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Richmond College Messenger.

2206

VOL. XII.

JUNE, 1887.

NO. 9.

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Philologist, { F. W. BOATWRIGHT,
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Up, up, my friend, and quit your books,
Or surely you'll grow doleful.
Up, up, my friend, and clear your looks;
Why all this toil and trouble?

Books, 'tis a dull and aimless strife;
Come hear the woodland linnet;
How sweet his music! on my life
There's more of music in it.

One impulse from the vernal wood
May teach you more of man;
Of moral evil and of good
Than all the sages can.

Enough of science and of art;
Close up those barren leaves;
Come forth, and bring with you a heart
That watches and receives.

Wordsworth.

Columbia college is to have a centennial celebration in April—the hundredth anniversary of the change of name from King's to Columbia.

A young ladies' college is to be founded at Princeton, and the examinations for entrance will be the same as those of Princeton college.

President Seelye, of Amherst, strongly advocates the plan of representative government in colleges. The senate is com-

posed of a body of students, four from the Senior class, three from the Junior, two from the Sophomore, and one from the Freshman, with the President of the college as their president, who has the power to veto. Princeton has adopted this method.

A dime novel has just been published in New York, the scene being laid in New Haven and the principals being Yale students.

Self Sacrifice.

[Final Oration of W. C. TYREE, of the Mu Sigma Rho Society.]

There are two, and only two, theories concerning human life. The one regards as the chief end of life to get and to be, the other to do and to produce; the one is subjective, the other objective; the one regards each individual as a universe, the other regards individuals as only units in one great universe; the one makes the man a centre around which everything must revolve and to which everything must tend, the other regards humanity as the centre around which the individual must revolve and for which the individual must live; the one confines a man to himself as his field and his sphere, the other makes the world his field and God his sphere. Different systems of philosophy are but modifications of these two theories, and national and individual life derive their peculiar and distinguishing features from their combination.

Of these two theories the truest and grandest is the objective theory. The real end of life is to do and to produce. It is not to get but to give, not to receive but to impart, not to keep but to disburse. It is not to be happy but to make happy, it is not to become great and powerful but to accomplish great and powerful results. Great living is great doing. We see this principle plainly illustrated in nature. A tree never lives and grows simply to become a tree, but to perform the functions of a tree in the great economy of nature, and if it fails to perform these functions and to bear its own peculiar fruit, its graceful trunk, its symmetrical branches, its magnificent fo-

liage, would not be a compensation for its barrenness nor save it from the death which is the inevitable penalty for barrenness in nature, where living and doing involve each other. Nor does the law make an exception in the case of the tiny little animalculæ of the sea whose low degree of life, insignificant dimensions, and meagre faculties, would seem scarcely sufficient to enable it to exist as a living thing, and certainly insufficient to enable it to accomplish anything, and yet these tiny little microscopic beings, by living and dying, lay the foundations and build up the coral walls upon which rest many islands of the sea; and so it is in the animal kingdom and throughout the whole realm of nature; nothing lives simply to live, but with everything complete living is complete doing. And man, the most highly endowed of all created things; man, who has more faculties, more capacities, more relations, more stimulants, more intelligence than any other being—man, so wonderfully equipped for doing, is surely embraced under this universal law which makes doing the chief end of life. Of him it is pre-eminently true that life is a success or failure, happy or miserable, noble or ignoble, not in proportion to what he is or becomes, but in proportion to what he accomplishes in the world. As fruit is the culmination and end of vegetable existence, so objective results should be the end and culmination, the pride and joy of human existence. As civilization advances the true end of life becomes more and more appa-

rent, and do we not find that as humanity progresses the subjective capacities of men remain nearly the same?

A man who lives now has not much greater facilities for becoming rich, or great, or famous, or happy, or good, than the man who lived two thousand years ago. But while the subjective capacities of the men of the two ages are nearly if not quite the same, their objective faculties and powers are very unequal. Viewed from almost any standpoint, one man can now accomplish as much as a host of men could two thousand years ago.

By means of the printing press one man can now address a million of attentive listeners. By means of electricity he is in immediate communication with the world. By means of steam he can be almost in a hundred places at once, and multiply his physical strength by ten thousand, and, too, since the world is being brought so close together in feelings and principles, since the human race is becoming one family, the nations brothers and sisters, with the true and living God as a common father, it does seem that with all these advantages for his lever, and the achievements of all past ages for his fulcrum, one man may now really move the world, while the greatest man in ancient times could only move a neighborhood. Civilization to the individual is but the increased facilities for doing. So, then, if as civilization advances the capacities of men for getting and for being remain nearly the same, while their faculties and powers for doing and achieving so greatly increase, the objective theory of life must be the true theory.

It is not only true, but it is the grand theory. It does not confine a man within the narrow limits of his own being,

which is a sphere far too small for the great powers of a man, but gives him the world for his field. It does not lead him to spend life in building up so perishable a thing as a reputation, nor does it lead him to spend life in making deposits in the insolvent bank of self, but to accomplish results which are immortal, for what we are or become is of course as mortal as we are, but what we do is as eternal as God is. He who is simply struggling to get, whether it be reputation or power or pleasure or anything of a personal nature, receives these things as rewards for his labors; just like other laborers, he hires himself for wages. His life is a servitude, and the man is really a slave. His efforts are bought and paid for. But surely life should not consist in any such mercenary traffic as this. Man was not made to be a hireling. His labors are far too valuable to be bought. He should rank far above the law of compensation. The only rewards that are worthy of him are grand and noble results. Personal benefit is not the coin that pays the real man for his labors, which are worth more, and if properly invested will yield more than any personal benefit. You can weigh the animal but not the soul by pounds avoirdupois, and you can reward the animal but not the soul with pounds sterling.

The true patriot who lives only for his country's good would spurn any personal benefit if offered as compensation for his labors. He is living for something higher and grander than this, his country's good, which alone can reward him. In deeds of noble daring and true heroism, when men sacrifice every comfort and hazard life for some noble object, their

conduct is surely far above compensation. In the case of the true philanthropist, the only reward which he hopes for or expects is to better the condition of his fellow-men, to mitigate human sorrow and to increase human pleasure. All these men live to do and not to get, they take the objective view of life, and what does the world think of their judgment, does it censure or pity them for blindness or ignorance or weakness? No, the world prizes such lives and such deeds as its most precious jewels. In such men the world sees human nature at its best, and in such deeds human greatness at its height. In honoring such men the world honors the theory that made their lives so noble.

Now, then, if the true end of life is to do, life's great problem is how to do the most. The solution of this great problem, the answer to this solemn question, I believe, is by the *sacrifice of self*.

In the physical world no result can be produced without the sacrifice of so much force. In the world of matter no change can be effected without the sacrifice of certain forms of matter: the coal must be burned, and as coal destroyed, to produce the steam which propels the mighty engine. The powder must explode, and as powder cease to exist, in order to set free its constituent gases, which burst the massive rocks. In our own physical exertions, for every blow we strike or step we take, so much muscular fibre is consumed; for every thought or emotion, so much nerve force is sacrificed, and when we come into the higher and wider sphere of human living in general, in which the whole complement of man's faculties and capacities and relations operate, in which all those powers which constitute man's

real self have in the world, and humanity their corresponding objective effects, we find that the same law holds true. These results can only be accomplished by the sacrifice of these forces and powers; by the sacrifice of one power we accomplish the result answering to this power, but in order to accomplish all that we are capable of, we must sacrifice all, which means the sacrifice of self. Self is the powder which produces moral force, one pound of which will blow up a whole mountain of difficulty.

There is more real power in one grain of self given to any cause than in a ton of talent. The consecrated life of Livingstone deposited in Africa will eventually produce enough moral power to christianize, civilize and elevate that dark, ignorant and degraded continent. Any great cause which is worth living for; any great enterprise which affects the weal of humanity; any profession in which we can nobly serve our race demands for its advancement and success, complete consecration, a complete living out of self—a thorough forgetfulness of self. Pull up any great deed which bears good to the world as its fruit, and you will find that it comes from self-sacrifice as its seed. The world is full of grand enterprises—some noble work greets us on every hand and invites us to undertake it, but these great duties and obligations involve difficulties and obstacles, hardships and privations, which make it impossible for us to be loyal to them unless we are willing to sacrifice self. Doubtless there have been many instances in the world's history in which men enlisted in some noble cause forsook it when some privation appeared which demanded a sacrifice that they were not

willing to make, and by their desertion at a critical moment they lost a cause which might have been of incalculable benefit to the world. Every great cause for which a man can live will be sure at some time, in some way, to test his loyalty by a difficulty or hardship which demands self-sacrifice. If such tests do not come, the cause is not a worthy one, or the man does not appreciate it. The great reformation of the sixteenth century—so great and lasting in its results upon the history of the world—would never have succeeded if Martin Luther, its advocate, had not been ready to make any sacrifice. We in America would not now be enjoying the benefits of our free and prosperous republic unless the immortal Washington and other kindred noble spirits of the Revolution had been so devoted to the cause of liberty that they would have given anything they had—even life itself—to purchase it. But it is not in such times as these that the demands and occasions for self sacrifice are to be found ; in our own quiet times, when peaceful prosperity everywhere prevails, there are great principles to be defended, great evils, social and moral, which need to be opposed, and men of independence and courage—virtues which are themselves based upon self-sacrifice—men of independence and courage are needed to stand up against a strong but sluggish current of public opinion, and sacrifice themselves upon the altar of unpopularity.

In the administration of our government we need men who will sacrifice ambition in order to defend bravely such laws as are just and wise, and oppose those which are not, without first raising their political nostrils to catch the scent of popular opinion. We need patriotic

statesmen now just as much as ever before, and it is self-sacrifice that constitutes the difference between the statesman and the politician. The pulpit of to-day would be much more fruitful in objective results, and impress the world more powerfully for good, if preachers would sacrifice more reputation and popularity for the faithful proclamation of truth. But not only is self-sacrifice directly instrumental in accomplishing many great results, but its indirect influence is still greater, causing it to accomplish many important secondary results. When Codrus, according to ancient history, heroically sacrificed himself, the Dorians, who had long been the enemies of his country and had come to conquer it, retired without striking a blow, and the Athenians, in honor of their great king, abolished forever the title of king, which changed the whole history of Athens.

Sparta's great law-giver, in order to give perpetuity to his laws and make them sacred in the eyes of his countrymen, left Sparta forever, and by the sacrifice of himself enveloped his legislation in a degree of reverence and sacred feeling which secured an obedience that nothing else could ever have done.

The blood of the martyrs is the seed of the Church, is nothing but a condensed expression of the wonderful indirect influence of self-sacrifice.

And it is not difficult to perceive in what this influence consists. When a man sacrifices himself for a cause he proves that he believes in it. Men risk some capital in doubtful enterprises, but when a man puts all that he has in a certain investment you may know that he believes with his whole soul that the en-

terprise is safe and worthy. So men may bestow some talent, some power, some time, upon a cause which they half-way believe in, but they will only invest the whole of self in a cause implicitly believed in.

There is something commending in the soul that can thus believe in, love and wed as his bride some great work. Skepticism, doubt, suspicion, are weak, powerless, and ignoble, but the capacity to believe implicitly in a good cause is one of the attributes of a lofty soul and the basis of a strong character.

