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Applied Astronomy.

He took me out to see the stars,
That astronomic bore ;
He said there were two moons near Mars,
While Jupiter had four.

I thought, of course, he'd whisper soon
What fourfold bliss 'twould be
To stroll beneath that fourfold moon
On Jupiter with me.

And when he spoke of Saturn's ring,
I was convinced he'd say
This was the very kind of thing
To offer me some day.

But in a tangent off he went
To double stars. Now that

Was most suggestive, so content
And quite absorbed I sat.

But no, he talked a dreary mess,
Of which the only fraction
That caught my fancy, I confess,
Was "mutual attraction."

I said I thought it very queer
And stupid altogether,
For s'ars to keep so very near,
And yet not come together.

At that he smiled, and turned his head :
I thought he'd caught the notion,
He merely bowed good night and said,
Their safety lay in motion.

—From the *Century*

Cornell University has been presented with a most valuable library by Ex-Pres. White. The collection has been a life work, and consists of about 30,000 volumes, besides 10,000 valuable pamphlets and manuscripts. It is especially

rich in original material, illuminated mediaeval manuscripts, impressions from the earliest presses, rare modern manuscripts, covering the time of our early history, the French Revolution, and the Civil War.

Education.

About eighteen centuries ago, in what is now Northern Germany, there might have been seen a band of men on the outskirts of a village. They were rough, hardy people, assembled to pass judgment on some matter pertaining to their welfare. The "wise men," with their sturdy frames and snow-white hair, rendered the decisions, from which there was no appeal. This assemblage formed the Witenagemote, the germ of the British Parliament. The principles of social science laid down by the Saxons in their German home, and brought by them to Britain, constitute the groundwork of the present English code. What a difference the England of to-day presents! Instead of a few tribes constantly at feud, and with the rudest implements for work, there exists a mighty Empire on which the sun never sets, far advanced in learning, manufactures, and general prosperity. Her influence extends everywhere; she is the embodiment of true greatness.

But look at Africa, that benighted land. Its people, still uncivilized, with neither commerce, education nor industry, are always fighting one another. Their history consists only of unreliable tradition; the past and the future are naught, present maintenance is everything. Africa plays no part in the intercourse of nations.

What makes this difference? Why does one people exert such an influence in the world, while the other is a useless cipher? We answer, civilization. But here the question comes, What is civilization? This inquiry is a particular form of the more general question,

What is education? To a few remarks on this latter problem the following article will be devoted.

What is education? 'Tis easier asked than answered. It is not merely the knowledge obtained from school-books. That benefits men not so much in the acquisition of facts, as in the discipline it gives the mind. The facts are to a great extent forgotten; the discipline remains. Without going into technicalities, education includes all that training which fits a man for the place he has to fill in life. It is, then, a training. This implies that in man are certain powers which reach their zenith in the educated man alone. *Educere*—to lead out—strengthens this view. But how shall these innate powers attain their full development? By the exercise necessitated by careful study. Herein consists the utility of the learning acquired at school. That is not the end, but simply a means to the end. Education is active; not something which men passively receive by cramming text-books; but that training which tends to make them complete—physically, mentally and morally. It develops from the undisciplined child, with its crude ideas, the well-trained man able to employ each faculty for its separate end. Education extends all through life. In school days we lay the foundation for the oncoming superstructure, and how important that the former be strong for the safety of the latter. The process, however, is not complete until the last scene in life's drama has been played, and the curtain of death has fallen.

We have stated that education tends to develop mankind. Let us try to exemplify this at more length. Each member of the human family possesses a three-fold nature—physical, mental and moral. The savage expands his physical being to the exclusion of the mind. The torch of intellectual and moral excellence has not yet illumined his benighted soul, and he still gropes in the dark. Others use their minds only, disregarding the body. The result is that after some time, from lack of exercise, they become physical wrecks.

In the complete man, however, these three departments—body, mind, soul—work together in unison. This harmony comes only from training. The child first develops its body. In its play it unconsciously makes muscle, and gains more knowledge on general subjects in the first seven years than at any other time in its life. When school-days begin and intellectual training, physical growth should not be neglected. Book learning is not all; a knowledge of the practical workings of business is necessary. Without this, how many men fail. They may, perhaps, be able to determine with critical accuracy the meaning of a passage in Demosthenes or Tacitus, or tell the precise measure of a verse in Horace or Sophocles; yet they cannot, through lack of practical knowledge, carry on business successfully.

While not disparaging the importance of Latin and Greek, we venture to say that they have occupied too prominent a place in the schools. They should be taught for the discipline they give, but not to the exclusion of practical science. The latter is coming more and more into favor; both ought to be studied together.

Moral training should, from the beginning, receive attention in order to guide aright the body and mind. How sad to see a great intellect like Byron's, or a fine physique, ruined through immorality. But what is nobler than for a strong, healthy body and a vigorous mind to work harmoniously with a soul lighted by the lamp of piety and moral goodness?

Following the discussion of the nature and object of education comes that of its method. What is the best system of education? This is a living question—one that presents itself to the mind of every educator in the country.

Shall our youth be taught according to a plan which crowds their minds with a multitude of facts to be repeated as if by clockwork, or by one which aims to train the mind to originality of thought and to bring out the whole man? In theory all approve the latter, yet in practice how many employ the former. They forget that in dealing with children they are using raw material which they must cultivate. Yet how do they go about it? Take grammar, a study that children take up at an early age. Many beginners are made to cram definitions such as this: Grammar is the science which treats of etymology, syntax, and prosody. What does the scholar learn from it? Here are four words of which he knows nothing, viz.: science, etymology, syntax, and prosody. He has come upon these four in learning what one word meant. Could he be blamed if he disliked grammar? Furthermore, not a few so-called English grammars have an average of four or five rules to a page; the pupil must commit these to memory, giving the fifteen times where each one holds

true and the twenty-five exceptions. What results? He detests the whole subject, and soon drops it in disgust.

In all this—and it exists in many other branches beside grammar—the following erroneous methods of education appear: The cramming system, rules, and proceeding from abstracts to particulars, instead of from particulars to abstracts. The plan of giving the author's treatment *verbatim* in recitation defeats the very object of education. True, it exercises the memory, but it ignores thought and originality—important functions of mind. And it draws the attention of the student away from the meaning of the author—the essential thing—to mere verbal accuracy in recitation.

A few general rules are useful in extreme youth when the intellect is too weak to comprehend principles. But when the mind has become stronger, principles should be learned, and not rules. Let the latter with their exceptions be banished, and let the student dig deep and find the foundation on which the rule rests. Knowing the principle, he can make a rule to suit himself.

Again, children are compelled to go from a general, abstract conception to a particular, concrete application of it, even before they can form a concept. This method directly opposes the natural order. Suppose a child learns to play the piano. He does not first find out what tone, pitch, harmony, &c., are; but begins to make the several tones, to produce harmony, and then studies the subjects in the abstract. So with everything learned naturally; this is nature's order—from special to general. Yet in most schools this plan is set at naught, and the

old ruts followed. Welcome the day when education shall break the fetters that have bound it so long, and shall proceed philosophically, that is, naturally.

To enforce more clearly what has been said above about the object and method of education, a brief outline of its history will now be given. We will name only those systems whose influence has pervaded most noticeably the current of modern thought. First, let us go back to the early times.

The Egyptians and Chinese were far on the road to learning. In architectural skill they equalled many modern nations; witness the pyramids and temples of Egypt, the great wall and canal of China. The inhabitants of the valley of the Nile understood geometry. Euclid's elements is, at the present day, a recognized authority everywhere.

Of the education of the Mongolians, however, we have better knowledge. These constituted one large family, of which the emperor was the head or father. Implicit obedience to his commands was required. This idea pervaded their educational system; they studied those branches of knowledge which made them better members of the civil family. As a result the memory was cultivated by ceaseless repetition of lessons in school and university.

In India education existed according to a regular system. The people were divided into four castes—Brahmins, warriors, merchants, Sutras. Transit from one of these castes to the other was impossible. The Hindoos were individuals; they came near the idea of personality developed later by the Athenians. But it was left for these latter people to set before the world the great principle of individual personality, thereby mark-

ing an era in history. The Sutras were considered too low for education, but the other castes were trained for their separate spheres. A boy listened for five years to lectures from the Brahmins on reading, writing, arithmetic, grammar, history, philosophy, law, &c. Then, for fifteen or twenty years, he took part in discussion. Notice here that education allied itself closely to religion; the teachers were priests, the discussions embraced religious subjects.

Next look at Greece. Here the youth sat at the feet of such pedagogues as Socrates, Aristotle and others. As before said, instead of being mere servants of a ruler to do his bidding, the Athenians were persons—each one independent and animated by the spirit of freedom. They cared more for beauty in process and form, and therefore studied art and philosophy; the Romans cared more for strength in the government, and hence applied themselves to arms and law. The training given at Athens for attaining accurate independent thought was a great advance on earlier educational systems towards developing the complete man; its influence has appeared in all subsequent history.

Now we come to discuss the part Christianity has played in education. During the first century persecution kept the Christians in a weak condition, unable to obtain an education at the great schools of the period. After a while it became necessary to train the children of Christian parents, and convents were established by the monks. The training was for heaven, not for earth; and those wishing a complete education must attend the heathen institutions. Soon a reaction set in; the Church saw the necessity of

instruction in branches other than religious. Hence, secular subjects—the study of language and of science as then known—were introduced into the convent schools. Clement of Alexandria attempted to harmonize philosophy and the Mosaic law, proving that they reached the same goal by different routes. But again prejudice against anything connected with the world caused the schools to be closed in 529 A. D. The darkness of the middle ages had begun; the course of education was backward instead of forward, when from that far eastern land Arabia burst in a beam of light.

Arabia is unique. Separated from other lands by sea and desert, its inhabitants developed characteristics peculiar to themselves. The annual gathering of the followers of Mahomet to Mecca brought together a vast number of people. There poets read, or rather declaimed, their productions, stimulated by the praise which the worthy poem received. This engendered a literary spirit among the Arabians, and necessitated some degree of education. Amid the desolation which overspread Europe in the middle ages, Arabian culture stood forth alone. Notice what one of her poets said: "The world is supported by four things only—the learning of the wise, the justice of the great, the prayers of the good, and the valor of the brave." Do not such sentiments indicate culture on the part of the Arabians?

Coming to more recent times, in the Catholic Church we find education in the hands of that powerful society, the Jesuits. They trained the memory by rigorous methods. Instruction was given in ancient languages, philosophy, mathe-

matics. A thorough acquaintance with Latin was the acme of their teaching. The scholar must read, write, and speak the language accurately.

About the time of the Renaissance arose a class of men anxious to banish the old systems, and to place education on a scientific basis. Among them were Sturm, Comenius, and Pestalozzi, of Germany; and Rousseau, of France. Themselves teachers, they understood what they did in establishing education as a science—in not merely cramming the scholar's mind with a number of dry facts, but in drawing out what was in them, training them to think each one for himself.

They adopted some curious ways to do this. Sturm made a knowledge of Latin the burden of his plan. He taught that thoroughly, to the neglect of geography, history, and other subjects. Pestalozzi held that education was a training of man's innate faculties. That since each one's nature is different, a different method of educating it is necessary. The teacher must understand the bent of the pupil's mind, before he attempt to train it. Pestalozzi also argued that body, mind, and spirit require the same educating process, viz., development. This development must be by assimilation; nature furnishes us the food. We begin to develop ourselves by sense—perception—by observing the phenomena around us, and, after that, by reasoning about them.

Comenius (born 1592) believed that education was a natural unfolding of original powers. He was the first to

embody this idea in the curriculum of the time. Great honor is due him for making the bold stand he did for what he considered the right, that is, the natural way to train the mind.

But the *Emile* of Rousseau produced a greater impression than any book on education which preceded it. The child—*Emile*—must learn by experiencing the realities of life—not by studying mere theories. Let him learn to walk by finding out that it hurts him to fall. Books must be kept from him, until he has acquired practical knowledge of every-day affairs. Then let him study, but not to the injury of his physical nature. While not committing ourselves by endorsing the details of the method, we will say that its general drift was excellent, and marked results followed.

England takes a prominent place in bringing forward true systems of education. Perhaps no book on the subject is more read than Mr. Herbert Spenser's "Education." Therein the author brings out some very original ideas. He is undoubtedly one of the greatest of modern thinkers; and the influence of his book will be great, even among those opposing him on the subject of Evolution. His discussion of education—physical, mental and moral—is very fine; and the sooner the masses adopt his views the better.

This imperfect sketch of the history of education has left out much of importance. There has been a steady progress from the old ideas to the true method. Education has a past of which it need not be ashamed; may its future be brighter and better.

PEDAGOGUE.

The Perils of the Hour.

With a nation times of prosperity are times of danger. While constructing a government, or striving to maintain its constitution, a people keep awake to every threatening aspect. No foe can lurk unobserved within their borders, and a remedy is speedily sought for every hindering tendency; the necessity of unity is felt, and laws of economy are observed. But when the power and independence of a people have been asserted, their laws fixed upon a firm basis, and their resources become equal to every demand, men cease to guard with the proper vigilance constitutional purity and the nation's honor. With no foreign opposition against which to contend, the human proclivity to contention is spent in sectional strife, or the people grow stupid with pride, and allow custom to slowly open avenues through which enter elements of internal disaster.

