Reporter*."—Mr. John W. Avery, of Alexandria, is spending a few days with friends at Richmond College.—*Whig*.

Mr. Avery should make himself known to the chairman and see something about matriculating.

"*Black Knight*."—There used to be an *old black mule* on my father's plantation by the name of "Don Quixote." I must say, however, that I am unable to tell you anything of his ancestors.

"*Isabel*."—Mr. C. has never been married, though he says he has been en-

gaged fourteen times. You should not despair, as he still has a *big* heart and *strong* arms.

"*Inquirer*."—We are not very well acquainted with the personal history of "David Copperfield." Mr. D. suggests that he was an *extemporary* of "Alfred the Great."

"*Constant Reader*" has furnished us with a long document on how to convert a black-board into a map of Greece. It reaches us too late for this number.

"*Faded Flowers*."—Your case is certainly a critical one. We take pleasure, however, in offering the following remedy, which, we hope, will prove beneficial: On one of the uninhabited islands of the Pacific there grows a beautiful little flower called "The Female Tormentor." Get one of these, and soak it in a solution of eudaimonoxide and tetrophiloxide a



few days, then mix a little extract of *banana peel* with this, and take a gallon in a teaspoonful of water early every morning. This will prove a sure cure against post-office *clerks* and *cigar drummers*.

“*Juno.*”—We are sorry that a typographical error mutilated your syllogism in our last issue. We reproduce it, and ask again for you that the fallacy be pointed out:

CO<sub>2</sub> is inodorous.

Respired air is CO<sub>2</sub>.

∴ Respired air is inodorous.

“*Subs.*”—A month ago we would have answered you that Mell or Cushing are generally the authorities consulted for parliamentary practice; but now in some

instances we find that very satisfactorily these manuals have been superseded by the unwritten law of common sense. The presiding officer generally assumes to be the standard of this law. One advantage, at least, is that it cloaks successfully ignorance of Mell or Cushing.

“*E. F. G., Jr.*”—It has never occurred to us that a “Puzzler’s” column in the *Messenger* would be profitable.

Our “funny man,” however, ventures now and then to insert an enigma in the way of a joke, but enjoys a monopoly of this privilege.

To open interest in the matter, though, we will offer a handsome prize for a solution of those appearing in any number. Contest open to all but the aforesaid “funny man.”

## PERSONALS.

W. T. Hudgins (M. A. 1879) is making his mark in the Legislature of Texas, as he had already done at the bar. The *Houston Post*, of March 5th, alluding to a recent speech on the railroad bill, compliments him as “one of the fairest and clearest headed members of the House, a fine talker, and very popular,” and adds that “if there were more such men in the House, it would be vastly better for the people. An able man, who is also a fair man and a popular member, is a legislative jewel.”

We have always counted of “Bill Hudgins.” Good blood and a good education will be sure to tell.

Among the list of names which make up the graduating class of the Richmond

Medical College this year, we were glad to see those of W. Warren Talley and Henry DeB. Burrell, both formally of this college.

Edward B. Pollard, '86, was up to see us Easter. He only spent a few days in the city.

We were glad to see the smiling countenance of John A. Barker on the *college campus* a few days since. He seems to be enjoying life hugely.

The friends of Rev. J. B. Cook were glad to see him at college a short time since. He is preaching now, and reports himself doing finely.

Dr. F. L. A. Wilson, son of Rev. M. A. Wilson, has just returned from col-



lege, where he graduated in *medicine* and *surgery*. He is now a full-fledged M. D., and ready to hang out his shingle.—*Princeton Journal*.

We wish you unrivalled success, "*Tug*."

Marion H. Chalkley is in business with his father down in the city.

W. O. Carver, who was called home on account of the very low condition of

his mother, will not return to college this session.

George M. Bashaw, '86, is teaching and attending school in Fluvanna county.

John V. Dickinson, '86, was in the city some time ago on business. He paid his friends at college several visits while in the city.

## EXCHANGES.

After reading the Literary Department of *Wake Forest Student* we reached for our chestnut bell. The subjects of "Classics" and "Prohibition" have long since been exhausted, and as to the "Lost Cause," we implore it to "Furl that Banner, for we are weary." However, "Why Leave North Carolina" is something new, appropriate, and well written. The *Student* thinks that the munificence of Mr. Bostwick has given "Wake Forest" quite a boom. The *Student* is deservedly considered one of the few first-class college papers.

The Exchange editor of the *Yankton Student* gives us good hints on the manner in which the exchange column should be conducted in college journalism.