In this day of fraud and deception and failure, the noble soul alone can resist the tendency to become suspicious.

He who thus believes in, lives for, and sacrifices himself in some noble cause is endowed with the capacity to lead and control his fellow-men—for men always follow and obey the man of faith—and his faith will of itself commend his cause to the favor and support of mankind. Another thing which self-sacrifice teaches is that there are some things in the world worth living for. There is one lesson which any true, noble man, however humble or obscure, can teach the world, and that is to appreciate the value and sacredness of great principles and great truths—a lesson, it seems to me, especially important in our day, when the practical, materialistic philosophy is to so great an extent crushing out all reverence and noble sentiment, when nothing is thought worthy of consideration which does not contribute to the sensual gratification of the man, when the moral and intellectual nature is becoming more and more subordinate to the sensual, when the world is evidently losing its hold upon great

fundamental principles. In this whimsical, fickle, changeable, shifting, drifting age, when men do not love anything profoundly, hate anything thoroughly, fear anything lastingly, or reverence anything permanently, when humanity is forgetting how to feel deeply—a tendency which is already producing such alarming results and threatens others still more direful in the future—when strong convictions are becoming unfashionable and society is losing its backbone, there is indeed a great demand for men who can teach the world that there are some things in the world worth living for and dying for. One noble, earnest, self-sacrificing life will do more in this way towards stilling the furious social and political storms that rage upon the sea of humanity—made restless by being superficial—than all the talent and wisdom which any one man ever possessed. But self-sacrifice does not only prove that there are causes worth living for, but it also shows that there are men who are noble enough to live and die for what is true and great—that there are men, notwithstanding the low plane upon which most men live, that there are some men who can perceive what is true, can appreciate what is noble, and can with god-like self-control give themselves without reserve to a great and noble cause. Humanity reverences such noble specimens of men, and as it worships at their shrine derives courage and inspiration.

Every such character is an example that stimulates men to noble living; every such soul is a magnetic star that lifts the world to a higher and nobler plane of existence. Such a soul was our own noble Lee. Turning his back upon his own reputation and glory, en-

listing in a cause which he believed in and honored, he sacrificed himself upon the altar of duty, and left to his country the priceless legacy of his noble, self-sacrificing life. The cause for which he fought went down, but the darkness which enveloped it now serves to make the night which causes his noble soul to shine forth with pre-eminent brilliancy, as a guiding star for thousands whose lives are made more useful and more noble by his example. Such men are anchors to our faith in humanity, without which our existence in this world would be unbearable and our lives miserable failures. Such men save us from that awful conclusion which practical life

threatens to drive us to—that men are basely and ignobly selfish.

This, then, is the conclusion. The real end of life is to do. We can do the most by the sacrifice of self. To him who desires to fulfil the design of his creation and to live nobly, it is quite plain that the proper disposition to make of self is to sacrifice it. Self is seed and must be planted, or it will wither and decay. It is folly to keep it out of the soil of humanity, whose fertility will cause it to bring forth a hundred-fold of immortal usefulness and heavenly joy. If it is not planted it can neither produce usefulness nor happiness.

Change.

[Oration delivered by H. W. JONES, of the Philologian Society, June 21st, 1887.]

An old chronicler speaks of an "artist who sat by the evening fire baffled, weary and disheartened, musing, dreaming of future fame." He tasked his utmost skill for an image of the Virgin, but his fair ideal vanished and escaped him still. True, he catches here and there gleams of the glory which filled his dreams, but they changed and passed away; the *image* was beyond his grasp.

Tired out with reflection on his failure, the artist fell asleep in the gloom, but a voice cried:

"Rise, O Master!

From the burning brand of oak,
Shape the thought that stirs within thee!
And the startled artist 'woke."

'Woke! and grasped his image, and with perfect outline carved it in the burning oak. A faint picture this of a world of Change.

We cast a hurried glance upon the shadow we make upon life's curtain and then take our places in the buried realms of the Past.

Mutation! mutation!! is the watch-word written upon Time's unfolding banner. Day by day some proud honor is toppling from its exaltation; some high aspiration is quenched; some scientific theory gives place to its superior; some literary achievement is excelled; some hidden force is brought to light; some cherished tie is severed. The wonder is that amid this universal devastation, this universal change, that any link should remain unbroken, any force unused, or any atom remain the same.

Stand in the great temple of nature, with its floor carpeted with green, its roof fretted with stars, and its gallery of

mountains and hill charged with the sweetest music, and behold the deep-tinted pictures touched by the hand of change!

A few months ago old earth was clad in her robe of untarnished whiteness, the forest stood solitary and alone, adorned with its silver crystals pending from every twig; the singing birds had flown; all nature seemed to wear a stern, sad countenance, and the whole vegetable kingdom seemed to have fallen asleep, never again to wake.

But since then Change with his magic wand has come. The genial rays from their far away home have visited earth again; robbed her of her wintry garments, kindled into new life the slumbering germs, filled her gardens and fields with flowers of the richest hue, melted the icy countenance of nature into a glowing smile, and filled the world with mirth and gladness.

See the little leaf delicately poised by Divine wisdom upon yonder branch!

Little do we think as we look upon it fluttering in the breeze that it is the mighty power—the grand agent—that is momentarily changing the vast volume of the atmosphere.

Every particle of air that touches the tiny leaf of the flower or sprig of grass, under the influence of sunlight is changed in a moment, and passes on to be changed again, as it fills its function in the animal world; then again returns to the leaf only to be changed as before; and thus from age to age this process of unending change goes on.

Ages ago, in an ancient forest, grew a tender plant. The playful sunbeams darted down and found it in its quiet home, the dews of night cooled its thirsting leaves, but no human foot trod that

solitary spot. The stately forest waved its giant branches in the air far above it, mountains reared their summits upwards to meet the clouds, and nature revelled in her mysteries; yet the little plant grew on undisturbed. But this was not long to be. Some hidden force rolled the huge old mountains from their bases, shook the towering forest down to earth, buried far into the clay the little fern, apparently lost forever.

Ages after ages rolled on, and with each succeeding moment Change held his universal sway of all things, new and strange; and the silent leaf carved with an indellible pencil its own history upon the surrounding clay, and though untold ages have been numbered with the past, so vast have been the changes that it comes forth a living history to meet the wondering gaze of an intellectual world.

The proud ocean—dark, deep, and wide—upon whose troubled bosom the silent worlds look in wonder, seems too mighty to be subject to change. Yet not one drop that composes her vast volume is ever still, ever at rest. Her storm-tossed waves and placid waters alike are lifted from their home to perform their varied functions in the air and earth, and then return to the ocean's deep only to be changed as before, and thus without a moment's rest this process goes on.

But just as nature has her changes so it is true in the realm of human life and thought. We cast our eyes over the history of nations and governments and change, like a lurid light, flashes from every page. "Greece, lovely Greece—the land of scholars and home of Epic song," rich and beautiful—why did she not live forever? Change had no re-

spect to the fair land of classic lore, but snatched from her brow her freshest laurels, dimmed her glory, and now her last sad relics whisper the mournful story, "'Tis Greece, but living Greece no more." And so a voice comes from every falling, crumbling stone of once proud cities, from the fading vestiges of fallen empires, kingdoms, and republics. 'Twas the mighty, the continual, power of change which must leave its mark upon every people—yes, upon everything that has the power of existing in the great arcana of life.

At every unfolding of time's great banner—which is as oft as the moments fly—change sweeps over the world of life and thought; and oft in the world's history, when victory has been almost won, *fortune* has changed, and the expected conqueror has fallen in despair.

See the proud victor of France, whose efforts had been crowned with unequalled success! Behold him as he goes forth to battle, with a look of confidence on his face, and his eye flashing with the hope of victory!

In an hour of seemingly brightest prospects the scene is changed, and soon all the former glories of the once victory-crowned hero are enveloped in a cloud of defeat. The once happy, honored Napoleon now turns his back upon the vine-clad hills of France, and scenes so dear to his memory, to spend his closing days a lone exile upon the isle of St. Helena.

Albert Sidney Johnston was stricken down when victory was perching on his banner. The green laurels in the outstretched hand of the god of battle for the brows of the brave men in gray, withered and died. The Confederate of to-day turns to that field in sorrow, as one on

which fate did its worst, and the saddest change that ever met the gaze of mortal man.

At Chancellorsville, amid the din and tumult of a great battle, in which a glorious victory was almost won—a victory that would clothe the Confederacy with the mantle of strength, and animate it with new life and energy—the immortal Jackson fell. Change, like a curtain of night, unfurled its sable folds over the South. The young nation for whose cause he was now bleeding, staggered and reeled, and from the wound of this mortal stab, the life-blood of the Confederacy began to ebb away.

But let us no longer indulge in these gloomy retrospections. "The commencement of our liberty presages the dawn of a brighter period to the world." The change is now onward and upward. "Grim-visaged war has smoothed his wrinkled front," and peace smiles throughout the waving fields of a happy land. Flowers are strewn with little distinction upon the graves of those who wore the blue, and those who wore the gray. And we would not part the robe from the slumbering remains of the lost cause and let its blood ooze again, but rather would we say, let it rest in peaceful silence, and may the flowers ever bloom upon its grave.

Truly ours is an age of marvellous change. It does not befit a verdant youth like me to hint that even fair woman herself is subject to the fluctuations of change. Yet it is whispered that of all created things *she* is the most changeable. There is not one particular in which *she* does not change. She changes her dress—so often, indeed, that her varied outfits have come to be called her changes. She

changes her mind—so that when she decides to do one thing one day you may expect she will take a new departure the next. She changes her affections, so that the accepted lover of to-day is the rejected of to-morrow.

That this is true, was well illustrated by the note received by one of our college boys from one of his so-called cousins at the institute just before he left Richmond, saying that she had loved him well in the past, but they could be only friends in the future. This brought a change in him as well, and his countenance fell with such force that some of us thought that some of the bad boys were rolling horse-buckets down the stairway.

Women change even in color. It is not so strange that the beautiful do fade as a leaf, but it is an interesting fact that sometimes the faded bloom as the rose. Even one of so few years as myself have known a sister of doubtful age, whose cheeks changed from a bloodless pale to a peachy red; and whose hair, from silvery gray to sunny gold. But, as for that, some have not only changed the color of their hair, but it is said that they change their hair.

The very first thing old mother Eve did was to change her belief for disbelief; and the next was to change the position of the apple; and the next after that, I suppose, was to change her dress; and then her countenance; and next her residence; and thus, from age to age, this spirit of change has been widening and expanding, until even the 19th century sends back a responsive echo to the words of the old poet, "*Varium et mutabile semper fœmina.*"

But we are glad that she has changed,

and with her the ideas of her mission in the world; that she has been lifted from the low plane of slavery into a higher, better and sweeter sphere of activity.

As the star whose face is hidden from our view shines just as brightly behind the cloud, so was woman's influence, though hidden by the cloud of oppression, shining just the same, and only waiting for the cloud to pass away; and now change has dispersed the opposing storms, and her influence, like the lightning's flash, has darted from centre to circumference of earth, and is felt in every land.

It is said of man that he changes every seven years; that at each close he is an entirely different being from what he was at the beginning.

And we are inclined to believe that many wives would rejoice if their husbands would change oftener than this.