Despite the wails of discontent which come up from the idle and unfortunate, it can be said that ours is a prosperous nation. Millions of its inhabitants are living in luxury and ease, and every year shows an increase of national wealth and power. Yet it requires no prophet, nor the son of a prophet, to discern indications of peril. There are influences abroad, both of a political and social kind, which, unrestrained, will develop into ruin. There are tendencies, also, in the dispositions of American people which point to social danger and national dishonor.

The world has had no precedent of the commingling of races and nationalities which we see in America to-day; and citizenship in this republic does not

cause our immigrants to lose the distinct and peculiar notions of government and social customs which characterize each respective nationality they represent. Sharp antagonism of political and social principles is the result. It is true that the past has witnessed a gradual assimilation of foreign to American principles, but this tendency is decreasing, and must decrease as the numbers of immigrants swell. Were this a mere disagreement between drifting sentiments the issue would not be so important; but it is a conflict of fixed opinions held from deep convictions, handed down through many generations, and some of which their advocates will defend at the greatest hazard. This is especially true of the religious customs and convictions of the various peoples which have come among us. Such confusion and antagonism of principles oppose and destroy that union which is essential to strength, and foster infant forces which when full grown will surely bring disruptions.

Such a people cannot be expected to have a true sense of justice. The poor complain that there is such inequality in the distribution of wealth. They ignore the moral principle by which some have the rightful possession of more property than others. Every man has exclusive right to the product of his own powers and energies. There is no uniformity of natural endowments, and the energies exercised by some are greater than those of others, due partly to circumstances, but chiefly to the free choice of each class respectively; and that some are rich and some poor is a necessary consequence. In this country this com-

plaint of the poor, and the cold indifference it has received from the other class, have developed into a serious matter; and it is misconceived and misapplied principles of justice that have led to the present clash between capital and labor. Already the jeopardizing nature of this conflict has been seen; and as the Charleston earthquake was but the harbinger of the perilous quakings of the eastern continent which have followed, the few strikes and disorders which have occurred may be but the precursors of still greater upheavals and eruptions in our political and social world.

There is everywhere a growing tendency to mistrust those in authority. There is a continual complaint at the "law's delay" which is often made on good grounds, and the blame for this rests partly on legislative and partly on executive power. It is quite true that an age of progress calls for changes in a nation's code of laws, but there is little necessity for the many petit acts which this government legislates at every session of Congress. More strictness in the executive department is essential to a check of public mistrust. Mercy is cruel when she pardons the guilty. Men instinctively expect a penalty to immediately follow crime, and that the punishment be as intense as the violation is vicious. It is a disgrace to our Christianized nation that mob law has to such an extent superseded civil justice, and the demoralizing effects of this tendency are already felt, but are yet to become more ruinous. The Socialistic idea arises in part from this same lack of confidence which the people have in the civil laws of our land, and it in itself is a peril to be feared.

In American politics there is a want

of some great issue, a call for the defence of some great principle, that true patriotism might be developed. It requires no great sacrifice of principle for men to shift their party relations. This fact affords the would-be statesman a pretext for following the drift of popular sentiment. He loses no time in discovering a statesman's duty; he does not stop to ask if a certain course is patriotic; it is enough for him that he retain the full favor of his constituents. There is not that independence of thought and action which must characterize a true patriot. Next to his religion a man should love his country. We are not to suppose that the devotion of ancient heroes to their fatherland was born of some low passion, but it was a compliance with a law of Nature, a principle of his higher being, and one peculiar to no separate race, but common to all. Yet there must be something to inspire such patriotism to that intensity necessary to serve as a mark of a people's greatness. There is enough sectional strife, but no closely defined, paramount issue to call out on one side all true American patriotism against that which is foreign and detrimental to the nation's honor and prosperity. The material for such an issue could be found in some of the overlooked moral corruption in high places, were not the politician's time and energies consumed in petit wrangles and party strife.

Many political dangers have their beginning in social evils, and a treatment of this subject would be incomplete, were no mention made of the oft-repeated but serious question of intemperance. Nothing new can be said on a question that has been discussed so often, but the excessive indulgence of this dread destroyer

is a moral blot upon American civilization, and an evil fraught with dangers yet untold.

Closely associated with this peril is the tendency in American youth to drift with circumstances without a fixed purpose of life,—associated with it in that intemperance and an aimless life are often related as cause and effect, it being a matter of indifference which has precedence in point of time. It is unfortunate for some that the youth of America has the liberty to choose his own vocation. It was recently said, and is a fact to be pondered, that "In every man's breast there is some one ruling principle—some master passion, or purpose, that dominates all other feelings and aims." But how often is this "ruling principle" untempered with philanthropy, a desire to become a useful factor of, and a blessing to, human society and government? What can arouse in the young men of to-day a deeper sense of the dangers to themselves, and therefore to society at large, attendant upon their great waste of time and talent spent in an aimless and idle life? This age is a crisis in our nation's history. We are giving tendency and character to its destiny for a century to come, and as each idle and misspent moment flies into the eternal past there is marked upon the annals to come some story of want and misery to human hearts, or of some decrease in the intellectual and moral standard of this great nation.

We are hoping to see powers arise which shall counteract and save us from many of these perils. There are already forces at work which have in them the power of reconstruction. The blessings which our system of government gives to its industrious and law-abiding citizens soon win the most thoughtful of foreign-

ers who come to make their home with us, filling them with love for, and loyalty to, our nation. Christian education is rooting up many social evils and binding together with sacred cords peoples severed by sectional differences and party ambitions; the memory of bloody struggles which have darkened the pages of recent history are fading away; a southern statesman by invitation speaks to a New England assembly, lauds the merits of northern heroes while he pays deserved tribute to the honor of the South, calling forth ovations of applause from men everywhere that have forgotten the past for the sake of the present prosperity and future greatness of our republic.

It is to be hoped that the names "New South" and "New North" mean a better feeling between the two sections which once mingled the spilt blood of their heroes. A new generation is stepping on the stage of action, and while they respect with reverence the feelings kept alive by painful memories in the minds of those whom they are succeeding, still the times call for an extermination of animosity and the rise of a friendship and union which will abide. Young men are becoming the leaders in all important affairs. They are organized for many good causes, and among them there is independent thinking, and such a hearty rivalry as to provoke individual effort. They will not be content, we cannot but think, to leave uncovered the covert social and political evils of the day, but removing them will institute living issues in their stead. America is looking to her young men for these results; there are opportunities for their success; upon them rest weighty responsibilities; may true hearts and strong muscles nerve them for great achievements.

PRESCOTT.

The Advantage of Disadvantages.

My subject as applied to things involves a contradiction, but when applied to men it expresses a practical truth and embodies an important principle. The increase, the progress, the growth of things all summed up, forms one side of a mathematical equation and the sum total of all the advantageous circumstances minus the disadvantageous circumstances forms the other.

With plants and the lower animals growth and success are inevitable when favorable surroundings predominate, but death and failure are inevitable when unfavorable circumstances predominate. In them a disadvantageous circumstance can never produce an advantageous effect—a minus never becomes a plus.

But this is not the case with man. He is not like the plant, a mere product of circumstances, nor like the animal, absolutely controlled by his environments. By such things, it is true, he is affected, but their effect need not necessarily correspond to their nature. Favorable surroundings do not always have a favorable effect upon him; nor unfavorable surroundings always an unfavorable effect. There is something in the man and not in the circumstances which determines what their effect upon him shall be, and that something is his own will guided by intelligence. Circumstances do not, therefore, make a man as they make a plant or an animal, they only afford the material out of which a man makes himself; and in this great work of self-making a man must have disadvantages as well as advantages. When, therefore, he has thus made a good use of a disadvantage he has derived from it an advantage,

and by his own will caused it to produce in him an effect opposite to its nature. This, then, explains the meaning of the paradox and reveals to us the royal prerogative of man. Within the realm of his own being his own will reigns supreme unless he voluntarily allows cause and effect to usurp its throne. We see this proof plainly illustrated in the lives of the world's greatest men. As a rule, those who became greatest struggled against the greatest difficulties. Those who accomplished most had the fewest opportunities. Those who rose highest rose against the strongest wind. The most learned had the poorest educational advantages. The richest began life poor. The purest and best were subjected to the strongest temptations and trials. If they had not contended with their peculiar difficulties it is now quite evident that they would never have acquired the strength and power to achieve so much in their respective spheres.

It is difficult to determine whether the world honors them more for their achievements or for their struggles. It is certain that it is largely because they did surmount such great obstacles that they are regarded so great and are so lavishly praised.

What to them and their contemporaries seemed great misfortunes and insurmountable barriers are now known by us who see their real achievements to have been their most efficient aids and the very steps by which they ascended to their eminent heights of human greatness. They were great because they extracted so much of that peculiar benefit from adverse cir-

cumstances which favorable circumstances do not afford.

Doubtless this more than anything else constitutes greatness and makes men conspicuous, the power to derive benefit from misfortunes that crush ordinary men. An obstacle overcome counts twice in making a man greater than others—first, it does not injure him, but, in the second place, it helps him. A man who derives just as much good from all his advantages as other men do from theirs, and in addition derives his greatest good from his disadvantages, which are only hurtful to other men, such a man must of course become greater than other men. The Sandwich Islander believes that the strength of the enemy he slays passes into himself. So it is with the difficulties and oppositions which men encounter. Every evil to which they do not succumb is an enemy conquered, and yields them all the strength with which it opposed them. Great men, therefore, have been great generals in life's perpetual battle, and have won their fame and power from the number of their hard fought battles and their grand victories.

But let us see how and why disadvantages have been and may be helpful. *To be* is far more important than *to have*. To cultivate our powers is much more necessary than to extend our possessions. If we wish to accomplish great things we must first become great. If we wish to live nobly we must first become noble. Greatness and great achievements like goodness and happiness must have their source within us. What we accomplish in life will be just as great as we are, but no greater. The impressions which our lives make upon the world will be the exact dimensions of

ourselves. Just as surely as we live we will leave for the inspection of all ages a clear and distinct portrait of what we really are and our circumstances and opportunities are serving us merely as pencils with which to engrave this faithful likeness upon our age. The pencils are of little importance, comparatively, since whatever they may be, the portrait is going to be an exact and imperishable likeness of us. That self which this picture is ever to portray concerns us most if we wish to be honored by future generations. Among our contemporaries also and in our own time it is really what we are that gives us weight and influence. Men do not respect and honor those most who have the greatest advantages and are the most fortunate, but those are most honored who have the most in themselves that is great and noble. Human nature intuitively worships manhood wherever it is found, whether in a prince or peasant. It is not position or wealth or learning that really and lastingly influences men, but it is the man who occupies the position, the man who possesses the wealth, and the man who has acquired the learning. Wealth, position, learning, are mere things, dead things, and in themselves powerless, unless there is a man to vitalize and to use them. The world recognizes and feels that there is a difference between a man and a thing, between a man and money. It knows that the one is dead and powerless and the other living and powerful. It sometimes shows a disposition to bow to wealth, but it is only as the representative of a man. It pays court to position because there ought to be a man there. It reverences learning because it should signify wisdom.

But as subjects soon know when the throne becomes vacant, or when the scepter is wielded by a feeble hand, so men very quickly perceive the absence of true manhood in wealth, position, and learning, and then neglect, pity, and scorn take the place of honor, respect, and obedience. As a kingdom tends to shrink to the dimensions of its king, so position shrinks to the dimensions of the man who occupies it. A great man in a great position is a great power among men, but a little man in a great position is not felt. A great man with great talent has the power to lead and govern men, but an ordinary man, however great his talent may be, can command but little respect and exert but little power. The orator with his brilliancy and eloquence may charm and thrill his audience. This is the effect of, and of course is in proportion to, his talent, but the lasting results and his power to lead and influence men are in proportion to the man and not his talent. Surely it was the manhood alone that gave Cromwell his wonderful power and influence over men, for he had nothing else to which we could ascribe it. He was not rich, learned, or eloquent. But this sharp discrimination between the man and his advantages is not only made by men but also by things. In the world of action difficulties can and do effectually oppose mere things, such as we have alluded to above. Wealth, position, learning and talent are in themselves no more powerful in nature than among men. Every great discovery which has ever been made was hedged about by difficulties which defied mere learning and surrendered only to the wise man. No great kingdom was ever rear-

ed or successfully governed by a great throne, but by a great king. No great revolution or grand reformation in science or philosophy was ever accomplished by wealth, learning or talent, but by men, and often by a man. It is evident, then, that true greatness consists solely in being great, and that great achievements depend upon the amount of manhood that we invest in our enterprises and not upon the number of our advantages. Whatever, therefore, tends toward strengthening, ennobling and elevating the inner man will most of all aid us in becoming great and accomplishing great things. For effecting this there is very great virtue in disadvantages. Life, and especially the earlier stages of life, may very properly be regarded as a school of discipline and training. As we grow up the development of our powers consists both of growth and training. This training has a great many phases, and is derived from a great many sources, but there is but one general plan or method. All of our faculties and powers are, to a greater or less degree, developed by the exercise that is involved in overcoming difficulties in their respective spheres—in contending with disadvantages. The mind is developed, not by having its thinking done by somebody else, but by grappling with difficult problems. The body is developed, not by having every luxury and comfort provided, but by being so far deprived of these as to necessitate energetic action. The disposition is trained, not by being humored and obeyed, but by being opposed and restrained. This fact is very readily admitted in regard to the training of special faculties and for special purposes. The skilful teacher makes the problem in mathematics not easy for his pupil, but

difficult. The Spartans, in order to produce great warriors, reared their boys with very rigid discipline and subjected them to very many and very severe hardships. Napoleon once said, "It is impossible to make a perfect army without abolishing our arms, magazines, commissaries, and carriages; until, in imitation of the Roman custom, the soldier shall receive his supply of corn, grind it in his hand-mill, and bake his bread himself." Now just as hardships, privations, and difficulties are the means by which men are specifically trained in certain directions and for certain purposes, so these are the means all along through life by which men get their training for life. The training not of any one faculty or power, but of all, not for any one thing, but for everything. Of course, then, to effect the training of all our faculties and for all our duties a great number and great variety of difficulties, hardships, and privations must be necessary. Just as the Spartan youths by being subjected to hardships and privations of a certain kind were trained for one thing—namely, for war—so men by being subjected to the many and varied hardships and privations of life are made stronger for great undertakings, and fitted for the many and varied duties of life. These disadvantages, then, have to do with building up and developing the inner and real man, who is to make use of advantages as instruments when they come. It is by poverty that we are taught humility and contentment, without which a man is poor in happiness though rich in money, and it is by poverty that we are taught economy and self-control, without which inherited wealth will soon be wasted. He alone who first contends with poverty is prepared to be rich. He

who receives wealth when he is not thus prepared to receive it, generally misuses or wastes it. As a rule, boys with quick minds, who can learn with most ease, do not become as wise men as those who have to work hard for all the learning they get; and those who have the best educational advantages are generally surpassed by those who have very few, and have to make their own way. Great defeats often lead to far greater victories, because they develop in men latent forces which might have remained forever dormant.