The editorial department of the *North Carolina University Magazine* should not contain so much nonsensical chit-chat with the *College Message*. It is entirely out of taste and disgusting.

The *University Argus* gives us six pages on "A Myth of the Plains." However, it is well written, and no doubt an accurate and graphic descrip-

tion of an optical illusion on the prairie. That is right, *Argus*; give us something else of the kind. Our college papers should be more interesting.

The *Nassau Literary Magazine* is among our oldest and best exchanges. It was founded by the class of 1842.

The *St. Charles College Gazette* says that if there were no hobby-riders in the world the human race would not be fit to associate with. Surely this is a bit of encouragement to some of our professors.

The *Swarthmore Phoenix* expresses our sentiments exactly in regard to the action of the faculty in repressing the publication of the *Pacific Pharos*. Our college world will sadly miss the *Pharos*. It was an admirable paper.

The *Varsity* has an interesting account of a Princeton cane-spreed in its last number. We have long wished to know exactly what a cane-rush is. The *Varsity* is one of our best exchanges.

"We have been very highly entertained this week by the presence of our



companion, the Richmond College *Messenger*. Every department of the paper is filled with interesting matter, which is the result of much diligent and earnest work on the part of the respective editors. We congratulate the outgoing editors, and hope for their successors the same abundant success as has attended the paper heretofore."—*University Reporter*.

We thank the *Reporter* for the above kind mention, and trust that by careful attention and diligent work its hopes and the hopes of our other well-wishing friends may be realized.

The *Alma Mater*, one of our most highly-esteemed "lady friends," is full of interesting and instructive "reading" matter. The editorial on "The Crowned Kings" is excellent, and the two articles, "The Influence of Women" and "Enthusiasm," show considerable thought and ability.

The *Wabash* contained last month a prize article on "The African in America." For prejudice, narrow-mindedness, and ignorance it is certainly entitled to a prize. The writer's entire ignorance of his subject is especially noticeable, and would be laughable were it not pitiable. Of course his ideas are borrowed; but he should use more judgment and not borrow from some antiquated fossil who should have been hung with John Brown. Doubtless he sticks so close to his text-books that he has no time to read the papers. If he did he would know that labor in the South is more stable and in a better condition than in the North. Perhaps this very learned and original (?) writer does not know that in the South the negro is being educated entirely by the whites, and

that the Blair bill would have largely assisted them in their self-imposed labor. Strange that these whites who so rob the negro of all his rights, and whose sole aim is to keep him debased, should expend their own money in educating him, and should refuse national assistance without weighty reasons! Did the writer ever think that the South could not alone defeat the Blair or any other bill? And if he knew anything of the views of the Southern people he would know that they heartily endorse that bill.

But if he displays his ignorance in all other respects he shows his very unique genius in this: he has evidently discovered a plan whereby both majority and minority may be represented in the Electoral College, and seems surprised that the South has not put it in practice. But it must be humbly confessed that we do not know how Virginia, with 10,000 majority one way, can cast her vote for that candidate, and still let the minority be represented. Will this brilliant discoverer tell us why the whole vote of New York was counted for Cleveland, though half the votes cast were Republican? Will he inform us how many votes were cast by the Democratic minorities in Illinois, Iowa, and Massachusetts? These minorities have no voice; then why should or how can the minorities in the Southern States have any?

But it is really a refreshing piece of monumental impudence to hear a Hoosier talk of election frauds to any one who ever witnessed a campaign north of the Ohio. He evidently labors under the impression that no one in the South knows any more about the North than he does of the South. But no wonder an Indianian loves the negro—about elec-



tion time—especially the Kentucky negro: he can use him so profitably.

We would advise our young genius to learn something of the negro in the South, before he writes again, or we will be forced to the conclusion that it would be a blessing for the country if the souls of all such heroes were "marching on" in company with the soul of that other traitor and fanatic, John Brown.

CANTO I.—*Some Facts.*—Several years since the *Messenger* determined to establish the department "College News and Fun," in which nothing but selections from other papers should be put.

Those who originated this department seem to have thought that a collection of short items, followed by the long names of the papers from which they were taken, would simply render the sheet unsightly without doing any practical good. Moreover, it seemed best to them to have it understood that all the matter in this department was second-hand, and to omit the little, insignificant "Ex." after each item.

College journals at large sanctioned this idea, both by practice and their expressed approval, and all went well.