Yet, although the human family is made up of these two restless characters, subject to continual change, they have lifted the world to the platform of culture and development upon which it now rests.

When we contemplate the achievements of the present, and compare them with those of past ages, we are struck with wonder, and exclaim, Where will change find its limit?

Man is a restive creature. Once a savage, his only home the lowly hut or mountain cave, his food the bark and twigs; his clothes the skins of animals and forest leaves; but thus he could not stay.

'Twas then that mind commenced its never-ending work. At first we see the simplest implements of agriculture, then of war,—soon the rude hut is displaced

by a better home, the forest is turned into fields of waving grain, the rudest towns into walled cities, the simplest trade into a growing commerce, and ere long we see Babylon filled with her gardens of skill and beauty, the Egyptian pyramids gaining a world-wide fame, proud Athens shedding a halo of glory upon the world, Rome laying her iron hand upon Europe's brow, France weaving a wreath of splendor for the brow of Paris, England encircling the globe with her influence, the United States rising up to claim her position among the world's fairest daughters, and upon her soil, where a few centuries ago the savage roamed the forest wild, now stand churches and proud monuments of learning and culture. And upon the rostrum of one of these, our own alma mater, do we see change standing, wrapped in his richest robes, wearing upon his aged brow a smile of satisfaction, showing to an intelligent and grateful people the polished monument of continual progress.

Truly we need not go into other climes to see its wonderful effects. Once he who would have called zero by any other name would have been denominated a freshman, but now from him who hangs a jewel of wit upon an icicle of cold reason, we claim the exquisite privilege of mounting the car of math., taking two parallel lines as our railroad, common sense and reason as our propelling force, and rush off to the land of infinity, and there, standing upon an infinitesimal rostrum, declaim to infinitesimal beings zero—to 10,000 or any other respectable number. Once we mused over the pleasant thought that change of Greek roots would not disturb our slumbers but three years, but now, alas! 'tis four

at best; and even has the whisper gone forth that some of us were brought up within the sound of yonder bell, and *time* alone will decide when we shall leave its familiar call. Once we loved to cherish the idea that we could enjoy the beauty of Philosophy, and store our minds with the wisdom and pleasant instruction of our honored instructor in one year, but now the decree has gone forth to the public ear and to tired students, "No degree without a two-years' study of Philosophy." No wonder, no wonder, we anxiously inquire, Where will change find its limit? But changes may come and old things pass away, we at our posts remain, not that we love study less, but that we love Professors more.

Would you know the wonders of literature? Go to your libraries, and there hold sweet converse with the great orators and historians of the past, and catch inspiration from the poet's muse.

Would you know the progress of language? Trace from a simple monosyllabic beginning our own, all through its innumerable changes, until you see it clothed in its present wealth and beauty, destined to become the language of the world.

Would you learn the progress of truth? Hear the glad messages that are wafted upon every passing breeze and cherished in every Christian home, that come from the far-away East, the flower-scented regions of the South, the ice-clad mountains of the North, and the extended prairies of the West, telling of the proud victories of truth and the rapid dispersing of the shades of what once seemed eternal night.

But since we live in this age of great

achievements—truly “the heirs of all the ages”—we might fancy that all was done and the mind had no more battles to fight, no more trophies to gain, and that thought had reached the limit of its onward and upward march. But such is but a moment’s dream, ’tis changed as soon as formed.

The mind has not grasped its last truth nor caught its last ray of light; it has not reached its highest sphere nor man his highest excellence; it has not solved its last problem, nor will it ever cease to catch rays of light and truths and beauty. It is so constituted that it can never halt in its course, but change, development, must ever be the career of the human mind.

No. Our age, with all its boasted civilization and progress, has not reached the true end for which men should strive; yet the world is fast realizing the glorious truth that each one should be a hero in the strife. The changes in Science, Literature, Art, and Government are wonderful; yet the mind still follows this golden chain as it lengthens on and on, never satisfied, never at rest, while every conquest lends fresh speed to its silent but rapid course. See that mighty

bird rising from the mountain summit and taking its flight upward, higher and higher, until it soars beyond the clouds and is lost to human sight!

Such is the progress of change in the world of thought. It began with the simplest truths, solved the lowest mysteries, and, then taking an upward flight, outstripping the fleetest bird, outstripping even the lightning flash, it soars on, exploring worlds and systems of worlds, yet reaches not its limit nor stops in its eager flight.

It has sounded appalling depths, and soared to dazzling heights; it has analyzed the tiny flower, and measured the rolling sphere; it has decomposed the ray of light, and chained the electric bolt of heaven. Yet on, still on, it presses, never at rest; and now, instead of going back to the slumbering past to tell of ancient glory, is stretching far into yet untrodden realms and flooding the world with brighter light than ever flashed upon it in its golden ages. Nor will it ever cease, but bursting the shackles of Time, taking its flight beyond the realms of material change, will develop and grow brighter and brighter while the cycles of eternity roll on.



The Social Problem; its Supposed and Real Solutions.

[Address delivered before the Society of Alumni by WYNDHAM R. MEREDITH, Esq.,
June 22, 1887.]

Mr. President, Fellow-Alumni of Richmond College, Ladies and Gentlemen,—In the stillness of these quiet cloisters are forged the weapons of a ceaseless and universal warfare, the carnage of whose battle-fields is not seen! For in the act of destruction it recreates, and its foes—wrong, ignorance, and barbarism—become, in the very hour of their death, truth, wisdom, and civilization! The soldiers of this world-wide contest number among their truest the educated thinkers which such institutions furnish. Its training-schools are our colleges; its garrisons, our universities. The history of this moral and intellectual war in which they are enlisted is the history of the human race; and the victories which have been achieved mark the rise and progress of humanity.

I take it that its most successful and important campaigns are four: The first, when paganism fled before the gospel of Christianity; when the ensign of the proud Roman gave place to the cross of the humble Nazarene. The second was the establishment of religious liberty, which secured to every man, in matters spiritual, freedom of conscience and the right of private judgment. The third won its final success upon our own soil, and the establishment of political liberty proclaimed that the true basis for the existence of any government is found only in the consent of the governed. The fourth is a contest which, at every period of the world's history, has given rise to bitter strife, though its battle-royal is yet to be decided. It is now pressing for a

final decision with still more vehemence and clamor since the partial success with which the first three have been crowned brings it into greater prominence. This has been called the Social Problem, and of it and its supposed and real solutions I crave your attention.

Ignorance in the midst of the opportunities of knowledge and the vehicles of instruction, crime and vice, where the tenets of the Master are widely taught, starvation in the midst of abundance—the righting of these mortal wrongs will be the final solution of this wide-reaching problem!

Its forces have been growing in our midst silently and almost unheeded whilst the American people, like Mr. Podsnap in "Our Mutual Friend," has waived it aside with a lofty sweep of its mighty arm, exclaiming, "We don't want to know about it, we don't choose to discuss it, we don't admit it." As has been well said, we have considered ourselves a chosen people, and are inclined to the belief that the Almighty stands pledged to our prosperity. Even those who have seen its first indications, its seethings and bubblings, have declared that they were but "eddies in the current, not the sweep of the tide."

Fortunately, this state of indifference or wilful ignorance has passed, and forces which, if fettered and kept down, might have wrought injury and destruction, are now being analyzed by social experimenters, and tested in the crucible of public opinion.

The first and most important conclu-

sion at which I arrive is that no one remedy proposed will furnish a complete cure, and this will be finally accomplished not so much by a change in the material condition of the great mass of people as in a radical and complete alteration in the aspirations and conduct of men. The strength and healthfulness of the plant is acquired from the different constituents of its soil, the properties of the atmosphere, and the forces of light and heat. Man's nature is likewise the resultant of equally as diversified forces, whose conservation go to make up human character. With the culture of his moral and spiritual nature the religious teacher and moralist has to deal, whilst the social scientist only treats of these questions as they are affected by his physical and material environment. Limiting our inquiry, then, to the poverty which surrounds the great mass of human beings, we shall treat of ignorance and vice only so far as they are the results of this almost universal condition, and admit of improvement by a total or partial change in our economic order.

To relieve the misery, the oppression and the degradation of the working classes has given rise to two opposing plans. The first is chiefly political in its methods; the second, wholly economical. They both aim at securing a greater solidarity among all classes of the State; the one by means external and apart from change in the individual, the other depending entirely upon a modification of individual greed and selfishness that shall express itself in practical reforms.

The first is Socialism or Communism, and every proposal that, tainted with

these ideas, demands a complete alteration in our present political methods.

As defined by its two great leaders, Karl Marx and Ferdinand Lassalle, socialism proposes to substitute State co-operation for our present capitalistic ownership of wealth and its ingredients. The State is to run our work-shops, railroads and telegraphs, and other instruments for increasing and acquiring wealth. The State is to own the land, machinery and products. It is to be the sole proprietor, directing all production, paying all labor, and providing all means of distribution. However valuable a man's services, they are to be measured not by their results and usefulness, but by the length of time he is employed. By such means is the present system of wage-slavery, as it is called, to be abolished, the present inequalities in riches destroyed, no one to have an abundance, but all to have enough!

The limitations of this address will admit of such a scrutiny of this sweeping programme as to disclose two fatal defects without requiring us to examine others equally as strong.

Have these Socialists paused to consider what is meant by "the State"? Is it not the sum of which her citizens are the integers? What other means has the State to accomplish these high-sounding results save by using the capacities and intelligences of her citizens? When they proclaim that the State is to inaugurate this revolution, must not the leaders and directors be found among her subjects? There is a familiar anecdote of a gentleman who was asked by a blackleg to bet upon a certain race. The gambler remarked that his friend standing near would hold the stakes. "But," inquired

the gentleman, "who will hold your friend?" When the Socialist proposes to have all wealth administered by the State and all business run by the State, is it not pertinent to ask, "But who will run the State?" If individual capacity could be found sufficiently strong to assume such vast responsibilities and sufficiently great to carry them to a successful issue, the practical mind might find it worth its while to test these theories. But until human nature is altered and acquires an omnipotent grasp, socialism will find its only adherents among those whose reason has become so warped by discontent as to accept for truth what are only "ludicrous and even suicidal paradoxes!"

What the State has done is the only test of what the State can do. If the powers which she has exercised in the past have been crowned with success, if the functions with which she has been endowed have always accomplished the best results, then a most powerful argument would be furnished for extending those powers and increasing those functions. If history, however, reveals a different estimate, the deduction would be equally as strong that an enlargement of State power would be both unwise and unprofitable. Indeed, the test admits of even a broader deduction. If the present powers of the Commonwealth have not only failed to secure the objects aimed at, but have even caused injury and fostered wrong, then the vast multiplication of State functions which Socialism calls for will not only fail in the objects they are intended to secure, but will greatly add to the evils and burdens which oppress society.

The chief duty which governments

have had to discharge is the securing to its citizens protection of life and property, and the dispensing of justice between man and man. For this purpose laws have been enacted, and to secure their enforcement the whole authority of the State has been exercised. Yet are we any nearer to-day the perfect fulfilment of this desired end? No one rails against our inadequate system of jurisprudence more than the Socialist, who calls for an extension of the very machinery which, in this comparatively simple respect, has proven its insufficiency; whilst the business community are more and more settling its differences by private boards of arbitration rather than submit to the delay and costs of State-created tribunals for dispensing justice.