But not only are disadvantages so helpful in developing the man, but they really afford the most fruitful if not the only sources from which he is to derive what is absolutely his own property. There are a great many different so-called titles in the world. But I believe that the only perfect title is the title to what we produce. There is among men no such thing as giving. Everything is sold. If we really acquire anything so that we may justly call it our own, we must produce it or give for it something which we have produced. Now, an advantage is something which we have not produced, the benefit of which, therefore, cannot become ours. David could not use the splendid armor of King Saul because it was not his, but he could use the sling because he had produced or acquired the skill to use it.

We can only make an advantage our own by purchase, giving in exchange an equivalent in personal effort; but in doing this an advantage becomes a disadvantage, for it is harder for one born rich to put forth the energy and exercise, the self-denial, which the acquisition of his wealth would require, than for one born poor to do so. Now, advantages and

disadvantages are terms which divide the experience of all men. If, then, as we have seen, advantages do not in themselves constitute property, and are but difficult sources from which property can be obtained, it is chiefly from disadvantageous circumstances that we may expect to procure what we may really consider our own.

Whatever we derive from a disadvantage we pay for with honest effort; we produce it and it is ours. Its root is in us, and it can never be taken from us. It is ours forever. He who gets much property from this source is rich indeed, and he who gets his all from other sources is poor indeed.

Man with the Keys in his Hands.

When man first stood amid the beauties, the glories, and the attractions of the scenes of "Eden," the loveliness of his nature and the innocence of his heart highly corroborated by the beauties of a finished creation and the sinless purity of the long-to-be remembered "Eden"—standing under smiling skies, surrounded by delicious fruits and odorous flowers, beside sparkling waters glittering like flowing silver under the golden sunbeams, cheered by the merry songs of the happy birds, and thrilled with a rapture almost divine—*there and then* he was invested with the high prerogative of *power* and *dominion*. There the keys were given into his hands. But alas! in the evillest hour of eternity he delivered over the keys of the *moral world* into the hands of *Satan*. But still there is a joy and a comfort in the thought that he retained the keys to the *mental world*, and is gradually regaining possession of the keys which in his blindness and folly he delivered over into the hands of *Satan*.

Behold man as he starts off from "Eden" with the "*apple*" in his hand to build the world's history. Notice the various stages of progress as the centuries and ages drop behind the advancing race. See the world's history unfolding and de-

veloping under his gallant tread. See him, in all the brilliancy of his power, as he goes forth, an anointed *king*. What grand powers and possibilities are folded up in his mind and heart! What an unexplored world of potent agencies lies hidden in the secret chambers of his being! What unseen energies and activities are at work in the soul, bringing into lively exercise every element of the intricate machinery of the human mind, lifting man to the exalted throne of *reason, power, and usefulness*! And it is here that man reaches his highest glory, and meets, in happy recognition, face to face with the sublime purpose of an infinitely wise Creator. Here man enters his proper sphere, and starts toward the right destiny. And in this sphere alone man stands out in the light that emanates from the eternal throne, illustrating the purposes of God, as they gather 'round the Cross, and culminate in the Divine Man of Calvary. Here we see the golden chain that connects heaven and earth, and unites God and man. Here we hear the song sung by angels reëchoing in the hearts of men. Here earth rises upon the wings of the divine purposes, and starts heavenward.

O what a grand world this would be,

if God's purposes and man's will should meet, and be reconciled to each other—if the powers of man's mind, and the affections of his heart, were sealed up in the envelope of God's immutable love and most ardent desire, with the superscription written thereupon, "Thy will be done," and then flung back to heaven with the hand of man's obedience. The mind of man, with God behind it, is the great lever-power that is moving old earth, causing it to shake from center to circumference. Mind is the power that is subduing the elements of nature, and taming the wild forces that carry in their bosoms the properties of destruction and death. See how mind is organizing and classifying abstract knowledge; throwing its mantle of power over the most potent forces in nature, bringing them in subjection to man's will, and utilizing them for his benefit. Bridling the vivid lightnings, and chaining them fast to the purposes of man. Clothing science with power, girding it with might, and sending it out upon missions of mercy, to minister to the happiness of thousands—yea, of millions. It is erecting public highways through the vast continents, over the trackless bosom of the mighty ocean, and through the immeasurable expanse of air. Steam and iron are taking the place of muscle and sinew; thus facilitating physical exertion.

It is laying the four corners of the earth under the dominion of man, binding together the various kindreds, and tribes, and tongues, and nations: thus unifying the race, solidifying their power, and bringing all their combined forces together for one grand, united struggle toward greater advancement, and higher attainment, and fuller development, in every depart-

ment of life, of business and enterprise, and in everything that pertains to the exaltation of the nations and the ennobling of the race. In the higher development in art and science, in agriculture and commerce, in the science of political government and the standard of true morality, in culture and refinement, in the education, the civilization and the evangelization of the world. Look what grand and astonishing results have been achieved, what difficult, perplexing and intricate problems solved, what discoveries in nature and science, what ingenuity of inventive skill and power displayed, what disclosures of heavenly wonders proclaimed, what deep and fruitful researches made into the earth! See man with the keys of power in his hands, as he unlocks the hitherto sealed apartments of nature and Providence, climbing to greater heights in progressive art and science, in revealed Revelation and practical experience. The most sublime and profound mysteries, which seem to lie in the shadow of God's Throne, and defy the most reverent approach, have, under the disclosing power of this mighty key, changed into commonplace knowledge.

The clouds of mystery which have hovered over the world for long ages are being swept away by the investigating power and influence of the human mind. The deep mysteries of earth, air, and sky at once begin to surrender and clear away. The radiant stars set in the eternal deep smile complacently and say, measure our height, determine our magnitude, and understand our relations. The sun in his brilliant glory lays open his fiery bosom, filled with majestic splendor, and says, gaze, admire, theorize, and know. Oh, what transforming power the human

mind carries with it! It is sending a mighty thrill of power through the nations, transmuting their dross into the purest gold. To-day, under the development of science, we may by means of the telephone, the wires and the cable, combined with the art of writing, *talk* and *reason* with men in almost all parts of the world, thus enabling persons to carry on business transactions of the most intricate relations in all parts of the civilized world. Intelligence flying by electric power, at lightning speed through the air, uniting nations and peoples in purpose, in thought, and in mutual sympathy. Oh, to what lofty summits and giddy heights the world has climbed! And near the close of the nineteenth century it stands upon a summit of almost immeasurable height and looks *back* and *down* with wonder and rejoicing, and then *out* and *up* with glowing and rapturous anticipation, catching the bright smiles from the rising sun of future possibilities, and clothing and girding itself with the power of inspiration that comes from past achievements, from past conquests, and past victories. And to-day she claps her hands for joy, laughs at the past, and surveys the future with glowing anticipation. But, oh world, stop a moment and consider! Pause a moment and reflect, that you can never reach that blessed character and destiny, that exalted height of grandeur and sublimity, that true dignity, moral worth, and spiritual power to which you so nobly aspire, while there is antipathy between *your mind* and the *mind* of God. Oh, rebellious nations! disobedient world! throw yourself into the current of the Divine Providence, bring yourself under the guidance of Di-

vine influence, and join in the everlasting chorus, that resounds through the whole universe, as God with the infinite sweep of his hand touches the keys of the great organ of eternity. Then, and not till then, shalt thou put on the crown of exalted glory, of unfading beauty and undying honor. But in this advanced age of the world's history, in which civilization and Christianity are keeping step with the rapid strides of art and science in their onward and upward march, we may reasonably hope for still grander and more glorious results to burst forth from the Christian world and spread until they shall have girdled the entire world with a flood of light. To-day commerce, civilization, and education, the science of government, steam, electricity, science and philosophy, and all the modern inventions and appliances, together with the development of material resources and the discovery of rich mines of precious metals that glitter beneath our feet, are joining hands with the Christian world and offering it their facilities for carrying its practical blessings in a philanthropic spirit to all the race. And when it has fully embraced these, then will old America rise up in the strength and beauty of her Christian virtues, and cry *one* Lord: and distant Europe, in turn, aroused, will rise to her feet, and reëcho the same glad shout. And old Asia, with her teeming millions, will stand up and cry *one* Lord, *one* faith: then long benighted Africa, aroused from her sleep, will rise to her feet, and shout *one* God, and Father of us *all*. And from all nations shall rise the glad refrain, "Glory to God in the highest," and ringing out from the corridors of heaven, the shout shall be wafted back to

earth, "Glory to God." And the Church militant will raise her right hand, and the Church triumphant will lower her right hand, and clasped in eternal victory, will keep jubilee over the wreck of matter and the crush of worlds. Then will the voice of God proclaim, "Now is salvation come

unto all men." And then will Christ, the *leader* of the nations, and the *conqueror* of the world, step forth, and proclaim with a loud voice, "Now are the *kingdoms* of this world become the *kingdoms* of our Lord and of his Christ."

TREBOR.

Perseverance.

If one should be in search of a single word to adopt as a motto through life he could find no more appropriate than perseverance. It brings success to the earnest, struggling man more surely than his native genius or favorable circumstances; than talent or the assistance of friends. Genius and talent are desirable, but will falter beside of energy and perseverance. Great powers or native abilities will yield to earnest industry and persistent toil. In the daily routine of life who are the men that succeed; who are the men that carry off the laurels, that get the highest honors? They are the men who persevere, who are full of energy and zeal, and who know no such word as fail. They are men who, having set themselves to accomplish any task, toil on against difficulties and discouragements, who falter not in their purpose, and who never give up the battle till the victory is won. The honest, persevering young man will have friends, and is certain to rise to distinction in whatever calling in life he may enter.

Perseverance is worth more to him than money. Money will make friends, and perseverance will make friends. If the two classes of friends are contrasted, their difference is great both as to excellence of character and meritorious worth.

The one, truly termed fair-weather friends, will stick closer than leeches while the money lasts and flatter like their tongues were oiled, tied in the middle and loose at both ends; but when the money is gone, friends are gone. The other, the only friends worthy of the name, will sympathize with and encourage one when laboring under disadvantages, will lend a helping hand in time of need, and instead of flattering will give such advice as they themselves would follow under similar circumstances. Go to the men of worth, of influence and wealth, men who are foremost in rank and position throughout this vast land, ask them who shall have their assistance, their encouragement, their support, their confidence, their favor and trust. They will tell you it is the man of perseverance, the man who falters not because of obstacles, who pursues his course mid impediments and discouragements with undaunted energy and perseverance. When seeming insuperable obstacles present themselves, and clouds of darkness and disappointment overhang his way, the man of perseverance does not sit idly wringing his hands, and deploring his hard fate, but summoning all his powers of body and mind, he girds himself anew for the contest, and still prosecutes his

purpose with redoubled zeal, earnestness and vigor. If a financial "crash" comes, and he finds himself imbedded in its ruins, his money gone, his hopes all broken and scattered to the winds, he does not stand with his arms folded, dejected and full of despair, but sets himself to repair his broken fortune, to build new hopes and new ideals, and to erect a far more imposing structure in place of the one demolished.

Success in any calling in life, though perhaps not always due to perseverance, may be ascribed to it oftener than to all other sources combined. Remembering all it has accomplished both in the physical and mental world, one cannot help looking forward to still greater accomplishments in the future. And why not? Are there to be no more Homers, Virgils, nor Miltons? Will the world ever see another Alexander, Napoléon or Washington? Are we to expect another Socrates, or Plato, or Aristotle; another Kepler, or Newton, or Todhunter? Perseverance has perfected in them what the world has bowed to in reverence and awe. Their names have for us a fascination, their words power, their deeds glory. And may not every young man hope by perseverance to attain to the same pinnacle of fame? Men are accustomed to look with an admiring gaze upon men of ability and worth who have made themselves famous in any department of Literature, Science, or Art, and to regard them as the fortunate sons of talent and genius, when the truth is they have gained their eminence through hard toil and unmitigated perseverance. The greatest of orators, when asked what was the first principle in oratory, replied, action; when asked the second, he said, action; when

the third, *action*. Action is perseverance. And this is the fundamental principle, the secret of success, not only in oratory, but in everything else.