CANTO II.—Meanwhile, however, there lived in a remote village a youth of an enterprising turn of mind, whose highest ambition was to rise to the position of "Prince of Jokers." His name was Johnnie Looksharp, and he was noted for his keen appreciation of the small faults of his companions.

He used to exercise his talents on the editorial staff of the *Randolph-Macon Monthly*, and produced so many fine jokes that he finally attained the honor

of being styled Hon. Sir John Looksharp, N. G., Prince of Jokers and Good Fellows. But in his elevation one thing worried him. He saw that in the *Richmond College Messenger* one of the editors in "College News and Fun" produced (as he thought) more jokes each month than he could. He wondered how this could be, and set about to solve the problem. Finally he succeeded. Listen!

CANTO III.—In one number of the *Messenger* he found one of his own jokes, and then light and peace came to him, for he could now satisfy his mind that the boy whose talents he had so long envied was only a common *trash stealer* after all.

We appreciate our good friend's advice, but think he was looking too much on the dark side, when he predicted that our present way of doing would materially injure the good name of the *Messenger*.

This plan has stood the test of a long trial and the general opinion seems to be that the good name of the *Messenger* hasn't suffered at all.

We shall establish it as a rule in our office, however, that anything clipped from our neighbor shall have the special label,

Pure and Simple.  
Just imported from  
The Randolph-Macon Monthly.  
(Department, "Colleg'ana.")  
Ashland, Va.

The *Monthly* accuses us of plagiarism, and then, speaking of the two magazines together, kindly says: "Great minds always run in the same direction." We feel honored, but must, in the light of the above facts, deny the soft impeachment.



## COLLEGE NEWS AND FUN.

The first LL.D. at Harvard was bestowed upon George Washington, in 1776.

The State of Ohio has more universities and colleges than all Europe.

Socialism and anarchism are among the studies at Vassar.

The annual expenditure of Harvard is \$620,000, of Cornell \$246,000, and of Yale about \$200,000.

"Yes," said the small boy of the Latin class, "yes," *lapsus* may be the Latin for slip in a book, but when mother *laps* us, it means a slipper.

Amherst is reported as represented on the Faculty of every college in New England.

Yale is said to have more graduates engaged in journalism than any university or college in this country.

Mark Hopkins, the venerable ex-president of Williams College, has taught all but 31 of the 1,726 living graduates of that institution.

Thirty-nine cadets were dropped at the last examinations at West Point.

Professor: "In order to make a good speech you must be full of your subject."

Student: "If we were speaking on 'Liquor,' would you advise us to be full of our subject?"

Professor: "By all means, but not full of the *object*."

Ladies have gone into the hazing business in the Maine State College. Two have been expelled from the Sophomore class for getting caught at it.

The literary societies of the University of Missouri have invited Postmaster-

General W. F. Vilas to deliver the June oration before those bodies.

Daniel Webster paid his second year's tuition at Dartmouth by acting as local agent in Merrimac county, N. H., for De Tocqueville's "America."

Professor Turner, the celebrated anatomist of Edinburgh, receives a salary of \$20,000 a year, said to be the largest remuneration received by any professor in the world.

Students at Madison University are not allowed to marry during their course. Freshmen evade this by marrying before entering.

Henry Ward Beecher's grade at Amherst on a scale of 100 was 57.

The new catalogue of the University of Pennsylvania shows a total of 1,088 students and a corps of instructors numbering 136.

It was a Vassar girl just graduated who inquired whether the crack of a rifle was the place where they put the powder.

Georgia chartered, built, and conducted the first college for females in the world.

The Yale faculty fined a Sophomore two dollars the other day, for cutting his name on a tablet in a recitation room.

The University of Moscow, the largest institution in Russia, now has on its rolls 1,600 students. The university was founded in 1755.

At a college examination: "What is the best insulator?" asks the professor of physics. "Poverty."

America has 333 colleges. Of these 155 pronounce Latin by the Roman



method, 144 by the English, and 34 by the Continental.

The girls of Vassar College "chaw" one-half ton of gum every year.

It is given on good authority that every two hundredth man in the United States takes a college course.

Princeton's new triennial catalogue of 240 pages is out and contains the names of 6,000 graduates. It is in the Latin language.

In Zurich twenty-four ladies are studying medicine; in London, forty-eight; and in Paris, one hundred and three.

Six leading dailies of Boston employs forty-two college educated journalists. The New York *Sun* alone employs thirty.

In the college slang of Princeton a perfect recitation is called a "tear"; of Harvard a "squirt"; of Bowdoin a "sail"; of Williams a "rake"; of Hamilton a "blood"; and of Amherst a "cold rush." Failures are called "slumps," "stumps," "flunks," and "smashes."