A man is robbed, he falls among thieves, and the State turns him over to the lawyers. Some people might say, in homely phrase, that this was but jumping from the frying-pan into the fire. Though my profession does not need a defence from so sweeping a charge, I must acknowledge that the system of laws which the State has thus created, with its uncertainties, intricacies, its frequent separation of real justice from legal justice, is but too glaring an example of the weakness of State agency. In this fundamental requirement the State cannot only not guarantee perfect justice to her citizens, but has added to their burdens a judicial system so expensive as to deserve Sir John Romilly's definition, "A technical system invented for the creation of costs."

Here, then, in its most important duty, the securing of internal justice, does the success with which the State's efforts have met encourage us to enlarge her

sphere until it shall include all the most complex of human affairs? An examination of the cause of this failure points to a contraction rather than an extension of State functions. If, instead of allowing the State to absorb other powers, its work had been confined to this clear duty, would not our present system of jurisprudence, as Mr. Herbert Spencer suggests,¹ have been free from faults that now call for but too just criticism? If this had been the sole recognized function of our rulers, if parties had divided on questions of legal reform, if the intelligence of our legislators had been confined to this topic, would there not soon have been an end to these legal intricacies and legal atrocities?

The consideration of this single example is, I believe, sufficient to destroy all faith in the schemes of the Socialist, and to dissipate forever "the gross delusion," as M. Guizot calls "this belief in the sovereign power of political machinery." It shows that the more complex the offices imposed on the State the less successfully will they be discharged, and establishes as true the philosophic couplet—

"How small, of all that human hearts endure,
That part which laws or kings can cause or cure."

This incapacity in the means by which the socialistic revolution is to be accomplished is not the strongest objection to this political scheme. It involves moral and intellectual views which though not so apparent are none the less obnoxious. Socialism discards self-help and opposes individual effort. To the teachings of history it turns a deaf ear, and refuses

to recognize that civilization is but the sum total of personal effort and individual striving. Because this self-independence has often degenerated into a selfishness that pursued its own ends and took no count of the rights of others, it denies it any part in the work of progress. Socialism would destroy this force instead of directing it to nobler ends and in more worthy channels.

To Virginians, however, it is not necessary to do more than point them to their own history in order to disclose the evil effects of such schemes. The first Virginia charter was entirely communistic in its character. It provided for "a common storehouse, into which products were to be poured, and from which they were to be distributed according to the needs of the colonists." Every school-boy can tell us that this communistic settlement ended in confusion and disaster, and the idleness and enervation produced by this provision in the charter nearly caused the total destruction of the settlement at Jamestown.

From that time we may date the hatred of the Virginia people of communistic or socialistic ideas, and the love of personal independence. Her history has been the history of the American belief in the progressive power of self-help and hatred of governmental interference. Her civilization, based upon these ideas, has given to this country its greatest leaders. In proportion as these leaders have succeeded in inoculating our American system with these views have been the progress and development of our common country. The practical politician may sneer and the socialistic dreamer smile at a State that resisted the improvement of her waterways by governmental subsidies, and

¹"Essays," p. 95.

declined to accept her portion of a Federal surplus because she believed it to be the price of her independence. But to the social investigator, my countrymen, such examples are jewels

"That on the stretched forefinger of all
Time
Sparkle forever."

And the good effect of such self-reliant training was fully proved when later she bequeathed to us, their descendants, the example of a citizen-soldiery whose courage and endurance can never be surpassed, and gave to the world "the foremost captain of the English-speaking race"!

A people weakened by paternal government, and grown dependent upon the State for their existence and livelihood, would never have dared such deeds or borne such suffering! As long as their memories are revered, as long as their posterity shall emulate their example, as long as the heritage which they bequeathed us is held a priceless treasure, the theories of the Socialist and the Communist will be abhorred by all classes of our people, and the seed of these new doctrines will never take root in the soil of Virginia.

Other parts of the body politic may become tainted with this disease, its half a million of adherents may rapidly recruit their ranks, the philosophy of Marx may crystallize into action, socialistic equality may be sought to be substituted for real freedom, but if the attempt is made to transfer the republic which our fathers founded into the co-operative Commonwealth which these new apostles preach, every man in this Southland of ours will be found ready to defend American freedom and uphold democratic institutions!

Even this brief inquiry into the prin-

ciples of socialism evokes a disbelief in its potency and an abhorrence of its doctrines. The social problem cannot be solved by such means. This conclusion, however, should make the pursuit only the more determined by which we seek for the right clue to this momentous issue. Repudiating the nostrum of an attempted political solution, we should search for a true remedy whereby the rewards of industry shall be more rightfully divided, passion quelled, prejudice discarded, the basis of society raised, and with it the whole structure.

The present system, which treats labor as any other commodity, to be governed by the law of supply and demand, cannot be eradicated; but the competition to which it gives rise may be so modified by the infusion of a broad social spirit as to call a halt in "the internecine conflict of labor and capital"; and that, too, without an unwise attempt to destroy the great forces of human progress—self-help and individual effort.

The older political economists were so intent upon discovering the laws that govern the accumulation of wealth that there has been left for a later day the study of how to so modify their application as to bring about a more equal distribution. The first step in the advance to a higher industrial order is to lessen the evils of unchecked competition among laborers. For this competition tends to steadily lower the rate of wages until they arrive at the point where the rate barely enables the laborer to subsist. Even the enormous increase in labor-saving machinery, whilst bringing many additional comforts within the reach of the masses, has aggravated the evils of unrestrained competition by making less apparent the

community of interest which does exist between labor and capital.

This competition among laborers, besides reducing wages to living rates, and even below, affects most seriously their moral and intellectual condition. It has produced recklessness and thriftlessness among a large portion of our laborers, encouraged idleness and intemperance, and sown the seed of many vices which thrive on such opportunities. The increase of poverty that thus ensues has augmented our criminal classes and multiplied the burdens of the State. The blessings of free institutions, the fertility and wealth of a still sparsely settled country, the opportunities for bettering their condition which are thus offered to all citizens, have hitherto served to stave off in America the worst results of our present economic methods. But as population increases, the pressure of poverty becomes greater, and these advantages steadily diminish. The evil effects of unrestrained competition will more and more be felt. Discontent, long repressed, becomes unreasoning passion. And this controlling employees, in an endeavor to secure their demands, resort to methods that injure their employers without benefiting themselves. Such acts widen the breach that the iron law of wages started. Where combined effort alone can secure the highest reward, we often find opposing forces; capital arrayed against labor, and labor against capital. The latter combination is not infrequently the result of the encroachments of legalized monopolies that are a reproach to our law-givers and a menace to our existence as a free people. But these associations of laborers do not stop here; if their moral weight is not effective, they often

enforce their claims by overt acts. Then follow strikes and lockouts, disarranging business, producing loss and uncertainty, paralyzing some enterprises and destroying others.

Disorders so disturbing to the business of the country, conduct so disastrous to both capital and labor, are traceable to the same source from which flows so much of the suffering and degradation among wage-earners. This is the unlimited sway with which the principle of competition, with the resulting divorcement of the interests of the employer and laborer, has hitherto ruled the industrial world. To direct this force and make it conserve the best interests of all classes, to curb it when it would destroy, and confine it to its proper sphere, is the first object of the social reformer. The attempt to weaken the effect of this economic law by any enormous and false philanthropy only aggravates the mischief as has been seen in the encouragement given to poverty by the establishment and maintenance of the poor laws of England. The uprooting of the principle of competition by the creation of a co-operative commonwealth, as we have seen, would produce results more injurious than those that attend our present system.

What, then, is the proper modification of this hitherto universal rule of competition? It is to be found in the establishment by employers of a system of co-operation or partnership, whereby the workmen obtain not only fair market wages but a certain proportionate share of the profits of the business. This is called profit sharing; and when the same parties furnish both labor and capital it is called coöperation.

"I must repeat my conviction," are the weighty words of John Stuart Mill, "that the industrial economy which divides society absolutely into two portions, the payers of wages and the receivers of them, the first counted by thousands and the last by millions, is neither fit for nor capable of indefinite duration; and the possibility of changing this system for one of combination without dependence and unity of interest, instead of organized hostility, depends altogether upon the future developments of the partnership principle." Here, and here only, is the true union between lawful competition and equitable combination. There will still be competition. But it will not be between workman and employer, each striving to obtain a larger share of the returns of a particular business. A competition like that is wasted energy. This energy the principle of partnership here outlined proposes to utilize and direct to more beneficial ends. The competition that will remain will be the combination of the labor and capital of one enterprise united by a fair scheme of sharing the profits, competing in the markets against the equally harmonious labor and capital of another enterprise conducted on the same principle.

"There will then be no arbitrary rates of wages, no organized strikes, no long disputes rendering business uncertain and hazardous. Zeal to produce the best and cheapest and most abundant goods would take the place of zeal in obstructive organization. The faithful workman would not only receive a share of any additional profits which such zeal creates, but he would become a shareholder on a small scale in the firm, and a participator in the insurance and superannuation benefits

which the firm could hold out to him with proximate certainty of solvency." "Under such a system," continues so logical and practical a thinker as Jevons, "the weekly wages will be regarded merely as subsistence money, or advances which the employers would make to enable the laborer and his family to await the completion of the interval between manufacture and sale. The balance of the value produced would be paid at the end of the year or half-year in the form of a dividend or bonus consisting in a share of all surplus profits realized beyond the necessary charges of interest, wages of superintendence, cost of depreciation of capital, reserve to meet bad debts, and all other expenses of production for which the employer can fairly claim compensation."

As competition will continue so self-help will be encouraged and individual ability assisted. The contrary claim might, with as much justice, have been made against corporations as they now exist, as it is by some now offered as a fatal objection to co-operative or partnership schemes. Yet what branch of business commands to-day the highest skill and capacity? Is it not corporations? Though some of these concerns may have achieved success by means that warrant criticism, if they do not deserve condemnation, they are still the most powerful instruments of material advancement, because they can and do obtain the best intelligences of our time. As an abstract proposition, all would give their assent to the statement that the best talent in the business world would most likely be found directing their individual affairs. The fact, however, is the contrary, and the leaders in industrial matters are gene-

rally the managers of joint-stock corporations; and this is the case though they receive but a fixed wage or salary. A system that will give increased rewards to individual effort by adding to such salary a share in the profits, will still more develop personal talent and ability. Corporations are but the present type in the slow evolution of the industrial kingdom of that which will eventually take place on the higher form of the co-operative system.¹

The limits of this address do not admit of a further examination of the practical manner in which the profits to be given the laborer are to be distributed. Such distribution takes the form of bonuses or payments to a mutual aid or insurance society or the purchase of an annuity whereby anxiety is removed as to the means of support for the laborer in old age, and the galling fear of dependence on charity in case of incapacity to work is dissipated. The most elaborate projects for profit-sharing partake of all three of these plans. The business man who desires to assist in this practical way in the solution of the social problem must be referred for such details of profit-sharing or coöperation to Continental and English literature on the subject, and to the publications of the American Economic Association. I particularly recommend a careful perusal of Mr. Sedley Taylor's excellent monograph on Profit-Sharing, to which I am so much indebted in the preparation of this address.