We often sit and listen to the melodious strains of music from some accomplished performer and wonder at the genius and talent displayed, while we lose sight of the many, many hours of persistent practice it has cost to perfect in them the skill so much admired. Many of the most successful music-teachers spend several hours daily in private practice in order to keep up to a certain standard of executive excellence. If it requires this much perseverance to keep up to a standard which has already been attained, how much must it require in order to reach such a standard? The wonderfully calm and dignified deportment of many people under trying circumstances often becomes a subject of remark and admiration for their associates. However great the provocation may be, their tempers are as smooth as the bosom of a lake under a July's sun; however many temptations may be presented to them to indulge in uncharitable feelings, not a ripple crosses their serene faces. They are at once remarked as having naturally good dispositions, when if the truth were known in most cases they put forth more effort to compel themselves to be masters of their tempers in one single case than many of their admirers ever put forth in a lifetime to conquer self. Much perseverance is required to conquer anger; and when anger and pride are combined few are so fortunate as to have the perseverance to overcome and force the better nature to prevail.

Many times we hear the comment that

such an one is naturally industrious. But the assertion may be ventured that no such person ever existed. If one were naturally industrious, then he would not be human, for he would not have human nature. True there are many who seem to put forth less effort in order to arouse to action than others, but this is not because they are naturally industrious. It is because by perseverance they have reached the point where they have such control over self as that through the well-known law of habit they can command the obedience of their powers without so much effort. On the one hand activity increases the facility of action, on the other slothfulness increases the tendency to idleness. Just in proportion as perseverance is put forth and the energy and natural powers of mind and body are brought up to their full capacity, just in that proportion will action become easy, work lose its repulsiveness and the performance of duty assume a charm. A student is said to be naturally bright, when in nearly all cases his brightness is due to perseverance. "The midnight oil" literally burns. While his easy going and less ambitious fellows are engaged in sport or loafing, he is improving every moment of his time.

The naturally talented young man does not make the best student. It is the young man with perseverance. If there had been no perseverance, would there have been a grand galaxy of poets, statesmen, philosophers, or divines, around whose names has been thrown a halo of glory, whose deeds bring a thrill of joy to the aged and are lisped by childhood with reverence? Who can tell, who can know the toil, the weariness, the pain, the labor, the endurance, the anxiety, the

struggle which it has cost to perfect in them what the world has bowed to in homage? Through perseverance they have risen from obscurity to eminence; through unmitigated toil their names have become watchwords of power and strength. Their examples are before every young man who would rise to eminence.

The republican form of government of these United States, and the existing order of society, make it possible for every ambitious young man to break the shackles of poverty, of obscurity of birth or parentage, and having climbed high in the temple of distinction, to write his name on the very pinnacle of fame. "What has been done may be done," is a trite remark, but full of truth and encouragement to one who aims to accomplish something great and noble. The young man in the exuberance of strength and with the fresh young blood coursing through his veins, armed with perseverance and energy, has the world of possibilities opened up before him.

Whether he enters the field of politics, of law, of the fine arts, of literature, of philosophy, of inventive genius, or of science, he may attain the acme of distinction if he but bring all his powers into full and harmonious action by persevering industry, energy and zeal. The young man who banishes the word fail from his vocabulary, who is full of hope and vigor, who selects some calling in life for which he is most suited, and perseveringly pursues that calling with all the efficacy and strength of his whole being, is sure to attain an eminence surprising to himself and wonderful to the world. Reverses only increase his determination, obstacles only redouble his

efforts, and failures only provoke him to fresh attempts. He does not allow himself to become elated over partial success and to fall into a half lethargic, self-satisfied state because the world sees fit to praise his accomplishments. More have failed because of becoming self-satisfied and ceasing the efforts necessary to success before reaching any degree of eminence than have ever failed through lack of real ability. This shows the importance of a high ideal and of continued perseverance till that ideal is reached. To have a common-place ideal and then not strive to reach even that is to admit at once the failure of life, and to repudiate all claim to respect and honor.

Let the young man who wishes to hand his name down to posterity as a pattern of what is great and noble and good as a benefactor of his race, give his earnest at-

tention to forming a lofty standard of excellency, a glorious ideal, and then follow up that ideal with persistent energy, toil, and perseverance. Let his eyes be ever bent upward, his course onward, his aim success, his purpose conquest, his goal victory. Let him not be satisfied with anything less than the very highest that can be attained, not falter because of difficulties, not lose heart because of perplexities, nor yield to an adversary until he is thoroughly conquered. Let him take his seat upon the sturdy chariot of Perseverance, with wheels of toil and steeds of fiery energy harnessed with zeal and guided by reins of prudence under the whip of ambition, and he will rise to heights of glory seemingly unattainable, leaving others far behind to admire and laud him as a talented genius.

ROB.

Knighthood's Last Champion.

"Weep not that the world changes—did it keep

A stable, changeless course, 'twere cause to weep."—*Bryant*.

"There is a tide of affairs, and there is a tide of empire. It flows in rivers of prosperity until it is full; but when it ebbs, it ebbs forever." And truly does it seem instanced by the fact that, at the close of the 15th century and the beginning of the 16th, we find no insignificant changes taking place in both the social and political status of the people of Europe. The time-honored and well-established Feudal System, which had been the sinews and nerves of national defence, and the spirit of chivalry, by which, as by a vivifying soul, that system was animated, began to be innovated

upon. Provinces, by degrees, had been united; strongholds reduced, haughty nobles humbled, until, in a word, great consolidated monarchies superseded petty kingdoms. Instead of mere allegiance, loyalty is instituted; and in the place of the individual will (of the powerful) was universal law destined to stand.

But, as in most cases of transition, excesses were all-pervading, so was it in this case clearly fulfilled. In religion we are told of the "Holy Fathers" encouraging bloodshed, planning betrayals, and even countenancing assassinations. With respect to kings, it was a time of treachery and of conquests. In the uncertainty which reigned, each wanted for himself the most desirable of the spoils. Their private lives were by no means

pure. France, though she ever manifested that outward demonstration of courtesy and gentility so peculiar to her, was degraded by a drunken court and debased judges. And, as it invariably is, the lower classes were on the alert to profit by the examples set them on the part of their superiors. England was observing, with seeming indifference, her sovereign, as he chose and cast aside at his pleasure one wife after another. Notwithstanding, many were the refining and cultivating influences in operation. The march of mind in its course often descends only to rise the higher. Its advance upon the shores of a new world was sounded by Columbus. The next upon the stage was Martin Luther, opening up a new field in religion. Schoeffer, in Germany, and Caxton in England, were issuing their "printed sheets." Under Raphael, Michael Angelo, and Titian, art was looming up grandly. In pure and scientific thought, Copernicus was excelled by none. Nation was becoming better known by nation. A feeling for discovery was rampant; and a thirst after knowledge, insatiable. Finally, the whole (then civilized) world was wide awake. To this age belongs the subject of this sketch. With the men just mentioned as his contemporaries, our Knight stands, as a bright light to the angry waters of a fast fading era. The age of chivalry, far famed for its exaltedness of sentiment and dash of action, was sinking beneath a force irresistible. Verily did he, like the "last child of the forest," climb his native hills, the vine-clad hills of his "ever lovely France," to view the setting sun of chivalry's glory!

Pierre Terrail dit le Chevalier Bayard

came forth upon the world's arena in Dauphany, one of the most captivating parts of France, A. D. 1476. He was descended from a noble parentage, which had consistently, with honor, graced "ever lovely France." In the service of the French King, the Lords of Terrail had often been distinguished. At the feet of King John at Poitiers, Philips Terrail fell fighting. Pierre, the grandfather of our knight, was killed at Azincourt. When his father gave him his choice of a profession, these well-known facts of history naturally shaped his decision; for he eagerly embraced that of arms. To place him in the service of some noble, in order to acquire military skill, was the first act of his father, and, what was no less important, to be trained in the etiquette of his profession. He is presented to the Duke of Savoy and gladly received. He becomes very popular and distinguished for his horsemanship and daring courage. While in this training he falls in love. Naturally, this could be accounted for, for we are told that in those days "that the love of God and ladies was enjoined as a single duty. He who was faithful and true to his mistress was held sure of salvation in the theology of the castle." At the same time that he was being perfected in arms, the time-honored concomitant of his age, our young gallant was taught some gentler arts and kinder exercises, both combining to form the perfectness of courtly manner and unflinching manhood so peculiar to the ideal of knighthood. Leaving the service of the Duke and presence of his mistress, Bayard is presented to his sovereign, King Charles VIII. He wins his favor, enters the lists and tilts with the most renowned knight of the day.

Comes off victor. This was only the beginning of a series of tourneys in which the youthful knight bore off the palm from scarred veterans.

The French king desiring conquest, the bane of the age, casts his eye upon Italy. Ministers who had "axes to grind" encouraged him. Our young knight seizes the opportunity for distinguishing himself.

Aspiring to the throne of Naples, Charles heads an army of forty thousand to invade Italy. Meeting with little resistance, he entered Rome and then Naples. Through the combined forces of the Venetians and Spaniards, he was soon made to relinquish this hold at the battle of Fornovo. Here we first know of Bayard in action. He had two horses killed under him, and captured the enemy's standards. He received from the hands of his King 500 crowns for his valour. Here the budding flower of virtue, courage, liberality and courtesy burst into full blossom. Pleasant sight, indeed, to see man, during so much rapine and licentiousness, possessing a pure heart and kindly towards the distressed. 'Tis here that his companions in arms and the oppressed of Italy surnamed him the "Good Knight." He then returns

to France and visits the lady of his youthful attachment; but, alas, finds her wedded to another. Strange to say, this did not abate his devotion, and declaring a tournament in her honor he wore her sleeve in the lists. Her husband himself bore the ruby prize, won by Bayard, to her with an expression of affection on the part of the victor. He now returned to Italy, and thenceforth it was the principal arena of his exploits. At this time he was unrelentingly active and his fame increased and spread among the foe.

We hear of him alone, pursuing the enemy within their walls, and unhorsing a band of Spaniards. During this time, he made his far-famed defence of the bridge over the Carigliano, where he kept at bay 200 of the Spanish cavalry until his comrades came to his assistance. That he was the very flower of French chivalry was demonstrated by this feat. The Troubadours have ceased to sing. In those enchanting scenes of beauty, love and poetry, the chivalrous lover no longer strides forth to woo the gentle maiden. No longer do we hear of the exalting graces or languid sighs over the cruel coldness of fair ladies; for their delightful flatteries opened every castle gate, and won the warmest welcome. The Trouvères, the poets of the North, have alike ceased to sing—have passed away! Verily might the minstrel's "last" lay ("Lay of the Last Minstrel") run thus:

"No more chiefs and ladies bright
The harp (of Tara) swells;
The cord alone that breaks at night,
Its tale of ruin tells.
Thus freedom now so seldom wakes,
The only throb she gives,
Is when some heart indignant breaks,
To show that still she lives."

Comparatively speaking, our Knight's course was short, but will ever remain as a brilliant event of the past, like the meteor that flames along the horizon for a moment and then disappears.

His subsequent career will not detain us long. Sent again into Italy in the army of Bonnivet, who was unfit to command, and by whom our Knight is given the charge of the village Rebecque.

This being untenable, he effected a skilful retreat and joined the main army at Biagrassa. Bonnivet, perceiving things

to be in a desperate condition, made a retreat to France. On the road he was wounded and turned the command over to Bayard. In accepting he said: "My life is my country's, my soul I commend to God." The road swarmed with artillery of the enemy, the Spanish cavalry pressed heavily on. After a sharp engagement he was struck with a stone bullet across the spine, thereby completely fracturing it. Knowing the fact of the near approach of his end, he bade his comrades place him "with his back to a tree and ordered them to leave him." Thus demonstrating his purpose to keep his vow "never to turn his back on an enemy," he passed away. The Spaniards coming up bestowed upon him in his dying moments the kindest attention.

Without entering at greater length into the details of his many virtues, we may notice some of the consequences to which the career of such a man, as he flourished, gives rise. As applicable to the present day. The *nom de plume* with which he is here styled, may not literally be correct, except we consider that with our knight's departure from the arena chivalry lost one of her most prominent, most chivalrous and brilliant champions. To the admiration of all time, he stands as the true exponent of all that constituted the honorable, and with a determination of maintaining the supremacy of his order against the "march of mind." But, alas! the time had come when the nobles were forbidden to enroll troops without royal consent. The "Free Lancers" were bidden to disperse. The old lawless warfare of the feudal barons was at an end; the era of standing armies had commenced. Feudalism, the true mother and cherisher of chivalry, was has-

tening to take position as a thing of the past. So may we look upon him as the "Last."

There is a peculiarly feeling interest attached to the "last" of anything! When we view the departing day, or realize the flight of time, does not a feeling of sadness come o'er us, a reminder of former happiness and moments that have passed, and causing us to heave a sigh over the "last" of some one thing that was a joy unto us?

Upon the "Pride of the Village" has Irving spent his best efforts to bring forth the tender feeling attendant upon her death. For she was the embodiment of all that constituted the admiration of the village—she, in their estimation, the "last" of her sainted kind. Upon the "Last of the Tribunes" Gibbon has dwelt with feeling interest. So we come with humbleness of spirit, within the presence of our hero, and express true grief at our incapacity to render him a fit tribute.