The University of Michigan has come into the possession of the Rogers Art Collection, valued at \$200,000, the Lewis Art Gallery, valued at an even higher figure, and the Chinese exhibit at the World's Exposition.

The tuition at Amherst has been raised from \$100 to \$110 per annum. This is to go into effect at the commencement of the next college year.

Co-education is not so popular at the University of Mississippi. The male students have petitioned the faculty that the female students be removed.

Of the fifteen thousand students who are attending the medical colleges in the United States, four thousand will graduate this year.

The oldest student in the Princeton

Theological Seminary is aged 71, the youngest 17, both being in the Junior Class. One graduated from Lafayette College in '44, the other from Lincoln University in '86.

An Egyptian university at Cairo had an attendance of over 4,000 students in 986, and ten years ago had a faculty of 231 professors, and an attendance of 7,695 students. Its library contains many old and valuable manuscripts.

There are thirty Yale graduates on the Hawaiian islands, several of whom occupy important positions under the local government.

Of the five hundred universities and colleges in this country only nine can boast of existence before the Revolution.

The University at Jena has received a bequest of \$75,000, to be applied to zoological research upon Darwin's theory of evolution.

The student who was expelled from Dickinson College without hearing the charges brought against him, has been successful in a law suit against the faculty of that institution.

A party of students were once attending a performance of Richard III. When the scene came where Richard rushes upon the stage and shrieks, "A horse, a horse! my kingdom for a horse!" immediately twenty books, with covers of dark blue, went flying toward the footlights.

Ex-President Noah Porter, of Yale College, superintends the revision of Webster's Dictionary. Among the new words are to be "boycott" and "dude," but the ex-President is puzzled to clearly define the latter.

Harvard has received recently one million four hundred thousand dollars;



four hundred thousand of them the bequest of the late John Q. A. Williams.

Several games of base-ball have already been played in New Orleans under the new rules, and much dissatisfaction is found with them.

The total number of teachers in public schools in the United States is 307,804. Of these 198,000, or nearly two thirds, are women.

Nearly half of the 10,933 graduates of Harvard have graduated in the last fifty years.

A young woman of California, who is a student at the Paris Medical School, has the honor of being the first female to receive the appointment of house surgeon in an hospital.

Hugh Stowell Brown's advice to Christian students: "Young men, take care that whilst you are putting off the old man you do not put on the *old woman*."

Student: "How is it, Doctor, that I always take cold in my head?"

Doctor: "It is a well-known principle, sir, that a cold is most likely to settle in the weakest point."

One hundred and twenty-four students at Harvard University are working their way through college.

The rules in William and Mary College in 1772 forbade the students to drink anything but "cider, beer, toddy, and spirits and water."

The National Inter-Collegiate Prohibition Association announces a series of oratorical contests to be held during the summer vacation in connection with temperance camp-meetings. Any student of any American college—including graduates of '87—may enter.

Between three and four hundred pupils are graduated from the mind-cure col-

leges of Chicago every month. That city has five chartered colleges of this new school and twenty that are not chartered.

It is thought that ten thousand dollars of the Peabody Educational Fund will go this year to South Carolina, on account of the earthquake disasters at Charleston.

A careful statistician reports that there are in America 1,801 institutions devoted to higher education. Attending these are 163,570 male and 30,587 female students. In 1880, 154,375 of our 227,710 school teachers were women.

President McCosh, of Princeton College, and Geo. W. Cable, the well-known novelist, have recently joined the Prohibition party.

First College Student: Where were you last night, Fred? I didn't see you at the gymnasium.

Second College Student: No, took the two Griggs girls to the theatre. By George, they're beautiful girls, but I can't make 'em talk. They didn't say half a dozen words all the time we were gone.

First College Student: Oh, well, you had you practice on the dumb belles all the same, I see.

Prof.: "What gender is *lex*?" Freshman: "Masculine." Prof.: "Oh, no, it is feminine." Freshman: "If I had known that, I should not have obeyed it."

Of last year's graduates of Yale, 35 are studying law, 8 medicine, 22 in business, 17 reading post-graduate courses, 6 studying theology, 5 traveling, 2 editing papers, 2 teaching school, 1 in Congress, and 1 at leisure.

There are one hundred and forty-nine American students at the University of Berlin. Nine are in theology, four in



law, six in medicine, fifty-eight in philosophy, forty-seven in mathematics and natural sciences, and two in political science.