It would be well, however, to notice one or two objections that have been pressed, not without force, against the

substitution of industrial partnership for our present economic relations.

It is urged, in the first place, that it is not right for the laborer to share in the profits unless he also shares in the losses. Otherwise, such a scheme is one-sided, and not a real partnership. It should be remembered, however, that the system of participation in profits does not propose to interfere with the payment of wages at the market price. Then, as now, the price of wages will fluctuate as the demand for labor fluctuates, and the workman will thus share directly in the losses when it becomes necessary to lower wages. But the adoption of the profit-sharing plan will draw out energies now latent and undeveloped that will increase the quantity and quality of the goods manufactured, thus furnishing a new source of profit. Only a part of these new returns will go to the laborer, and the loss of the remaining part which would go, during good seasons, to the capitalist, will be an indirect contribution from laborers to the losses caused by depression in business.

Again, it is objected that the wage earners will insist upon too great a share of the management, upon publicity being given to the accounts of the concern, and in years when no profits are earned, they will believe themselves defrauded. Such objections are based upon the assumption that workmen are naturally rash, stupid and overbearing; that when they are met by fairness and proper assistance in improving their condition, such conduct only serves to produce foolish arrogance rather than conservatism on the part of the laborer. On the contrary, I believe that it may be more truly asserted that a recognition of their rights develops a

¹ Prof. Richard T. Ely, in *Harper* for June 1887.

corresponding willingness on the part of the employees to acknowledge and maintain the rights of employers. The charges we are now noticing are made by those who rest upon assertion what they have not attempted to establish by experiment. Those who are most likely to encounter these obstacles, by reason of their having adopted the plan of participation in profits, deny their existence, and with such denial we may rest content.

The advantages—not only economic, but moral and intellectual—which profit-sharing and coöperation offer to all classes of the community, are of the most far-reaching character. Profit-sharing causes increased production of goods, and better quality as well as quantity, and diminishes the cost of superintendence. These are some of its advantages to the employer. To the laborer it gives increased earnings and a fund to fall back on when his powers of self-support are destroyed or weakened. These are some of its material advantages to the employee. Coöperation does this and more, whilst both destroy class-feeling and stimulate the laborer to discover and adopt the most improved methods in his work. They develop business capacity and conduce to moderation, patience and self-control. The establishment conducted on the plan of a participation in profits is the best school in which the wage-earner can be taught those qualities that are a guarantee of a safe and successful use of his freedom, in the broader and grander field of coöperative industry. Waste, carelessness and intemperance disappear, and zeal, frugality and sobriety take their place. All this is accomplished without revolution and without an attempt to destroy individual liberty.

Industrial partnership touches no man's fortune, seeks no plunder; it contemplates no violence, subverts no order; it envies no dignity, accepts no gift, asks no favor; it keeps no terms with the idle and breaks no faith with the industrious; it is neither mendicant, servile, nor offensive; its hands are in no man's pocket, and no hand shall remain long or comfortable in its own; it means self-help, self-independence, and such share of the common competence as labor can earn or thought can win; and this it intends to have, but by means which shall leave every other person an equal share of the same good.¹ Coöperation will call into existence a new principle of industrial and social development that shall redress the balances of the old.

One of the main objects of this address has been to point out the uselessness of governmental interference in industrial pursuits as a cure for our present troubles. But this should not prevent us from suggesting that along the line of the profit-sharing system the State would prove a powerful assistant in remedying these wrongs without assuming additional or tyrannical powers. Let her become the pioneer in the establishment of the scheme of participation in profits. Let her use the great powers which she now has in forwarding this revolution, and win for it final success by the example she would set. In all schemes of public or private improvement that require the granting of a charter for their commencement, let her make the principle of profit-sharing a condition precedent to the granting of such charters. Every public building that she erects, every work of internal improvement that she under-

¹Holyoake's History of Co-operation, p. 6.

takes, the contracts therefor should contain a provision that the profits of the work must be distributed in accordance with the best methods of this equitable system. The same rule should be required to be applied by her agents, the municipal corporations, in the erection of their buildings, their gas and water works and other public improvements.

The language of the committee of the French Chamber¹ that had under consideration propositions not quite so radical as here expressed, contain the soundest economic and political wisdom. "It would be worthy of this Chamber to have imposed on public administrations, by legislative enactment, the obligation of applying within the sphere of their own undertakings, and of the rights conceded by them, the easy procedure of participation, whose merits no longer require demonstration, and to have thus, on the ground where the State is master, sought to dry up the sources of industrial conflict, by introducing arrangements based on justice which are wiser and more efficacious than measures of repression."

These words are more applicable to our own country than to the government to which they were addressed. The public press of these United States teems with accounts of the corrupt jobs which public contracts have under the present system engendered. Under the profit-sharing methods, only the best contractors could compete, and they would secure the best workmen. The delays which are now so great an item of expense and cause of annoyance, would cease. Instead of the unsatisfactory and often dangerous results which now mark so many of our public undertakings, the work would be worthy

of the right system, under which it would be inaugurated and carried through. The example thus given would also be found more economical to the State, as it would be more just to her employees. Such fruits from the planting and nourishing of profit-sharing and coöperative ideas, give the words of the great Italian patriot the stamp of undeniable truth and warrant "the belief that the spread of the coöperative idea is the beginning of an immense revolution, which will do more for the brotherhood of man to man than all the eighteen centuries of civilization have done."

Another great factor in the work of social regeneration is, I believe, to be found in labor associations. I trust the time has come when a discussion of the faults and benefits of such organizations may be conducted free from rancor and undisturbed by passion. Their faults are the faults of youth; their benefits will increase with age. Every great movement carried on, as it must be, by imperfect human means, is but too often stained with deeds that mar the beauty of its final success. The more powerful the opposition with which it meets the greater the temptation to allow faith in its objects to degenerate into tyranny in its acts. Thus the history of religion soon became the history of fanaticism, and the most cruel battles have been those that were waged in the name of the Prince of Peace! The labor movement is animated by a spirit scarcely less fanatical than that of the Church during the early ages, and will be met by an opposition even greater.

Both of these great assaults are aimed at the innate selfishness and greed of humanity, and the leaders of both have used

¹Taylor's Profit-Sharing, p. 20.

means that must be condemned and often opposed. One of the worst ways in which the tyranny of labor organizations has displayed itself is in the attempt to require every workingman to become a member, and to stamp as a social pariah any laborer who refuses. It has not been so long since the same tyranny was exercised in religious matters. To repeat the struggle in the economic field may entail loss and even greater evils, but no one can doubt the final result. A people who have secured religious freedom may well be entrusted to preserve industrial liberty.

Let us hope that the wrongfulness of such attempts will soon be seen by all the laboring people, as they are even now condemned by the more intelligent workmen; and that just as mature manhood puts away childish things so will a more enlightened organization among our working classes discard such un-American ideas. For our part, let us see to it that whilst we oppose the unlawful acts of these bodies of laborers, we are equally as ready to grant and maintain their rights.

With the growth of these orders, their benefits to the laborer and the rest of the community will become more and more apparent. That the laboring man has rights is a truism that carries with it the corollary that he is justified in combining to protect those rights and to advance his interests. Union is strength in the furtherance of social progress as well as in political advancement. The commodity of labor is thus enabled to seek the best market and to obtain a better price. Organization enables the standard of living to be kept up among the working classes, which is admitted by all political econo-

mists to be a matter of vital importance. Freedom of contract is not interfered with, but finds in a properly conducted labor association the best instrument by which to secure equitable terms of agreement between labor and capital.

As an educational means, such orders give their members an opportunity for the discussion of all questions which bear upon their interests, and a gradual instruction in the underlying principles of true social growth. Discussion is the winnower that separates the chaff from the true grain of material improvement. In such societies, the average worker learns to appreciate the mutual dependence of the two great factors of production. They are not only the training schools for arbitration, but alone make arbitration possible.¹ Single-handed, the laborer could not maintain his rights or resist the encroachments of capital. But combined with other laborers his demands are listened to. Hence it is that so conservative a thinker as the present mayor of New York commends them. "The great result is that capital is ready to discuss. It is not to be disguised that until labor presented itself in such an attitude as to compel a hearing capital was not willing to listen."

The results accomplished by these combinations are, I take it, their true vindication. They have exposed the economic fallacy of a "wages fund." They have raised wages without increasing the cost of production. They have improved production in quality, and increased it in quantity. They have contributed largely to secure the improvement in the condition of the working classes. They have shortened the hours of labor. They have

¹Ely's *Labor Movement in America*, p. 151.

secured the protection of workingmen's lives and limbs from preventable accidents. They have secured for workingmen the first lien for their wages and dues on the profits of bonded corporations. They have, in most civilized countries, put a limitation upon the age at which children shall be employed, and other limitations upon the harmful excesses in which women's labor has been used.¹

Not the least of the advantages of these orders is that they enable the workman to acquire a knowledge of business, the sources and extent of its profits, and the state of the markets. Such knowledge conduces to an intelligent demand for an increase of wages, only when there is an increase of profits, and thus, as Professor Fawcett has pointed out, assists in the commencement of that regular participation by the laborers in the profits derived from their labor, every tendency towards which it is so important to encourage.

The final goal towards which trades unions are striving is "the development of the coöperative man." Their most important work is in enabling the wage-earners to gain the self-mastery, the mutual confidence and power to act in unison, that marks the coöperative man. They will thus develop a spirit among the masses that will give assured success to coöperative undertakings, and gradually secure a firm footing for the new industrial regime.²

The violence, intimidations, strikes and foolish theories of these labor societies are, I believe, but transitory, whilst the benefits which I have inadequately de-

scribed are not only permanent but increasing. Weighing the one against the other, the unprejudiced observer will give his assent to the verdict of Thorold Rogers: "I confess to having at one time viewed them suspiciously, but a long study of the history of labor has convinced me that they are not only the best friends of the workman, but the best agency for the employer and the public, and that to the extension of these associations political economists and statesmen must look for the solution of some of the most pressing and the most difficult problems of our own time."

The subject which I have chosen must at first blush have seemed a strange if not inappropriate one for this occasion. And yet its choice was determined by the belief that not the least of the factors that make for social melioration is this college and institutions of a similar character.

In a republic, the instruction of educational academies should be mainly determined by their duty so to train its youth as best to fit them for the responsibilities of citizenship in its broadest sense. The survival of democratic government is dependent upon an enlightened public conscience that shall discern the real needs of the toiling masses, and an intelligent patriotism that shall successfully carry forward the work of human regeneration. The fostering of such powers should be the peculiar care of Virginia's colleges and her noble university, where we must look for the quickening of moral forces as well as the development of our intellectual resources. In this way alone can we hope to produce the broad and robust type of manhood that can contend against the deterioration that threatens us as a people and meet the large requirements of the hour.

¹Brown's *Studies in Modern Socialism*, p. 115.

²Shaw's *Coöperation in a Western City*, p. 50.

The crisis through which we are passing can only be successfully encountered by men whose faculties have not been blunted nor their intelligence dulled by oppression and poverty, though these enlist their sympathies and rouse their capacities. "The deliverers of humanity," Henry George has well remarked, "have always been those who were moved by the sight of injustice rather than those spurred by their own sufferings."