But what was the "order" of Knighthood? Who were the Knights? The question is fairly answered when a procession of mailed warriors passes before us. Instantaneously we recall Richard "Coeur de Leon," and listen to the sweet notes of his Blondel. "The Percy," and "The Douglass," with their thousands of followers, in mortal combat at Chevy Chase, come to our mind; Ivanhoe, made real by the enchanter's wand. We imagine the gallant Frenchman shivering a lance in honor of his Lady Love. Thus arose from the social and political condition of Europe a class of warriors such as the world has never before or since seen.

Perhaps if we shall turn the light of

the present back upon the past we may style it a barbarous age. But with the Order of Knighthood we find no fault.

"The spirit of chivalry had in it this point of excellence, that however overstrained and fantastic many of its doctrines may appear to us, they were all founded on generosity and self-denial, of which, if the earth were deprived, it would be difficult to conceive the existence of virtue among the human race."

Lancing was the proper remedy for the dissoluteness and many and foul stains upon the face of society. For insults, wrongs and impositions were constantly arising which called forth this simple, bold and out-spoken feeling of chivalry, for which it was the only sufficient remedy. As justice was the end truly sought, no indirect nor procrastinating methods marked its procedure. Then to chivalry, as its origin, it is clear, is due the adoption of arms on the part of the higher classes of Europe. Hence, chivalry, the "cheap defence of nations," loomed up. It is not so much the purpose of this article to attempt to revive the days of chivalry in all its phases, but only in so far as the subject of this sketch figures. To these good old days (of chivalry), poetry has erected a monument "more lasting than brass"; and against which neither the bigotry, ignorance, prejudice nor affected unsentimentality of succeeding ages can prevail. It was the glorious hope of youth; its topmost round the grandest climax of the middle aged; and a fruitful source of conversation for the old.

But at length the time arrived when chivalry must pass away! Like as when the bright luminary of day dispels the gloom, encircling clouds, so did the

march of mind break forth upon chivalry in its cruder state. Out from the oppressiveness of the heart which this thought of immensity and comparative inferiority produces, springs another thought, sublime and solemn; man was the purpose of the universe, the universe is but the product of mind, and upon man alone is conferred the likeness of his author's creative power.

If with the dawn of civilization—rather of its bluntly effective progress—upon the Old World, chivalry's glory departed, it was only to be revived upon the shores of a new—the shores of America. Even in this new land of ours, it looks as if chivalry had had its day. For "with the heavy tread of time," civilization in its unrelenting progress seems to have caused chivalry to be here alike dethroned. A matured prodigy, a demon is in our midst—Utilitarianism! Only that, in reality, is to them of the appreciative which is for a utility.

Strictly speaking, this is an age of stern reality. True, the chivalrous erred; but the cause of their error was sublime as an indication of the infinite aspirations of the mind. With them imagination swayed the sceptre, and reason stood dethroned. Since that day the mind has steadily operated toward the equalization of the influence of its two powerful factors, reason and imagination. The imagination ever aggressive, reason ever conservative; the one pointing out to the mystic world beyond, the other preventing the plunge into the mazes inextricable. Nevertheless, what I would emphasize, as highly deteriorating, is a contempt, "an affected unsentimentality" for that which savors of the imaginative, or for the dignity of imagination itself. The Realists,

Materialists, and Utilitarianists may chant—

“So sleeps the pride of former days,
So glory’s thrill is o’er.”

But that a day when this spirit shall “bite the dust,” or the disintegration and complete destruction of this government is coming, can hardly be disbelieved. “For it seems,” says Emerson, “as though America were the last effort of the divine providence for fallen mankind.”

In mighty Rome, ’twas this spirit over-riding and domineering everything, and which Greece and Rome were unable to brook, that sapped their “life blood.” That it is the will of omnipotence that the American people await the fate that befell Rome can hardly be

credited. While we may appreciate the sentiment of the quotation (at the heading of the article), let us but remember man’s imaginative power is the golden thread connecting life with life, age with age, the past with the future. Without it life becomes insipid. With it there spring forth magnetic impulses, rousing in the human breast true honor and chivalrous manhood; and when its subordination occurs in a nation’s history it has prostituted civilization. The mind in its own creations follows out the impulse of divine ordination. The grand march of civilization is but its onward, resistless sweep, hastening to fulfil the ultimate design of humanity.

DON QUIXOTE.

Richmond, Va., March 5th, 1886.

A Character Worth Emulating.

The theme which I have selected as the subject of this sketch is one of peculiar interest, as it envelops within itself an ocean of meaning, which only the Virginian can fully appreciate. It is a theme which has lent inspiration to the poet and kindled the genius of the orator; for the grandeur of Lee’s deeds and the sublimity of his character will live, even when his fame, like a phantom, shall be seen only through the long telescope of time. In perusing the pages of history in search of relics of true greatness, we find chronicled upon her escutcheons only a few names whose character has not been tainted and corroded by the finger of time. The page of history which records the fame of Lee will be a mirror in which posterity will per-

ceive the reflection of his marvellous career.

Robert Lee was a man upon whom nature and fortune had lavished her choicest gifts. He could trace his ancestors back through generations to the old English strain from which Washington descended—the old Cavaliers who were so persistent in their attachment to the Crown in the dark days of the revolution of 1688. His ancestors had taken an active part in throwing off the British yoke, and his father, commonly called “Light Horse Harry,” had been thrice elected Governor of his native State. The young Lee rejoiced in the Virginia birth of himself and his forefathers, and thought it prouder to be a Virginian than it was to be a Roman in days of yore.

Shortly after his graduation at West Point, we find him united to Mary Custis, the daughter of Washington's adopted son. By this fortunate marriage he obtained possession of that noble and ever-memorable mansion situated on the right bank of the Potomac, known as the "Arlington." Its broad porches and sweeping wings with lofty columns opened their arms, as it were, to receive the coming guest. His halls were decorated with paintings of American patriots and heroes which ever inspire to noble deeds, and the mansion was wrapped in an atmosphere of legend and history.

This was the happy and lovely home of Lee when in the spring of '61 its threshold was darkened by the omens of civil war. But why "care the noble Lee"? Already an officer of repute in the army of the Union, he had passed triumphantly through the struggles of the Mexican war, and crowned his brow with laurels plucked from the battlements of Vera Cruz, Cerro Gordo, Contreras, and Molino del Rey. When but a captain, the Cuban Junta offered him command of the Cuban forces in their war for independence. Such was Lee. His genius and valor created such an impression upon General Scott, the commander under whom he served in Mexico and Texas, that he declared "that he was the greatest military genius in America," and further, "that if a great battle were to be fought for the liberty or slavery of a country, his judgment was that the commander would be Robert Lee."

How prophetic were these words of General Scott, and how grandly did the "Sword of Lee" flash from its scabbard at the approach of the Northern invader! How often in freedom's cause did he hurl

the enemy's hosts bleeding and helpless to the intrenchments of the National Capital! Yes, the great battle for liberty was fought—but, alas, all in vain; and

"Freedom now so seldom wakes,
The only throb she gives,
Is when some heart indignant breaks,
To show that still she lives."

The time had now arrived which called for great men and minds, and never man responded with more alacrity than did Lee. The ever-memorable spring of '61 brings with it the culmination of all endeavors for the preservation of the Union. The dark raven of civil war had hovered over a distracted and disunited country; and the flame which had now been smothered for years by compromises and conciliatory legislation, could be restrained no longer, but burst forth in a conflagration grander and more imposing than any which has ever lit up the pages of Oriental history.

Whilst the clouds are gathering we find Colonel Lee in command of the 2d Cavalry in Texas. He was recalled in great haste by his government, and reached the National Capital three days before the inauguration of Lincoln. Sick at heart he watched the Union, which was cemented only by years of conflict and daring valor, in which his ancestors had played an active part, now rapidly crumble to fragments.

On the 13th April, the first gun fired in the civil war pealed forth its grim notes across Charleston harbor, and sounded the death-knell to the Union. The Virginia Convention was then in session. The State that had done so much for the Union was loth to dissolve her connection with it, but endeavored, by peace conferences and otherwise, to

avert the storm. Virginia was a Union State to the moment of her secession ; and Robt. Lee was a Union man. At one time he said, "Secession is anarchy; and if I owned the 4,000,000 slaves in the South, gladly would I sacrifice them for the Union."

The Virginia Convention was at last impelled to action, when, on the 15th of April, Lincoln called for 75,000 volunteers to make war against the seceded States. This action on the part of Lincoln at once decided the course of the Virginia Convention. The President had forced a sword into her hands, and she was compelled to draw it in defence of State rights. Two days after the call for volunteers Virginia answered by an ordinance of secession, and, like "Pallas-Athena, the front fighter, stepped with intrepid brow to where in conflict history has ever found her—to the front of war."

Now, we ask, where is Lee? Under which flag will he draw his conquering sword? Does he doubt? Does he hesitate? Here we find the chief lesson to be learned from the life of Lee. He never swerves from what in his comprehension is the path of duty and honor. In the decision of Lee we note those characteristics which mark the difference between him and the men of the present times, who are lauded as great and grand by the voice of a deluded populace.

The armies of both sections beckon him to lead their hosts to battle. He is now on the border land, as it were, between two empires girding themselves for a conflict such as never before tested warrior's steel. On the one side is Virginia in the fore front of a scarcely

organized government. The South is without navy or army. Her people being agricultural rather than manufacturing, she is destitute of the weapons of war. She is burdened by 4,000,000 slaves, who may plunge her into deeper and more lasting trouble as the conflict widens. She has no currency. Her population is meager and widely scattered in comparison with her opponent.

On the other side we find the proudest nation in existence, with an established army, which would serve as a nucleus for organization. An army in which Colonel Lee was an officer, and under whose flag he had driven the Mexican across the Rio Grande, even to the walls of his capital. A nation whose treasury was teeming with millions, and whose arsenals were packed with munitions of war. It had an established currency, and a population three times that of the South, with foreigners flooding in by the thousand. It had a navy which rode the American seas in triumph, and could blockade at pleasure the southern ports. To this mighty compact of national existence he was urged to assume the chief command, both by the President and General Scott. For, says the latter, "Lee is worth 50,000 men to us."

Wonderful, the opportunity open to the young Lee for political emoluments and aggrandizement. If he accepted the call of Virginia and the Confederacy, the future was dark and doubtful. Success was possible, but everything was against her; and with her fall would come humiliation and poverty. On the other hand, there was nothing to lose, but everything to gain. If he cast his lot with the Union, glory and honor awaited him, and fortune would smile

upon him. His mansion was in sight of the dome of the Capitol, and its cannon bore upon his portals.

Such were the environments of the illustrious Lee when the crisis called for a speedy decision. Men of less lofty minds emulated with a spirit less pure and spotless, and whom the world call great, would have decided otherwise. But did Lee falter? When the herald arrived bearing the message tendering him command of the army, what does he say? "How can I draw my sword against Virginia?" Draw my sword against Virginia! How could he draw that sword against the people of his own State, against the home of his boyhood, of his father and ancestors! Perish the thought!

"There is a land of every land the pride,
Beloved by heaven o'er all the world beside,
Thou shalt know where'er thy footsteps roam,
That land thy country, that spot thy home."

No sooner had he heard of Virginia's action in the Convention than he resigned his commission in the Federal army and repaired to Richmond, where on 23d April he was formally presented with the command of the Virginia troops. In reply to the President of the Convention, he closes with these words: "I devote myself to the services of my native State, in whose behalf alone I will ever draw my sword." Thus the noble Lee, like a second Washington, sacrificed all, and nobly went to where in his judgment duty called him.

As to the constitutionality of Lee's course and of the seceded States, is a question not within the compass of this essay, even were I adequate to the task. Such an uprising of the people carries with it

its own vindication. Suffice it to say, that the war had come. The North and South were split into opposing ranks, and were marshalling their troops upon the plains of Virginia.

My desire is to present to you the two periods of Lee's life which present most clearly his *true* greatness. First, his sacrifice of fortune for duty in entering into the Southern service; and next, his conduct after the fall of the Confederacy. Therefore, I will not follow him through the struggles of the civil war. You know too well the glorious achievements of the army of Northern Virginia. How triumphantly it carried the tattered banners of the South from the mountains of West Virginia to the ocean. How skillfully Lee planned the assault up the heights of Gettysburg which well-nigh ended the war with a "clap of thunder." History shows us Lee at Manassas, Spotsylvania, Wilderness, and a host of conflicts routing the Northern hordes in great confusion, and hurling them bleeding and helpless to the north bank of the Potomac. Many are the deeds of Lee that have written his name high upon the scroll of fame as the first warrior of his age. But I must hasten and draw the curtain over the last scenes in the tragedy of the civil war.

The early violets of '64 found Lee again on the war-path, and the music of "Tramp, the Boys are Marching," rang melodiously along the lines. Grant was now in command of the Federal forces in Virginia. His predecessor, "Fighting Joe," after one conflict with the invincible Lee, concluded that "discretion was the better part of valor," and adopted as his maxim "he that fights and runs away, will live to fight another day." Lee and Grant

often came into collision, but always to the disadvantage of the latter. The months roll lazily by, with the two armies confronting each other. Winter came and went. May God grant that it be the last winter that the hostile forces of a once united country exchange shot and shell on Virginia's soil! The Confederate ranks were rapidly diminishing by disease and battle; whilst those of Grant were daily augmented by northern recruits. All saw the end was approaching, and that the Confederacy must soon pass away. The South was impoverished. The weeds had grown up in her fertile fields. The farm horse no longer leads the plough but tugs the cannon. Even the church bells were torn down and remoulded, and were now pealing forth the direful notes of war.