Mercer University, Macon, Ga., is the recipient of a legacy of two thousand dollars from Mrs. Amanda B. Johnson for the education of poor young men.

There are now 140 young men present at this institution.

Dartmouth is the only chartered college in New Hampshire. The Legislature of that progressive State will not grant a charter to any new educational institution.

## SELECTIONS.

COLLEGE CHEERS.—One of the college papers has compiled a list and history of college cheers. According to it the original shouts of the colleges were repetitions of the names of the colleges. This gave an advantage to the colleges that had sonorous names, and as the constant aim of cheering is to make more noise than the other cheerers, new yellings were evolved by a process of evolution. These came into existence a quarter of a century ago, when Yale and Harvard had their boat-races on Lake Quinsigamond, when the 'Rah! 'Rah! 'Rah! thrice repeated was heard. Harvard sounded the 'Rahs full, and added "Harvard," pronounced so that the "ar" and clipped "d" were all that were heard. "Yale" was added to the New Haven college's 'Rahs with a long howl on the "a."

Princeton's cheer was developed soon after, as Princeton came into athletic relations with the other colleges. They took the three 'Rahs for a basis, and added the sky-rocket siz-boom-ah, which they hold on to as long as the nine 'Rahs of their opponents hold out, and then yell "Princeton" as a calliope climax. Dartmouth has one of the most novel cheers of all. Some Indian must have invented it, and stout college lungs give it the right afflatus. It is Wah-hoo-wah! It

is very picturesque, and only a sophomore can Wah-hoo to the best advantage. The hoo is like an owl's hoot.

Everybody has heard Columbia's Hooray! Hooray! Hooray! C-o-l-u-m-b-i-a! The name spells out rythmically. Johns Hopkins University, at Baltimore, has taken the ground plan of the cheer and built on it, adding J-o-h-n H-o-p-k-i-n-s, instead of C-o-l-u-m-b-i-a. Stevens Institute at Hoboken and Union College, Schenectady, have similar cheers.

Rutgers has a cheer almost as original as Dartmouth's. It is 'Rah! 'Rah! 'Rah! Bow-wow-wow! Rutgers. Williams has an entrancing and resonant 'Rah! 'Rah! 'Rah! Will-yams! yams! yams! Pennsylvania University has a wild Philadelphia cheer without any special charm. It is the three 'Rahs and Penn-syl-va-ni-ah. The College of the City of New York cheer better. They say 'Rah three times and C! C! N! Y!

Cornell has a cheer that, once heard, cannot be forgotten. It is like the rhyme of the passenaire. It is given with proper emphasis only in times of excitement. Here it is: Cornell! Cornell! Cor-cor-cor-nell! I yell like—! Cornell!—*N. Y. Sun.*

UNIVERSITY OF MICHIGAN, ANN HARBOR, MICH.—In the under-graduate



department of Michigan there are about six hundred students. The courses are largely elective. Degrees are conferred in Arts, Philosophy, Science, Letters, and Engineering, the A. B. degree being the most popular. In the Law, Medical, Pharmacy, Dental, and Graduate departments there are about a thousand students. Women are admitted upon the same terms as men. The university was established in 1841, and is controlled by the State.

The list of Canadian and American college colors, as we learn from an exchange, is as follows: Toronto University, navy blue and white; Trinity, red and black; Queen's, red, yellow and navy blue; Harvard, crimson; Cornell, cornelian; Columbia, blue and white; Princeton, orange and black; University of New York, violet; Dartmouth, green; Brown, brown; Amherst, white and purple; Bowdoin, white; University of California, pink; Hamilton, pink; University of Pennsylvania, blue and red; Williams, royal and purple; Lehigh,

brown and white; Lafayette, maroon and white; Hamilton Ladies College, buttercup yellow and brown; Manitoba College, Turkey red, sky blue and light blue.

MAINE STATE COLLEGE, ORONO, ME.—The Maine State College of Agriculture and Mechanic Arts owes its origin to the national land grant, and is controlled by the State. By the will of the late ex-Governor Abner Coburn it received one hundred thousand dollars in 1886. There are courses in Civil Engineering and Mechanical Engineering, leading to the degree of B. C. E. and B. M. E.; and there are courses in Agriculture, in Chemistry, and in general Science and Literature, each leading to B. S. Almost all of the students choose the courses in Civil Engineering, Mechanical Engineering and Chemistry. Women are admitted, but only a few are in attendance. There are ten professors and about one hundred students.

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