The student who sat at the feet of Gamaliel voluntarily endured every hardship to raise the Gentile world from the depths of ignorance and superstition, whilst the aristocratic Cornelia claimed as her jewels the leaders of the first great agrarian revolt. The imposition of the stamp tax was a matter of little moment to the agricultural colony of Virginia; yet the tyranny with which it was thus sought to encircle the American colonies crumbled into dust, as fell the walls of Jericho before the trumpets of Joshua's priests, when, on yonder hill, the voice of Patrick Henry called our forefathers to the defence of human rights and human liberty!

If the culture which is acquired here shall fit men for the duties of life, the students of this college will be found amongst those who are striving to remedy our industrial evils, to cultivate a true social spirit, and to remove the dangers that threaten our future advancement. "For the only way in which our civilization can be maintained, even at the level it has reached; the only way in which that level can be made more general, and be raised higher, is by bringing the influence of the more cultivated to bear with more energy and directness on the less cultivated, and by opening more in-

lets to those indirect influences which make for refinement of mind and body." The advantages which this college offers should not lift you above and apart from the mass of men, but you should regard them as so many ties of union and brotherhood with your fellow-men, to be consecrated to their welfare and happiness!¹

There are other dangers in our American life which bear upon the social problem, and for the correction of which I can look only to these educational instruments. Our enormous and rapid growth has created a spirit of mercantilism that threatens to absorb all our faculties and to destroy our higher aspirations. The danger of such abnormal development in one direction has been well pointed out by Guizot: "In consequence of the domination of a single element, each of the ancient civilizations either sank into immobility as in Egypt and India, or was developed with astonishing rapidity and brilliancy only to decline and decay as rapidly as in Greece and the commercial communities of the Mediterranean."

This historic truth may well arouse the anxiety of any lover of our country. Nowhere have the evils of a rapid increase in wealth been more marked than in America. Nowhere has the possession of wealth been more divorced from the performance of the duties and responsibilities which attach to it. Instead of being held as a trust to be executed for the benefit of the community as well as for the enjoyment of its owner, it has been considered only a means for personal gratification and aggrandizement. The luxury which follows such vast accumulations is not to be as much dreaded as

¹ Lamar's Oration on J. C. Calhoun.

the greed and unconscionableness which seems to pervade the greater part of our plutocracy.

A check to this almost national spirit was found in the old civilization of the South. But since the peculiar institution upon which it was based has passed away, it is to be feared that we too may become tainted if not permeated with this absorbing passion which recognizes no claims and reverences no institutions.

It is here, fellow-alumni, here in Richmond College and her sister universities, that we must look for a counteracting of the extremes into which this worship of mammon is threatening to carry us. Let them send forth a democracy of moral and intellectual training to oppose the "aristocracy of mercantilism." Let the force of a gross materialism be directed by the higher powers of feeling and culture. Let the future of material prosperity that awaits the young South be combined with the enlightened public spirit that animated the old South! To this increase of wealth, which is assured, let us add an unswerving determination that it shall be enjoyed by all classes of our citizens, and be distributed by methods that shall give an enduring basis to our future welfare. Above all, let wealth not be the final end for which we strive, but let it be sought as a means to moral advancement and intellectual development. For this glorious object, the training here obtained should be the best assurance of success.

You have all seen Guido's exquisite picture of Aurora. And you will recall that the pen of the Latin poet as well as the pencil of the Italian painter has pictured the sun passing through his diurnal course, not in solitary grandeur, but surrounded by the matchless hours. So you are to remember that the chariot of social regeneration is not to be drawn by the single force of material prosperity,

but must be encircled by the handmaids of art, of literature, and of science!

Mr. President, on his return from Europe Mr. Jefferson brought with him a branch charter of the French Academy of Sciences, and its building was erected in this city on the square bounded by 12th, Marshall, and Broad streets. A few years later, the Virginia convention, called to consider the adoption of the Federal Constitution, met in that building. There was conducted the most momentous debate to which the citizens of this State ever listened. Edmund Randolph, James Madison and John Marshall led the forces that favored the adoption of the Federal Constitution. The leader of the opposition was the greatest of American orators, one who united the genius of Shakespeare with the talent of Garrick, and of whom Mr. Jefferson said he spoke as Homer wrote. It is not too much to say that these men were the pioneers that blazed the path of all true political progress. Popular government can only be a permanent success according as we follow the lines which they laid down.

This structure, in which were solved the most difficult of political problems, has long since fallen, but is there a Virginian, is there an American, who will not always regard that spot with reverence, and feel a just pride that he can claim as his forefathers the men whose memories have made the place sacred!

Let this college, fellow-alumni, follow the course which I have inadequately described, and when the last vestige of this institution shall have been effaced, its noble work will also live in the memory of a posterity trained as leaders in our social regeneration and taught that true culture which shall dominate our material prosperity, develop a new social order, and establish a civilization grander than any the world has ever seen!

CLOSING REMARKS.

BY THE CHAIRMAN OF THE FACULTY.

The hour is already late, and the audience has been fully repaid by the interesting exercises of the evening. And yet I feel sure that even those who are most impatient to exchange the public speaking of this hall for the low whispers of the promenade will not begrudge a few more minutes. Standing as we do upon the outermost verge of the session of 1886-'7, let us take one backward look and just a glance into the rapidly approaching future.

The session now closing has had its difficulties and its drawbacks. But, *de mortuis nil nisi bonum*, from this hour we bury all that has proved disagreeable, and cherish only pleasant memories. It has been on the whole eminently successful, and has been crowned with a large amount of earnest, honest work. The delightful relations between trustees, teachers, and students have continued without interruption. The closing exercises have been a fit crown of the year's work—the solid, thoughtful sermon of Sunday, the eloquent and tasteful addresses by the representatives of the Societies, the statesmanlike and stirring oration of Tuesday, the bold and brilliant discussion of a living issue which the Alumni furnished, and this evening, with its 69 distinctions, 110 promotions, 22 certificates of proficiency, and 102 school diplomas, its medals and essays, and its sixteen degree-men—all make up a completed chaplet.

What remains for me to say will be

addressed mainly to three small classes of my auditors.

I. To the Disappointed.

Some few there are who worked right faithfully, strove right hard, and yet miss their names from the lists in which they hoped to see them printed. I have already in the beginning of these exercises explained our high standard and its rigorous enforcement. It has been said about the proper spelling of common words that it is no honor to know it, but a disgrace not to. Quite the reverse is true of difficult examinations—it is a high honor to pass, and no disgrace to fail, if one has made an honest effort. Nay, is not partial failure to reach a high aim more honorable than the actual attainment of a low one? And so I hope to see the day, if it has not already come, when it will be adjudged a higher honor to fall into the second class at Richmond College than to be enrolled in the first at any institution which lowers its requirements to catch all comers.

Nine years ago it was my privilege to spend an afternoon on the Panathenaic Stadium. The old race-track runs up one side of a short and narrow valley, turns abruptly, and comes down on the other side to the goal. On the sloping hills rose seats for 50,000 spectators. The athletes entered at the lower end, and there the victors waited to receive their crowns. Between the turn and the finish was a passage under the seats, and a rude tunnel through the hill made for

the escape of any who might be distanced in the race. Through this many a noble youth, fit by nature and by training for a better fate, has been obliged to slink away from the jeers and taunts of an unfeeling populace. Methought I could still hear echoing from its rocky sides, now a deep-drawn sigh of disappointment, now a fierce complaint of injustice or unfairness, now a muttered curse of adverse stars, but amid these complaints, also the cherry notes of high resolve to secure better development, undergo more severe training, and enter the arena again at the next annual exhibition. Though beaten in the race they had the toughened sinew, the graceful movement, and the steady nerve which their training had cultivated. Were not these of more value than the fading wreath of wild parsley? How much more of the contest in which you have been engaged, in which the real prize is not a diploma, but an education, the real aim not to be called a titled graduate, but to become, in the full sense, a *man*. You prove that you have not missed this better part by bearing in a manly way your disappointment.

From the Stadium I walked over to the Pnyx and stood, amid the indescribable glories of an Athenian sunset, upon the bema from which a noble young man had been once hissed and hooted. He had come up not unprepared to discuss the question at issue, but for some reason he failed utterly, ignominiously. Yet, determined to succeed just where he had failed, he retired with books and lamp, shunned the wiles of society, trained his lungs to cope with the roar of the ocean, and his mind to take clear and comprehensive views, and when next he

appeared, Athens delighted to do him honor, the tyrant of Macedon trembled on his throne, and the world puts first on the list of orators the name of Demosthenes.

But why look to the dim past for illustrations? The grandest of all the men with whom it has been my privilege to come into personal contact—he whose monument we hope soon to see erected hard by the college—never appeared grander than in the gloom of disaster. No nobler sentiment ever fell from his lips than the murmured words with which he turned away from Gettysburg: “It was all my fault.” His orders had been neglected, his subordinates had failed him in the crisis, and yet he truly felt that he had either undervalued the difficulties or over-estimated his own forces. So for myself, and for my colleagues in the other chairs, I may this evening take up the words of Lee. It was all my fault. I ought to have won your attention to this point, repeated one more time this rule, stated that principle so clearly that you could not fail to get it, and had you to rewrite that synopsis. I shall try to do better next session. And now reverse the parties, please. How many of you will heartily say, “It was all my fault”? How many will resolve to get a more correct estimate of the difficulties, a better appreciation of your own abilities, and make next session an earnest effort to surmount the one by cultivating the other:

I hold it truth, with him who sings
To one clear harp, in divers tones
That men may rise on stepping stones
Of their dead selves to higher things.

But let us turn, and more briefly,

II. To the Partially Successful.

Accept my hearty congratulations on the honors you have won. You have learned how to work. That is the main thing in life. "Well-begun is half done." But I must remind you of what Virtue said to Heracles: The road to eminence is steep and rough in all the earlier stages; the smooth and pleasant part lies far ahead. The climbing is hard, the rarefied air of the heights is chilly, the roots, whether of the square kind which you chew upon in mathematics or the biliterals which we try to masticate in Greek, furnish a rough and insipid diet, but it is wholesome and invigorating. You cannot hope to reach the top unless you plant every successive footstep on the firm basis of solid attainments. This summer vacation brings you to such a pleasant arbor as Bunyan saw on the side of the hill Difficulty, where you may pause awhile, rest and refresh yourself and be ready for the labors that are yet to come. But take care that you do not, like the immortal dreamer's Pilgrim, lose your Roll and have to turn back in search of it. Rest, not as having attained the goal, but as at a wayside inn, preparing for an early start and for a longer and better journey next session.

Yours it will be in the autumn days to give tone and pitch to that most important element in college life, the public sentiment of the students. Scores of young men are already in correspondence with me from all parts of this State, from Maryland and Pennsylvania, from Ohio and Illinois, from Kansas and California, from West Virginia, Kentucky and Tennessee, from the Carolinas, Georgia and the Gulf States. Many of them will meet you in September, alert, recep-

tive, impressible, and will get from you that undefined and potent influence which is to do more in shaping character than all the lectures of the class-room. I therefore lay upon you, nay rather your own position imposes, this solemn charge. See to it that as heretofore, and even more than heretofore, you strike well and truly the keynote of high personal honor, strong self-reliance and calm trust in God—a sense of honor which sacredly respects all the rights of others, a self-reliance which makes every one do his very best, a trust which shall be shield and buckler in every contest. Sound clear and full this chord as the basis of next year's student life, and I guarantee that it shall swell into a glorious anthem.