On the 9th April, 1865, the last scene in the tragedy is closed. The music of the last charge died away. The frightened birds renewed their carols of returning peace o'er the stricken plains, and the Army of Northern Virginia, invincible to the last, passes from action into history. Mark the last words of the articles of capitulation. In speaking of the officers and men it says: "*Not to be disturbed by United States authority as long as they observe their parole and the laws in force where they abide.*" Lee rode along the line of his troops, and with eyes swimming with tears says: "Men, we have fought through the war together. I have done my best for you. My heart is too full to say more." Lee left the field of Appomattox bearing with him the heart of every survivor in the Army of Northern Virginia.

The summer months bring peace to a distracted country. We find Lee active

in every work which has for its object the recuperation of his bankrupt State, and the removal of animosity from the hearts of an insulted and defeated people.

But what will Lee do with himself? He went into the war with valuable property, and came out ruined. Here the nobleness of his character lifted him far above the men of his age. If his ambition now had been to spend the remainder of his days in luxury and ease, no better opportunity was ever presented to mortal man. If he desired to prolong his military career, many a potentate would have been too glad to receive in his service the sword of the triumphant Lee.

The palaces of Europe were open to receive him as their honored guest. When an English nobleman insisted that he should abandon the scenes of his misfortunes, and tendered him a stately mansion in his own country, with an annuity for life, he nobly declined, saying that he could not leave his people in the hour of their affliction, but would also be a participant in their trials and misfortunes. The world has few such men as this. It never did have many. They stand as monuments of a "submerged world," above the rest of us, who float as mere rubbish on the sea of time.

Lee rejected all emoluments and offers which an admiring world lavishly presented him. No, he could not leave his people; but in one of Virginia's noblest institutions of learning he determines to spend his remaining days in instilling into the youth of his State the *true* dignity of life.

Who was better fitted for the task than Lee? He was possessed of rare intellectual attainments. His soul was free from every taint of worldly pride and

corruption, and concentrated within itself that rare union of attainments which make up the true man.

On the same day that he accepted the presidency of Washington and Lee University with its paltry salary, he rejected the offer of presidency of a corporation with a salary of \$10,000, and another with a salary of \$50,000. In reply to the latter proposition, he says: "I have a self-imposed task that I must accomplish. I have led the young men of the South into battle; I have seen many of them fall under my standard. I shall devote my life now to training young men to do

their duty in life." This was Robert Lee. Was a nobler sentiment ever uttered by mortal man? Is this the spirit that quickened the breasts of Napoleon, Wellington, and Marlborough?

The guiding star of Lee's life was *duty*, and nothing could make him swerve one inch from where, in his judgment, this beacon pointed.

Young men of the South, let us take as our ideal of true manhood that unswerving devotion to duty, and that true patriotism which was exemplified so grandly in the life of our dead hero.

DON PEDRO.

Separation.

The blue veil of mist hangs softly o'er
The sleeping hills and dark vales below,
While the stars appear in splendor bright,
The harbingers of approaching night.
Sweet perfumed zephyrs come forth to play
Amid roses bright and lilacs gay,
As the nightingale in yonder bower
Makes sweet music in the stilly hour.
The mistletoe is gently climbing
Over the lattice, softly binding
The jasmine flowers, whose fragrance rare
Is wafted now on the gentle air.
Beneath this bower, in silence and gloom,
Only lighted by moonbeams which loom
The old church tower in yonder dell,
Sit two lovers, oh how sad to tell,
Whom Fate, ah cruel one, has destined
Should thus be severed by space, not lessened
For these poor hearts though torn with sorrow
When thus they think of coming morrow.
She is fair to see, with deep brown eyes
Which glisten like the dewdrops as she tries
To hide the tears which now softly flow
Down her cheeks to the flowers below.
Those tears to him are gems far dearer
Than all the wealth of earth, together
With its gorgeous splendor and gilded
Temples for lordly monarchs builded.
But why should tears bring joy and gladness,
Which often flow in hours of sadness?
Ah, man, those soft tears, that are flowing
Down those sweet cheeks in richness glowing,
Are but the index of woman's love—
The only gems now coveted above.

And he is sad, for by command, on
The morrow he leaves, perhaps to be gone
Five years in some far-off distant clime,
Where roses' perfume and gay woodbine
Shall only bring to his mind the sweet
Hours he's spent kneeling there at her feet.
Perhaps he leaves, never more to see
Her who is dearer to him than the
Life which binds him to this gay, bright earth,
Filled with all beauty and joyous mirth.
Ah, those hours he spent in that twilight,
Amid the perfume of flowers bright,
With the mild tints of summer's glowing,
Were the happiest he'd spent, not knowing
They'd be the happiest he'd ever pass
Till he reached his home in Heaven at last.
The morrow came, and with it the dew
Upon the flowers shone as if new
Life had sprung from nature's kindly hand,
Infused, it seemed, over all the land.
But brightness of morn with its beauty
Brought no glad joy to him, whose duty
Called him away to those distant parts
From loved ones at home and loving hearts.
Thus he who had been so gay last night
With her whose smile seemed to him as bright
As the day, left her to mourn, while he
Was far more sad than could imagined be.

* * * * *
A year has passed, and over a grave
May be seen sweet flowers for him who gave
His life for his country's name and good,
Now honored by all for brave knighthood.

R.

Thoughts on Music.

From time immemorial it has been the pride and ambition of nations to point back to some particular spot in the history of their country, where, by deeds of valor, their name has been rendered immortal. Greece points with pride and admiration to her victories at Marathon and Salamis; Rome swelled with grandeur at the conquests of her Cæsar; while to-day France is filled with emotion at the name of Corsica's gifted son. These were events in history which shone and glittered for a period, but have now sunk back into the dim vista of the past. Should not that which has been the position of humanity for ages, a gift of the Divine Creator, whose influence a thousand years ago was as potent as it is to-day—should not that be cherished and revered as much as the victories of war? Sparta was, but is no more. She was once the home of the brave and war-like sons, but now the shepherd wanders over her ruins; no monuments stand to tell where once she stood; no works of art are her everlasting glory. It is true that Athens has given to the world those monuments of art which have never been surpassed. The soul of Phidias, the father of sculpture, has breathed that divine inspiration which has been caught by men in all ages, and created within them the desire of beauty and loveliness, so that Athens has been rightly called the "Home of Art."

But she has passed from the scenes of living activity, and her influence is but a thing of the past, while the influence of Music, that heaven-born gift, is as sweet and powerful to-day as when David's harp wafted sweet strains to the bosom of

Saul. As far back as man can penetrate he finds the existence of Music in some crude shape or other, as can now be done among the low barbaric hordes of our globe. Its history from the beginning would be a task too far above the capacity of human mind, well knowing that man has never penetrated back into the history of any country to that point where it did not exist in some shape or other. In fact, as an acknowledged gift of the Divine Creator, it is coeval with man, and hence its history is involved in that of nations. That Music is of divine origin could never be doubted, when we see it associated with religious rites, and observances in the Holy Book, and intermingled with the lives and actions of some of its noblest characters. When Moses and the children of Israel, passing from Egyptian bondage, were safe upon the other shore of the Dead Sea, I can imagine that the song which went up from the lips of that vast multitude was wafted in the strains of seraphs' songs, while Miriam, with her timbrel, midst the vast multitude of women sang glorious hallelujahs to Him who reigns on high.

We find it prescribed in the old Mosaic form of worship, and continuing throughout the Book we see it attendant upon the religious observances. The "sweet singer" of Israel not only found comfort from the music of his harp when leading the rural life of a shepherd boy, but mid the palaces of kings the same strains softened the hearts of others when anger and malice flashed from their eyes. Looking to the East as the cradle of civilization we naturally accept anything

from that source as of the highest importance, and so the first developments of music coming from thence, are naturally taken for the starting point of its history. Although vocal sounds were the commencement, yet instrumental music was developed sooner, thus showing that the harp, the timbrel, the psaltery, whose pictures we find upon the Egyptian walls, reared behind the numerous sphynxes, or wrapt up mid the towering pyramids of Egypt, are not to be misread. Yet we cannot dwell upon this country for the perfection of music, since its strains are harsh and mournful, resembling the wails of people in distress.

Passing from these scenes, we come to a land which is rightly called the "Land of Music." Surrounded by scenery the most beautiful, rich in historical associations, peopled by those who are brim full of aptitude, being quick and nervous, which are so important elements in genius, Italy to-day enjoys the reputation she so richly deserves. The soft, sweet airs of the Italian airs carry you up mid aetherial regions, causing your thoughts to dwell among the grand and the beautiful. Do not the names of Rossini, Bellini, and Verdi awaken in the souls of all lovers of music those sweet symphonies of Italian art? Germany, too, nourishes and fosters within her bosom the names of those who have shed bright lustre on their country's history by their wonderful gifts to the musical world. Here musical genius found its acme, where it blossomed and bloomed, sending out its influence, which has been felt in all civilized nations of our globe. Around the heads of Schiller and Goethe is entwined that wreath of literary genius which shall grow greener and greener,

more beautiful and beautiful, as long as human intellect continues to untwine its windings, discovering 'neath every fold those gems of greatness which have flashed from continent to continent. As these two brilliant sons are the representatives of the literary world, so Beethoven, Mozart, and Wagner hold the same eminence in that of music; the productions of whose genius are as grand to-day as when in the noon-tide of their glory, and whose works have never been surpassed.

But 'tis not the most enlightened and advanced age which is the most enraptured over sweet melodies, for far back among the ancients the same power which it now exerts over the souls and feelings of men, held sway in no less degree. Are the souls of men so different that they should not be touched by the beautiful and grand? Are the feelings of men different from those of centuries ago, changing with "the never ceaseless rest of the ocean waves"? Nay, so long as humanity shall remain, the same impetus which has existed in the past, will continue to exert its influence with undiminished fervor. Music to-day has a soft, silent power over men which cannot be described, but whose influence ever tends to raise our thoughts to higher planes of beauty, and dwell in our imagination among the noble and grand. That the ancients associated it with the lovely and good is shown from their belief in the heroes of Mythology. According to them religion was attributed to Orpheus, who by the sweet strains of his "golden shell" sailed by the enchanted island of the Sirens and landed safely on the other shore.

There is a tender spot in the heart of

every man which can be touched by the voice of music when no other human power can leave its trace. It calls forth his tenderest emotions, causing celestial happiness to thrill his very being. Why? Because,

"Music has charms to soothe a savage breast,
To soften rocks or bend a knotted oak."

Who has not been charmed by its voice and soothed by its gentle influence, when, far away from home and loved ones, he hears in the distance some old, familiar tune of by-gone days? What human tongue can describe that feeling, what mortal man can resist its power? John Howard Payne, for his simple gift to the world of "Home, Sweet Home," will ever live in the hearts of men till they cease to throb, for that which is beautiful and grand; till humanity shall have sunk beyond recognition. It does not call forth the grosser feelings of men, but those of a most refined and sensitive nature. Its strains are not attended with that feeling of pleasure when heard amidst bustle and confusion as when heard on the soft, stilly night, when all nature seems to be in harmony with its sweetness.

"Sweet melodies
Are those that are by distance made more
sweet."

Richard Wagner once said that during a sleepless night he stepped out on the balcony of his window above the great canal of Venice, while dream-like the weird city of lagoons lay spread out in the shade before him. From soundless silence arose the strains of music accom-

panied at intervals by the splash from the oars of the gondolier. Never before had music filled his soul with such feelings of ecstasy as when those strains were wafted to him 'mid the silence of midnight's gloom. Not only thus does it seem of divine origin, but it appeals to and touches the softest feelings of mankind. Delicate in its influence, it is an index to the character of a man. For Shakespeare well says:

"The man that hath no music in himself,
Nor is not moved with concord of sweet
sounds,
Is fit for treasons, stratagems and spoils;
The motions of his spirits are dull as night,
And his affections dark as Erebus:
Let no such man be trusted."

Will this divine influence ever cease to touch the souls of men, and has music passed the zenith of her glory? May we not hope that Germany shall be the birth-place of other Beethovens and that Italy has not ceased from her productions? Aye, even now Verdi is receiving ovations at the hands of all Europe, and the spirit of enthusiasm has been caught by those of America, and music may yet be destined to find its masters among those of our own land. Oh thou sweetest of the Muses, encircle us 'neath the gentle folds of thy beauty, waft thy soft influence over this land of ours, cause men to rejoice in thy existence, and then will their souls be turned to brighter realms of beauty where thou dost reign in all the loveliness of thy nature.

DUNBAR.



EDITORIAL DEPARTMENT.

Among the problems of the day which agitate the student mind, none seems to be attracting more attention than the almost universal system of term examinations. The system in vogue among all the colleges to which our knowledge extends is, in the main, about as follows: Near the close of each term, of which there are generally two or three in each scholastic year, a series of questions on each branch of study are prepared by the professor in charge, which embrace in their scope the work of the previous term. These questions are presented to the student, who is required to furnish answers in writing which shall amount in value to a certain proportion of the valuation of the series. This necessary percentage varies in different institutions from fifty to eighty per centum. The time allowed for the preparation of these answers is sometimes only a few hours, but is, we believe, in most colleges and universities not limited. However, in the Senior classes, the questions propounded do not embrace merely the ground gone over in class-room or laboratory, but oftentimes are largely made up of original problems and questions which demand an originality of thought and breadth of culture which are only acquired by hard, honest, self-reliant work.

These are the chief features of a system which an apparently growing number of students in American colleges declare is onerous and unjust. In the inquiry which we propose to make, the various phases of the system will not be discussed. It is the principle and not any particular scheme for which we con-

tend. The question we shall attempt to answer is not whether the examination shall be long or short, general or minute, but whether or no there shall be an *examination*.

Taking the system as we find it, let us ask three questions concerning it. In the first place, what is the object of a term examination?

In attempting to answer this question, it is necessary to regard for a moment the character of the questions propounded. There is a radical difference between the questions asked in the class-room and on an examination. A large proportion of the questions put in the class-room are, or at least should be, for other purposes than merely ascertaining the student's knowledge. This is not the case with examination questions. One of the prime objects of such examinations as we are considering, is to exhibit the student's acquaintance with the subject in hand. It is right that the teacher should know to what extent his instruction has been laid hold of and digested. It is well for the student thus to satisfy himself that he has really mastered the subjects passed over. It is necessary that the teacher be fully assured that he is assigning the student to the proper rank among his fellows, and that he should be able to testify to the public concerning his attainments.

How else can these ends be reached so surely, expeditiously and effectually as by the system of examinations as outlined above?

Secondly. Is the end to be attained a worthy one? Is the examination productive of good to the student? Let us

see. The examination emphasizes the importance of personal work. It compels the pupil to do his own thinking. It draws the line of demarcation clearly and distinctly between hard, honest work, and that surface seeming which backed by another's brain manages to make quite a parade in daily recitation, and even in some cases to deceive the professor into mistaking it for real worth. An examination rightly conducted has no terrors for the self-reliant student, who throughout term has performed his own tasks, and individually wrought out the solutions of his allotted problems. It is the man who cannot walk alone, and must either *ride* or be carried by his fellows, to whom the examination is as a death knell. In the examination room he is deprived of his constant supports, and he must inevitably fall. But even in this case the examination is very efficacious. In view of what it must disclose he often bestirs himself, and forsaking his quondam allies, by self-application is enabled to pass successfully the required test. Or better still, having once seen the folly of such a course, he forsakes it forever.

The great argument with those who oppose the present system has been that it occasions and necessitates a severe strain upon the memory, technically known as cramming. They depreciate the power of memory as being purely mechanical. We admit that memory is indeed simply the act of heaping up treasures, not the power of using them, but if there are no treasures to use the power becomes comparatively valueless. Besides this, the ready answer comes that this strain can and ought to be largely obviated by regular and systematic work during the term.

Even the best students are surprised

when on commencing to prepare for an examination they find how scattered and unorganized is their knowledge of what has been gone over in the class-room. Their review, whether it be alone or in the class-room, affords the needed opportunity for the arrangement and classification of the mass of information acquired during the previous term. The examination promotes thoroughness and exactness. This one consideration is a sufficient reason for the continuation of the system. American colleges are already too far behind the great institutions of Europe in this respect. Can they afford to do away with their one custom which above all others insures clearness, completeness and accuracy?

The last question—Does the present system accomplish its object?—has been answered by the foregoing discussion. The chief object of collegiate education is to enable a man to think clearly, and this has been shown to be not the least of the important functions which pertain to the examination.

We do not claim that the present system is without fault. Perhaps a better can be devised. But until that time let us hold on with an ever-tightening grasp to the term examination, as a benefactor both of teacher and student.

The library of Richmond College is one of which any institution of learning might well be proud. With its magnificent hall, its handsome and substantial cases, its quiet, well-lighted alcoves, furnished with elegant chairs and tables of black walnut, and last, but not least, its abundant supply of current literature, the incentives and aids it offers to intellectual culture are indeed ample. Into its cases

have been garnered the best works in the realms of history, science, language, philosophy and religion. To the tireless efforts of our able librarian is due much of the efficiency to which the library has thus far attained. He seems unceasing in his endeavors to promote a right use of the advantages which are accessible to the whole body of students. Let us see what use is being made of these facilities for intellectual advancement. With a view to ascertaining this a number of consecutive pages of the library record were examined with the following result : Of the books taken out by students there were in General Literature, 13 per cent. ; Religious Literature, 6 per cent. ; Biography, 5 per cent. ; Law, 3 per cent. ; History, 13 per cent. ; Fiction, 33 per cent. ; Education, 4 per cent. ; Ancient Classics, 1 per cent. ; Philosophy, 1 per cent. ; Science, 1 per cent. ; Theology, 1 per cent. ; Sermons, 3 per cent. ; Voyages and Travels, 3 per cent. ; Commentaries, 4 per cent. ; Poetry and Drama, 10 per cent. ; the others being scattered among reports and public documents. From the above statement it appears that one third of all the books we read are novels. Among these the works of E. P. Roe and Mrs. Evans hold a prominent place, while Dickens has not a few readers. *From Jest to Earnest* and *Pickwick Papers*, with Kingsley's *Westward Ho!* seem to be general favorites. In Poetry and Drama, Shakespeare and Dante hold first place. In History, the masters Grote, Gibbon and Macaulay rightly lead.

Perhaps we can explain the large amount of fiction which is read, by the fact that the supply of able magazines together with our daily lectures afford us sufficient mental pabulum, and we read

novels for recreation. This would seem to be indicated by the character of the works most extensively read.

The magazines we find on the tables are standard and cover a wide range. We find Harpers, The Century, The Forum, Mind, The Eclectic, The Popular Science Monthly, The Old Testament Student, The Baptist Quarterly Review, The Literary News, The New Princeton Review, The Electric World, Nature, Science, The Critic Annals of Mathematics, The Messenger, The Educational Journal of Virginia, and here and there copies of Frank Leslie and Macmillan. Among weeklies are Harper's Weekly, Scientific American, Industrial South, and others. The daily and weekly secular and religious papers are to be found in a separate hall. These facts are presented to the students and friends of the college with the hope that they may be productive of some good. Both classes will be interested to see how possibilities compare with actualities.

The College Catalogue for 1887 is just out. It is a neat and tasty pamphlet, and presents a pleasing appearance to the eye. Its frontispiece is a view of the college building from an easternly direction, and is true in all its details. This is decidedly an improvement on many pictures of the building we have seen. The college looks better as it is than with the attempted improvements we have noticed in some pictures. There are enrolled one hundred and fifty-one students who hail from different States, extending from New York to Mexico. Virginia leads with one hundred and twenty-six. The number of studies opposite each student's name indicate that heavier tickets than

usual have been taken this year. We believe the amount of hard, honest work done here is on the increase.

The changes in the course of instruction for next year have been more important than usual. All the changes, however, indicate progress. There has been no lowering of the standard, but, in fact, quite the opposite. The most radical change has been in the school of Philosophy. Promotion on the Junior has been made essential to obtaining a diploma of graduation in the school. Both Deductive and Inductive Logic, as well as the whole of Psychology, have been incorporated into the Junior year. In this class the subject will be dealt with as a science. These changes give the Senior class time for more extended study of Speculative Philosophy.

In Greek, Allen's Hadley's Grammar has been adopted for use in all classes except *Junior I*. Among the new books introduced into the course we notice—in *Junior*, Section I, Harkness' First Greek Book; in *Intermediate*, Sidgwick

on Prose Composition; in *Senior*, Adams on Prepositions.

In the schools of Modern Languages and English no text-books are specified, and only the course of instruction is outlined. The efficient management of the new professors gives promise of constant advancement and presages their continued success.

The catalogue also contains the resolutions adopted by the trustees upon the receipt of the generous gift to the College made by Mr. J. A. Bostwick, of New York. This benefaction has been noticed in our columns before. The good it will do is by no means limited to Richmond College. The catalogue promises us that the "Thomas Museum Lecture Endowment" will be available next session. Great expectations have been formed concerning this course of lectures, and we doubt not that they will be fulfilled. These lectures will attract attention abroad, and should be a great inducement to young men to come to Richmond College.

SCIENTIFIC NOTES.

In a recent lecture Sir William Thompson concluded that in the light of recent calculation and taking into account all possibilities of greater density in the sun's interior, and of greater and less activity of radiation in the past, it would be rash to assume as probable anything more than twenty million years of the sun's light in the past history of the earth, or to reckon on more than five or six million years of sunlight for the future.—*Ex.*

The largest clock pendulum in the world is at Avignon, France. It is six-

ty-seven feet long, and requires four and a half seconds to swing through an arc of nine and a half feet.—*Ex.*

In the *Scientific American* for April 2d is given an account of the locust plague in Australia. The locusts first made their appearance in December last. They have been doing great damage, eating up all the crops, wheat, oats and corn. In some places the wheat was so far advanced that the grain and stalk were too hard for the locusts to injure. They have destroyed almost all the grass, so that the

farmers will almost be unable to keep their stock alive through the summer. The locusts traveled in companies about two miles wide and three miles long and were from two to three inches thick upon the ground. They travel about three quarters of a mile a day.—*Ex.*

The most powerful telescopes now in use magnify 2,000 times. As the moon is 240,000 miles from the earth, it is thus practically brought to within 120 miles, at which distance the snowy peaks of several lunar mountains are distinctly visible.—*Ex.*

An experimental passenger* train, lighted throughout by electricity, and heated by steam from the engine, now runs between New York city and Boston. Each car is illuminated by eighteen 16-candle glass lamps, the current being derived from storage batteries hung beneath the floor-timbers, charged

for ten hours by dynamos. Both light and heat are said to be ample; and danger from fire, in case of accident to the train, is much lessened, if not wholly done away with.—*Science.*

Immediately after eating, a person weighs more than before it.—*Ex.*

In a recent trial of the endurance of railroad ties in Boston, ten kinds of wood were used, five in natural state and five creasoted. It was found that spruce, hemlock, larch and Southern pine suffered badly from hammering of the trains. Creasoted elm and birch were recommended; white oak was found to last best, but was not liked on account of holding the spikes so firmly; they cannot be drawn. Catalpa, which has been praised so highly for lasting in the soil, was found to be of no service, as it crushed almost to pulp under the rails.—*Ex.*

LOCALS.

That's good, pard!
Get an attitude!!
Pick his "bakin,"!!!
Hit the Philistine!!!!

Oh! such expressions for ministerials (?) to utter.

Here's your reserved seats, only ten cents.

June is coming and the boys are *flunking*.

Well—yes—but in what chapter, which paragraph, on which page, and what line?

Don't you remember the *beautiful* language of the author? Will you please hand me that book?

No doubt many of us remember with pleasure the visit of Rev. Howard B. Grose to Richmond last month. As the result of his visit, it gives us still greater pleasure to quote, from *The Standard* of Chicago, the following beautiful reference to our college and students:

"The second point was Richmond College. I suppose the Baptists in the South are prouder of this educational institution than of any other they have to

show. And there is a good reason for it. Located in the finest part of the chief city; with a substantial and stately building, and the certainty of others as the years go by; with a record of a half century's work done that shows for itself; with graduates whose names are honored throughout the land; with harmonious trustees, faculty and students; with a new hall—the Jeter Memorial—not surpassed in beauty by any in the land; with growing capacities to meet increasing requirements—there is a reason for pride that the Baptists have such a college, second to none in the whole South, and destined to hold a more and more important position.

“And the students! How can I fail to speak of them as I recall their hearty greeting? I talked to them about ‘The Power of an Idea’ at the invitation of the two Literary Societies, and I never spoke to an audience so quick to catch every point, so helpful and sympathetic. It certainly was a greater treat to me than it could have been to them. And as I looked into the faces of the manly young fellows, so many of whom are making their way onward in education through their own efforts, I resolved that, should fortune deal kindly with me, I would some time send word to Dr. Dickinson to call and beg me to add another scholarship endowment to swell the handsome total he has already secured by his persuasive arts, and by the fact that he represents so good a cause.”

On Tuesday evening, 17th instant, the students assembled in the Latin lecture room to transact some important business concerning the Jollification. The meeting was called to order by the Presi-

dent, Mr. W. A. Borum. After various reports from the chairmen of their respective committees, enthusiastic and eloquent speeches were made in behalf of the Committee on Finance. These speeches had the desired effect in the way of bringing forth many fifty-cent pieces.

Much enthusiasm was manifested throughout the meeting, and all present seemed determined to make the Jollification for '87 a complete success. The meeting adjourned *sine die*.

Mr. W., with a groan of disappointment: “If I had not *joined* the old society, I would withdraw from it.”

Two of our professors attended the Southern Baptist Convention, held in Louisville, Ky., a short while since. Though they came near meeting with an accident while *en route* for their destination, they returned in safety, after spending several days in Kentucky. The meeting was well attended, and the professors seemed to have enjoyed their trip hugely. But who can say that we didn't have a “pic nic” while they were absent, constructing sullogisms in the Future Tense, Subjunctive Mood, and reducing them to *air castles*.

The boy sat in the barber-shop,
Whence all but him had fled;
He called aloud, they would not stop,
While the clippers ran over his head.

Hold on here! you're shaving my head,
He cried in tones of mistrust;
But soon he left the barber-shop,
All filled with feelings of disgust.

We are obliged to Dr. C. H. Ryland for furnishing articles in reference to the Library and Museum.