The circumstances promise to be auspicious. I have the pleasure of announcing that just three months from this evening, on the 22d of September, the Thomas Museum and Art Hall is to be formally opened. Trustees, faculty and students will assemble to hear the address by Dr. John A. Broadus. The occasion will be inspiring. Let us see to it that all come prepared to enter with zest, and to work more faithfully under the new inspiration. The Special Lectures, so handsomely provided for, in connection with the Museum, will be delivered next winter, but cannot yet be definitely announced.

III. To the Full Graduates.

And now, gentlemen, Bachelors and Masters of Arts, a single word before we part. You go forth with the ample honors of your Alma Mater and in a peculiar sense, her representatives. This is your commencement. Brilliant careers are open. I congratulate you on the favorable auspices under which you enter upon

them. God grant that you may prove worthy of your opportunities, and may achieve the success which we so confidently expect. We, who remain, shall watch your course with eager interest, and take a personal pride in your achievements. And will not you too revert sometimes to these scenes as they shall be mellowed in the growing distance? In the engrossing maelstrom of a profession, or the giddy whirl of business, keep in your hearts a quiet nook for your college friendships, and in your daily lives a pleasant hour for the enjoyment of literary tastes, and some day when fortune smiles upon your efforts, remember your struggles here, and extend a helping hand to your successors in these halls.

In the name of trustees and faculty, I bid you a loving goodby, a cheering God-speed.

And now, Mr. President and Gentlemen of the Trustees, thanking you for the faithful and self-sacrificing administration of the important interests committed to your hands—thanking you, my colleagues, one and all, for the patient labors of the class-room, and for your zeal in promoting in every way the welfare of the institution—thanking you, young gentlemen, graduates and undergraduates, for your personal kindnesses (which I can never forget), for your patience under discipline and your progress in learning—thanking you, ladies and gentlemen, for the smiles and the approbation which have so often cheered and upheld us—above all, thanking the Giver of all good for His rich and abundant blessings, and imploring His continued favor in the years to come—I pronounce the session formally closed.

EDITORIAL DEPARTMENT.

A New Building for the Students of Richmond College.

A cool place in these sultry days is the grassy, shady, breezy campus around Richmond College. Four or five students, unable to return to Southern homes or engaged here in vacation work, loiter around or roll on the sward and inhale fresh air laden with sweet perfume from Professor Puryear's tassling corn. Occasionally one sees near Franklin street a languid game of lawn-tennis, or under the mulberries a clerical company, with cassocks doffed, indulging in croquet. The western portion of the grounds next to Lombardy street, which separates them from the Allen property, presents a different scene. Here some two-score of

the sons of toil are wielding hammer and hatchet, pick and shovel, crowbar and saw, through dust and heat, from early morn till tired evening. A company of carpenters are removing windows, doors, frames, floors—all that is detachable—from that venerable, unsightly structure long known as the Mess Hall. A brigade of brick-cleaners are throwing down the ancient walls and plying their little hatchets on the stubborn mortar.

DINING HALL.

A detachment of dirt-diggers are excavating the ample foundations of a new dining hall. The plans for the building have been drawn by W. R. Higham, ar-

chitect, and their execution put into the hands of J. F. Wingfield, who contracts with the building committee for the whole work. The site is about a hundred feet from Lombardy street, and on the south side of the prolongation of Grace street, making a sort of counterpart to the splendid old Haxall residence, now occupied by Professor Harris. The building is to be a little over seventy feet long, divided into two unequal and dissimilar parts. The southern part, 40×30 , shows only two tiers of tall windows. The northern, $30\frac{1}{2} \times 33\frac{1}{2}$, though not quite so tall, shows three tiers of openings, basements, mezzanine, and upper stories. The two are at once divided and united by a projecting tower on the eastern front, which makes the contour complete, and gives that "unity in diversity" so essential to all beauty, and especially in architecture.

THE DESIGN.

The purposes to which this building will be devoted require a more detailed statement. The basement furnishes coal cellars, a well-appointed bath-room (to be supplied with hot and cold water), a bowling-alley, and a gymnasium of eight feet pitch in one part—16 in the rest. The mezzanine floor, approached through a portico on the northern or Grace street front, contains the matron's parlor, and across the hall-way a kitchen and store-room, the doors of which open on a stoop fronting Lombardy street. On the upper floor are two chambers, with stairway from matron's hall, a serving-room or butler's pantry (connected with kitchen both by private stair and by a dumb-waiter), and the dining-room, 40×30 and 17 feet pitch to a concave ceiling, finished in native pine and properly panelled. The entrance to this last is through the

central tower, fronting towards the main broad stairway. The roof is to be in two sections, separately hipped, covered with slate, and ornamented with galvanized iron trimmings and finials. The tower, rising clear above the comb of the roof, is also to be finished in elaborate galvanized iron work, and will present to the several points of the compass four clock-faces. Here is an excellent opportunity for some public-spirited citizen to leave to all time a striking memorial of himself by putting in a clock worthy of the surroundings. Not even the Lee monument, when it is set up hard by, will attract attention so often and from so many people.

THE NAME.

A part of the contract with the builder is that he shall remove every vestige of the "mess-hall," clean every brick that is to be used again, and not carry even the name of the old into the new structure. What, then, shall it be called? The professor of Greek, with his memories of Spartan life, inclines to say *Syssition*; he of the Latin chair leans naturally towards *Refectory*; the man of modern languages would group gymnastics, bathing, and food all under the comprehensive *Restaurant*. The professor of English is off at a summer school of elocution. When he returns he will probably name the composite building with a compound of Norman and Saxon; so it will be either the *Dining-Hall* or the *House of Commons*. Meantime the young men for whose comfort and convenience it is designed will not fail to feel the civilizing influence of a large, well-lighted, and tastefully-finished room for the vulgar business of taking their daily meals, and ought to become even more marked than

their predecessors (if such a thing is possible) for courtesy and gentlemanly bearing. It is hardly possible that the building can be finished and fitted up with all the intended appliances in time for the opening of next session, but students can find elsewhere temporary accommodation, and will cheerfully submit for a few weeks even to a little inconvenience for the sake of getting rid of a hideous eyesore on the grounds and getting instead such a building as this promises to be.

The session which has just closed has been one long to be remembered for its freedom from disagreeable features. The health of both professor and student has been excellent. The wheels of college machinery have moved without a jar. The intercourse between professor and student has been very pleasant indeed, and is one of the features of the institution. Never before in our acquaintance with the college has such constant and steady work been carried out to the end by the whole body of students. By far the greater proportion of the students were men with a purpose in life, and right nobly have they labored towards its accomplishment. The standard of graduation has not been lowered, and the large number of those who bear away the honors gives unmistakable evidence of patient, self-reliant study throughout the past nine months.

Compared with other colleges, the good order which has been preserved is noteworthy. Nowhere in the United States can be found a body of young men who for morality and the qualities which go to make up the gentleman can surpass the student of Richmond College during the session of 1886-'87.

The advantages of physical culture

have been more fully appreciated and more thoroughly utilized this year than ever before. The facilities afforded us for the development of our physical man cannot compare with those offered here for the education of the mind, but they have not been wholly neglected. The gymnasium has regularly been made use of by the majority of the students, and to this, together with the salubrious situation of the college itself, may be attributed our freedom from sickness. Our commodious gymnasium hall only needs to be equipped with modern appurtenances to make it an honor to the college and a boon to the student. Much has been done, but much remains to be done. Our sister colleges are moving forward in this direction, and Richmond College cannot afford to bring up the rear.

In reviewing the work of the past session we find one feature to be deeply deplored.

It is a sad fact that the work done in the literary societies during the past session has been very poor. Unlike many colleges, the genius of Richmond College seems not to be in her literary societies, but in her unsurpassed classroom work. We would not have this otherwise, but interest in the societies has been at too low an ebb during the past session. The students have been too willing to adjourn and postpone the meetings. Where such irregularity exists, interest is sure to wane. The students seem to be fully alive to the advantages to be derived from the societies, but manifest an indifference to these advantages which is not easy to explain. Men of '88 come back and tell us how to incite a lively enthusiasm in our literary socie-

ties, and at the same time in no wise diminish our ardor in the pursuit of science.

In our cursory backward glance, the MESSENGER must not be forgotten. It gives us great pleasure to announce that the support it has received from the students has been hearty and continued. The literary editors have not lacked thoughtful, well-written essays to fill its columns. Financially, also, the magazine has been a success, and will enter another year of its existence with a surplus in its treasury.

[The following letter has been very much delayed in reaching us.—ED.]

GÖTTINGEN, April 7, 1887.

Editor *Richmond College Messenger* :

Dear Sir,—Somebody is kind enough to send me the *Messenger* every month (to the extent of four times, as yet). Please allow me to thank my unknown friend for his unexpected (and of course undeserved) attention, through your columns. The paper comes safely and promptly, and is very welcome. Especially interesting in the last number was the article on "The Present Outlook," though perhaps I cannot agree that the prospects are *quite* so gloomy as the writer seemed to find them. For instance, he speaks of Roman Catholicism as if it were nearly as menacing as Mormonism, and of its ambitions in regard to the government of the land. Fortunately, I can reassure him a little on this point. Romanism presents the peculiar picture of a tree which is rotten at its centre and in the trunk, but yet produces green leaves and some fruit,—perhaps you've been in an orchard, Mr. Editor—having no power or wealth in the Eternal City of which it can boast, but, appa-

rently, "gaining a strong foothold," in its uttermost limits—the United States. From one who has studied this matter carefully, I heard a number of facts last summer which went far to comfort me, as I had about the same ideas and apprehensions as your friend "Cornelius." The mere fact of belonging to that organization, the Popish, seems to give a man a certain amount of keenness, for, like Tony B., they're "devilish sly"; but one demonstration of this shrewdness is found in the way they hush up failures—e. g., the financial losses of the land speculations which they made at points along the Mississippi river, notably Omaha, the failure of a High Church dignitary in Ohio, and the mismanagement of St. Patrick's Cathedral in New York city.

However, I ought not to take up your editorial time in this way. I meant merely to pass a vote of thanks, and here I am quite wide of the mark.

One thing more, and I'm through.

You hint, in "College News," that a man can live "*easily*" on \$500 a year in a German university; but, as you wisely preface the remark with an "it is said," it must be not you that err, but your informant. A man *could* live on that, or less, if he gave his mind to it, but hardly with advantage; it would be very unwise to try it. I should be glad to send you detailed information on the subject, if you care to have it; perhaps some of your readers would be interested to hear from "one on the ground," so to speak. With best wishes for prosperity and a circulation unlimited,

I am yours, ————

We have received the above from a distinguished friend of education who

desires to remain incog. We thank him for his expressed interest in our work, and shall await with high expectations the information which he so kindly proffers. We shall be only too glad, Dr., to publish your letters.