The Library has received the gift of

350 books during the present session. Dr. Kendrick, of Rochester, N. Y., gave 64 volumes; Dr. Franklin Wilson, of Baltimore, 26 volumes; Mr. Hunt, of Brooklyn, N. Y., 170 volumes; friends, a smaller number. There have been nearly 1,500 visitors to the Library and Museum during the session. These are recorded. A number come and go without entering their names. The Museum received a very handsome gift (see case R., shelves B C,) from Rev. S. C. Clifton, who gathered many curiosities during his trip to the East and thankfully remembered his Alma Mater. Among these articles are twelve specimens of water in sealed bottles from the famous rivers and lakes of the world. Each bottle is surmounted by an ancient coin of the country represented.

Then there is a "Damascus blade," samples of white marble from the temple of Diana, &c., lava from Vesuvius, mosses from Baalkek, cones from the cedars of Lebanon, corn from Egypt, an ebony cane from Calcutta, &c.

Mrs. Mary L. Thornton, of Greene county, Va., sends a beautiful specimen of "sea moss" from the coast of Southern California, washed and mounted by herself. It is different from anything we have seen, and very attractive. Would that many of our visitors would imitate Mrs. T's example and forward their treasures to the college.

The Secretary of the College informs us that the Thomas Memorial Hall will be fitted up for special lectures, to be delivered by distinguished men and our resident talent. This improvement will be available next session, and we begin to anticipate a number of "Public

Nights" for the boys of 1887-'8. We bid Godspeed to every such movement, and rejoice that our College is never done with enlarging and improving its advantages and attractions.

BASE-BALL.—The first game of ball this season between the Randolph-Macon and Richmond College clubs was played on the grounds of the former. The contest was one of much interest, and was witnessed by a large crowd, among whom were many ladies. Below is the score:

RICHMOND COLLEGE.

	A. B.	R.	B. H.	E.
Hill, c. f.....	7	4	2	0
Harris, 2d b.....	6	5	3	0
Sowers, l. f.....	6	1	1	1
Lewis, 1st b.....	6	3	1	1
Pilcher, s. s.....	6	2	3	4
Williams, p.....	6	3	0	0
Gregory, 3d b.....	6	3	1	1
Edwards, r. f.....	6	2	1	1
Cullen, c.....	6	4	2	1
	55	27	14	9

RANDOLPH-MACON COLLEGE.

	A. B.	R.	B. H.	E.
Wilson, l. f.....	5	2	1	2
Buffington, r. f.....	5	0	1	0
Leigh, 2d b.....	5	0	0	5
Scott, 1st b., c.....	5	0	0	0
DeLeon, s. s.....	5	1	0	2
Lynch, c. f.....	4	2	3	0
Waters, 3d b.....	4	1	0	4
Crenshaw, c. 1st b.....	4	0	0	3
Hunnt, p.....	4	1	0	0
	41	7	5	16

Two-base hits: Pilcher, 2; Sowers, 1; Wilson, 1. Double play: Sowers and Harris. Base on balls: Williams, 3; Hunnt, 8. Struck by pitcher: Hunnt, 3. Struck out: Williams, 6; Hunnt, 9. Umpire, Marve. Scorers, Gregory and Talbot.

The "commencement" sermon will be preached this session by the distinguished professor of the Hebrew Language and Literature in Rochester (N. Y.) Seminary, Rev. Howard Osgood, D. D.

Hon. J. R. Pollard will preside over

the joint celebration of the Literary Societies.

It is not yet known who will deliver the address before the Societies on June 21st, though it is very probable that the services of Hon. Mr. Wilson, of West Virginia, will be secured.

Quite an interesting talk was given to the students on the 17th instant by Rev. W. B. Bagby, missionary to Brazil. He gave us an enjoyable account of his work in Brazil, and the grand work to be done there.

Owing to the fact that the *Messenger* should come out a little earlier than usual this month, and inasmuch as we are just in the midst of final examinations, Our Letter Box will not appear in this issue, but we sincerely hope it will be re-

newed in our next. From the description the young lady gave in her inquiry concerning the "dude" she so frequently meets down-town, we are forced to say, *though modestly*, that the subject of her inquiry must be the *Editor* of the Letter Box.

We would like to say just here that if Our Letter Box is not adapted to the minds and tastes of our complaining exchange editors, they should devote their time to reading such works as *Plato's* "Dialogues," *Salmon's* "Conic Sections," &c.

The recent contest for the Society Medals resulted as follows: Mu Sigma Rho, "Best Debater's" medal, S. Lee Kelley, Miss.; "Improvement" medal, Malcolm A. Coles, Va. Philologian "Best Debater's," H. W. Jones, Va.; "Improvement," D. H. Rucker, Va.

PERSONALS.

Geo. C. Bundick, B. A. '84, paid us a visit a short time since. He is teaching in Accomac county.

J. G. Dickinson was in the city sometime since. He never forgets to come up and see his friends when in town.

L. B. Fontaine, who was called home on account of the death of his mother, will not return to college this session. He will probably attend school at the University of Texas, next year.

A. B. Rudd, M. A. '84, paid us a visit recently.

We note with sadness the death of our fellow-student, Mr. W. H. Reynolds, of Pittsylvania county, Va., who, on ac-

count of failing health, left college near the beginning of the present session and was not able to return. The good and the true are not soon forgot.

P. J. Peake, '86, spent several days with us sometime since. He is farming at his home, in Norfolk county. Seems to be having a lively time with the girls.

T. Leigh West, B. A. '84, graduated at the Louisville Seminary this session. He will locate in King William county, as pastor of Beulah and Sharon church.

May their lives be attended with happiness and prosperity; their pathway decorated with wreaths of ivy intertwined with the native orange blossoms and sprinkled with sprays of water

dipped from Florida's crystal lakes, and their dreams cheered by the sweet notes from the mocking-bird, is the best wish of his Alma Mater.

Maynard B. Pierpont, '87, and Miss Clara Crouch were united in the bonds of wedlock at the residence of the bride's father on the 17th instant. The bride and groom left immediately for their fu-

iure home in Florida. We congratulate the groom on having gained the hand of one of Virginia's fairest daughters, and one so worthy the hand of a true Southern gentleman.

Slaughter W. Huff paid us a pleasant visit a few days since. He is travelling for the Inter-States Insurance Company, and seems well pleased with his work.

EXCHANGES.

The *Wake Forest Student* deserves special mention for its superior literature. "The Grand Old Man" is treated finely, and, altogether, the April number is the best we have had the pleasure of reading. Why no Exchange department?

We would like so much, if the space allowed, to copy the entire article in the *College Transcript* on "Ponying," for the benefit of our readers. It proves conclusively that "Ponying ruins honor and undermines character." We hope this piece will be instrumental in doing much good, and will gladly let any of our fellow-students, if we have any among us who indulge in the demoralizing practice of Ponying, read it.

We are glad to welcome the *Cap and Gown*. It contains scarcely any literary, however.

We beg pardon for mistaken statement of former editor concerning the *Maniton Messenger*, and in correcting would say that *College Chips* also deserves the formerly mentioned distinction.

Emory and Henry Exponent has the best spring poetry we have seen—in

spite of the fact that M. W. department says the spring poet saw his shadow on February 2d. "The Curse of the Age" is the best written article of the kind we have had the pleasure of reading.

We agree with you, *U. C. Bulletin*, you are very well dressed.

Thanks to the Marshals of the two Societies of Wake Forest College for their beautiful invitation to commencement.

The *Marietta College Olio* contains an ably written article on that noble hero and martyr (?) John Brown, yet we do not think it proves that a murderer, justly convicted and executed by law, should receive the laudation and reverence which it claim Brown deserves.

The *Texas University* draws a striking comparison between the average expenses of Yale and Texas universities. The expenses at Yale seem to be twice as great.

The *College Speculum* for last quarter deserves special mention among our exchanges for its appropriate and well written literature. "The Necessity of More

Thorough Instruction in Oratory" is well-timed. The great fault among college papers is that the contributors pay too little regard to appropriateness of subject.

The *W. T. I.* gives us an excellent editorial on the influence of the fine arts. We agree with the editor, especially when he says, "it so works upon the emotional natures of some as to impair their manhood, making them, in a degree, effemi-

nate, and putting them at a disadvantage in their dealings with ordinary men of the world."

Following the advice of the *Southern Collegian* at a recent meeting of the Board of Editors, we decided to discontinue "Our Letter Box". We appreciate that college journals should be very careful in the manner with which they speak of departments of an exchange. We acknowledge that the criticism was deserved.

COLLEGE NEWS AND FUN.

An exchange says: "In a university in Texas, the faculty consists of a father and two sons. The sons conferred the title of LL.D. on the old gentleman, who returned the compliment by making each of his sons Ph. D."

An Irishman called loudly for assistance for his friend, shouting that he had sunk to his ankles in a slough. The party appealed to said he would aid him after should finish cutting a log, as there was plenty of time. "No, there is not," said the Irishman, "I forgot to tell you that he's in head first."

Professor of Botany: "Mention some of our common trees." Student: "Ash, maple, elm, locust, and horse"—(pausing to take breath). P. of B. (prompting): "Chestnut." Student: "All right, if you've heard 'em before, I'll stop."

The grit and firmness of the Oberlin students have been put to the test. Seventeen Sophomores have sworn to wear knee breeches, and the faculty with its accustomed conservatism and sense of the "proper" has forbidden them to appear in them, asserting that

knickerbockers are in the same category as low-neck dresses and short sleeves. The Oberlin Faculty is so usually loath to leave the ways of its ancestors that we are surprised to see it draw the line at knee-pants. *Later*—We have since learned that eight Sophomore girls are implicated in this same trouble.—*Ex.*

The Whig and Clio, the two Literary Societies of Princeton, expect soon to build new halls, the estimated cost of each being \$5,000. The Whig Society was founded by James Madison, and the Clio by Aaron Burr.

EDUCATION IN EUROPE.—The percentage of persons aged fifteen years and upward who can read is, in Germany, 94 in 100; in Great Britain, 91; in Austria, 88; in France, 88; in Italy, 72; in Spain, 69; and in Russia, 53.

The percentage of those who can read, write, and work out simple arithmetical problems is, in Germany, 89 in 100; in Great Britain, 81; in France, 77; in Austria, 74; in Italy, 63; in Spain, 49; and in Russia, 39.

The percentage of those who possess a

fair acquaintance with more than one modern language is, in Germany, 69 in 100; in Austria, 61; in Great Britain, 34; in France, 28; in Italy, 28; in Russia, 23; and in Spain, 13.

The percentage of those who have some knowledge of the classics is, in Germany, 32 in 100; in Great Britain, 21; in France, 20; in Italy, 19; in Austria, 13; in Spain, 20; and in Russia, 2.—*Phi Rhonian*.

Teacher (giving directions for standing): "Stand with your heels together, toes turned out, making an angle of forty degrees."

This was followed by a look of bewilderment on one boy's face.

T. "Well, Tim, do you know what I mean? do you know what a degree is?"

Pupil. "Yes, sir."

T. "What?"

P. "Sixty-nine and one fourth miles."

A bronze monument to the memory of General Gordon, designed by Mr. Boehm for the King of the Belgians, is soon to be placed in Westminster Abbey. It represents the hero recumbent on a sarcophagus, with his military coat flung around him.

She: "I don't see why women should not make as good swimmers as men."

He: "Yes—but you see a swimmer has to keep his mouth shut."

The famous library of Leopold von Ranke, the great German historian, has recently been purchased by a wealthy New Yorker, and will be given to Syracuse University.

Miss Alice Jordan, LL.D., of Yale, is only twenty-three years of age.

The largest library in the world is the National Library in France. It was founded by Louis XIV., and now con-

tains one million four hundred thousand books.

The most heavily endowed educational institutions in the United States are: "Girard College, \$10,000,000; Columbia, \$5,000,000; Johns Hopkins, \$4,000,000; Harvard, \$3,000,000; Princeton, \$3,000,000; Lehigh, \$1,800,000; Cornell, \$1,000,000."

The number of graduates from the mind-cure colleges of Chicago is increasing every month. There are five chartered colleges of this new school, and twenty that are not chartered.

Although Greek is to be no longer required at Harvard University, nevertheless the Greek department is to have a new professorship, filled by John H. Wright, from Johns Hopkins University.

Omaha Bachelor—"Well, now, just tell me what comfort you've gained by getting married?" Young Husband—"How do you fasten your suspenders when the buttons come off, as they generally do in about a week?" "I use wire hooks usually." "Yes, and where do you get the wire?" "Well, I generally have a time hunting for a piece, I must admit; I got the last off my whisk broom." "Yes, and spoilt the broom." "Just so; but what better are you?" Me! why, I've got a wife, and she always has about a bushel of hair pins on hand."

Of six Yale seniors who last year received the highest literary honors—the Townsend prizes for oratory—one is captain of the base-ball team, and another is captain of the foot-ball team, two rowed in the class crew, one played in the class nine and the sixth is a good athlete.—*Bates Student*.

An Explanation.—Mrs. De Boggs—"Have you heard how Mrs. De Peyster

—she that was Sallie Van Cott—has received the degree of A. M. from Wellesley?" Mrs. Wayback—"No, I haven't heard; what does A. M. mean?" Mrs. De Boggs—"Why, it stands for *Alma Mater*, of course. Didn't you know she has two children?"—*Life*.

Senior: "When does a junior feel down in the mouth?"

Junior: "Give it up; never had the experience."

Sen.: "When his moustache is long enough to bite."

Graduates of 95 different universities and colleges are pursuing studies in the School of Sciences at the Boston University.

The only young lady at the Boston University Law School, is appropriately

called by the other students "our sister-in-law."

Harvard is the largest college in the country, Oberlin is second, Columbia third, Michigan fourth, Yale fifth.

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