We ought to have in our reading hall copies of the leading county papers from all sections of the State. The fact is, we have very few. The college cannot afford to pay the subscription price of these papers, but their editors ought to be able to see that it is to their interest to furnish them gratis to the college during the session. The proportion of men here who are from Virginia is very large, and the papers they read here and find valuable, will be the papers they will read and support in after life. The editors of our

county papers cannot afford to let the men who are to become prominent in public life, remain in ignorance of the existence and work of their publications. When a new literary venture is being made, where does the publisher send the first copies of his publication? To the great newspapers and the college libraries all over the country. The county papers are sent regularly to such newspapers, whether they exchange or not. They cannot afford to do otherwise. Let them learn a lesson, and let their papers be found in the reading rooms and libraries of the leading colleges of, at least, their own State. Students, call the attention of the editor of your county paper to these facts, and next session let us have our reading hall filled to overflowing with the best publications of our county press.

LOCALS.

In glancing over the May number of the MESSENGER, we noted with no small degree of sadness the following statement by our Exchange editor:

"Following the advice of the *Southern Collegian*, we decided to do away with *Our Letter Box*."

Indeed we felt like throwing around us "the mantle of crape" for the sad fate which would inevitably befall our magazine, should such a course be strictly adhered to and followed out. We speak not of the fact of doing away with *Our Letter Box*, but we wish to emphasize the words, "*Following the advice of the Southern Collegian*."

Besides being a misstatement of the facts of the case, it means a complete de-

liverance of the *independence* and *personality* of the MESSENGER.

It is the business of each editor to look after his own department, but in accordance with the wishes of the other editors, the local editor decided that it would probably be better to dispense with *Our Letter Box* for his term of office, hoping, however, that it would be resumed by the next corps of editors.

We never once thought of "following the advice" of our *beloved* exchange.

Had we done this, consistency demands that we should have revised our Literary department also, inasmuch as our articles were "entirely too long and loosely written."

Other exchanges seem to think that

"Our Letter Box" is one of the most attractive features of our monthly, and quite interesting.

I make this appeal for the *Messenger*, because it is absolutely necessary that a college journal of her standing should be able to attend to her own affairs. Heretofore the *Messenger* has always prided herself on being able to hold a commanding position among her many exchanges, but if she takes notice of every little slur cast at her, her future will be marked with cries of bitter agony for the course she has so thoughtlessly pursued.

In completing our term of office, we can at least hope that the *Messenger* will continue to recognize her independence, and grow in favor with her many worthy exchanges, being always glad to consider good advice, but never accepting *any*, except it be for her own good and true advancement in the estimation of the world.

Commencement is over, and oh! how deserted the old campus looks.

Hacks right here.

Umbrellas in demand.

We take pleasure in clipping the following most excellent account of the Commencement exercises from the *Richmond Dispatch*, for which we tender our heartfelt thanks:

FRIDAY NIGHT.

This was the night of our jollification, which was well attended, and seemed to be greatly enjoyed by all; though there was a considerable delay caused by the lengthy toilet of Miss Araminta Clover Top.

The following was the programme:

Part First.—Minstrels: Cast of Characters—Tambos, Conway Myers, John W. Avery; Interlocutor, H. H. Harris, Jr.; Bones Pete Goodyear, R. C. Stearnes; Accompanist, Kirk Mathews; Chorus, Medley, Company; "Rolling On," Goodyear; "Letter That Never Came," Tippett; "On Union Square," Myers; "Rock-a-bye Baby," Mercer. To conclude with the laughable farce, Jimmie Green: Practical Joker, Harris; Victim No. 1, Goodyear; Victim No. 2, Myers.

Part II.—Greatest of all modern comedians, Thos. Henry Edwards, a brilliant star in Ethiopian comedy; orating a stump-speech in his own inimitable style. Here comes Tom Bigger, the great Irish caricaturist; the audience will not laugh at this gentleman, as he is very nervous. The only original Myers and Goodyear, in their negro specialties; finest artists upon the American stage; positively their last appearance in this country.

Part III.—Grand spectacular drama entitled "A Mock Trial." Cast: defendant—J. Barrymore DeB. Smith, Harris; plaintiff—Miss Araminta Clover-top, Avery; judge—Hon. Bunker Hill Clay, Boatwright; counsel for defendant—Hon. Dan'l Webster Givemfitz, Stearnes; counsel for plaintiff—Col. Allan A. Fogg, Noell; clerk, Straley; crier, Smith. Witnesses: Augustus Fitzallen Tompson, Roy; Hon. Splicem Tite, Kincannon; Mrs. Cinthy Ann Busby, Mathews; Mary Anderson Busby, Clements; J. Cooke Busby, Wilbur. Jurors: A. Hardecase, Corbitt; M. T. Head, Baylor; Hans Zweilager, McMul-lan; U. R. Greenhorn, S. T. Dickinson; Chow Chow Sing Sing, Pilcher; I. M. Deadbeat, Hughson; Hannibal Snowball,

Edwards ; Icabod Numskull, Cridlin ; N. Swindler, Clopton ; Pat Moriarty, C. R. Dickinson ; Monsieur Bete Noir, Scott ; P. D. Quick, Carrol ; district telegraph boy, Bristow.

SUNDAY NIGHT.

The commencement proper began with the baccalaureate sermon on Sunday night by Rev. Dr. Howard Osgood, of Rochester, N. Y., professor in the Theological Seminary there.

The scene as one entered the room was imposing. The walls had been hung with historic pictures. Pleasing draperies of cedar and ivy and beautiful flowers on stands gave a rich coloring to the background. The platform was occupied by the president and other trustees and the leading Baptist ministers of the city, whose churches were closed for the evening. The music was conducted by the Bainbridge Street church choir of Manchester, and won the highest encomiums. Their music was declared by knowing ones to have been the best ever heard from amateurs.

The sermon was delivered by Rev. Dr. Howard Osgood, of the Rochester Theological Seminary. His text was Isaiah lx., 8 : "The grass withereth, the flower fadeth, but the word of our God shall stand forever." The learned speaker opened with a magnificent picture of the Assyrian kingdom—its grandeur, power, and extent, and showed that there was skepticism in that far-off age as there is now. He traced through the ages the frequent outcroppings of the infidel spirit and showed conclusively that there is scarcely anything new in the present phases of skepticism. On the other hand, as against the grass of untruth, which withers, he presented in bold pic-

tures the truth of God, which has stood and will stand forever. His sketch of what the Bible had done for the world—its growth and spread and success—was deeply and thrillingly interesting. He called up the fact that the young were leaders in the great struggle of the truth for mastery—that missions are turning the world upside down. The sermon was scholarly and highly instructive.

MONDAY NIGHT.

The anniversary of the societies is always an occasion for the gathering of a crowd of the friends of the young men. Despite the storm to-night a good audience assembled to greet and cheer the young orators. The following programme was carried out with considerable spirit :

Joint Final Celebration of the Mu Sigma Rho and Philologian Literary Societies, Monday evening, June 20, 1887, 8:15 o'clock.—Programme: Prayer, Dr. J. William Jones ; Music ; Salutatory, O. L. Martin, Virginia, president of Philologian Society ; Music ; Oration, W. C. Tyree, Virginia, orator of Mu Sigma Rho Society—subject, "Self-Sacrifice" ; Music ; Oration, H. W. Jones, Virginia, orator of Philologian Society—subject, "Change" ; Music ; Valedictory, R. C. Stearns, president of Mu Sigma Rho Society ; Music.

Mr. Martin's salutatory was humorous and witty, and abounded in good hits, which brought down the house. He has an unusually good delivery.

Mr. Tyree's oration was one of more than ordinary thought, and was chaste in its diction, elevated in its sentiment, clear in its analysis, and admirably delivered. Indeed, it was pronounced by competent judges one of the best speeches ever de-

livered by a college student, and elicited loud and continued applause.

The son of the late Rev. W. A. Tyree, and nephew of Rev. Dr. Cornelius Tyree, Mr. Tyree will honor an honored name, and prove a useful worker in his chosen calling.

Mr. H. W. Jones is a graceful speaker, and has won many honors from his comrades. His address was loudly applauded.

A valedictory is a very difficult thing to make, as there have been so many made, but Mr. Stearnes accomplished admirably the task, and spoke well of the advantages of Richmond College, its prosperity during the past year, and its bright hopes for the future. He was loudly applauded.

The music, ribbons, flowers, and all of the usual concomitants were not wanting, and the whole occasion was pronounced a decided success.

TUESDAY NIGHT.

A number of visitors, old students, members of the Board of Trustees, and friends of the Richmond College generally, had arrived from a distance yesterday. Richmond turned out in full force, and a brilliant audience assembled to-night to greet the chosen orator of the two literary societies of the college.

The following was the programme of the evening: Prayer by Rev. Dr. A. E. Owen, of Virginia; Music; Introductory, Hon. H. R. Pollard, of Virginia; Address, Hon. W. L. Wilson, of West Virginia; Music; Presentation of Medals, Hon. J. N. Dunlop, of Virginia; Medallists—Mu Sigma Rho: S. L. Kelley, of Virginia, best debater; M. A. Coles, of Virginia, improvement; Philologist: H. W. Jones, of Virginia, best

debater; D. H. Rucker, of Virginia, improvement; Joint Writers' Medal, W. C. Tyree, of Virginia; Music; Closing remarks; Music.

The societies had been exceedingly fortunate in securing as their president Hon. H. R. Pollard, of King and Queen county, Va., as their orator Hon. W. L. Wilson, of West Virginia, and as the presenter of the medals Hon. Jas. N. Dunlop, of Richmond.

Mr. Pollard made a brief but exceedingly graceful introductory speech, welcoming the audience, and introduced Hon. W. L. Wilson, of West Virginia, who was received with loud applause, and proceeded in very graceful style to deliver his timely address.

WEDNESDAY NIGHT.

To-night, despite the rain, a fine audience greeted the Alumni and their chosen orator. Hon. Samuel B. Witt, president of the Society of Alumni, presided on the occasion and introduced the exercises in his usual graceful style.

After appropriate prayer by Rev. G. W. Quicke, of Pennsylvania, Mr. Witt introduced as orator of the evening our brilliant and gifted brother, W. R. Meredith, Esq., of Richmond.

Mr. Meredith gracefully alluded to the associations which cluster around this platform, as the tower of the college, like the spire of the church, should always point heavenward.

He easily and appropriately introduced as his topic "The Social Problem."

Mr. Meredith vividly pictured the dangers which beset this problem, and insisted that no one remedy will work a complete cure.

He considered socialism, and ably and

earnestly refuted the theories of this product of idle dreamers.

With keen satire he refuted the theory that the State should run everything, and showed that the real effort should be to abridge rather than to extend the power of the State.

He showed a fatal defect of socialism to be its utter destruction of self-help and self-reliance.

He eloquently pictured the abhorrence which Virginia has shown to the theory of the Socialist ever since the attempt made in colonial times to run the colony on this theory.

Mr. Meredith next discussed the relation of labor and capital, and the importance of fairly meeting and adjusting the claims of each, so that they "may be helpful the one to the other, rather than antagonistic and warring."

He suggested "profit-sharing" and "coöperation" as the true solution of the problem, and ably argued in favor of this theory. He would have the State make it a condition of granting charters that the "profit-sharing" or "coöperation" system be adopted, and he would have the State and the city conduct its own enterprises on the same system.

He would promote labor associations, but would free them from their errors, and especially from the tyranny of ostracising the laborers who decline to join them. He would have social freedom as well as religious freedom. But he pointed out the advantages of labor organizations, and would earnestly seek to promote them. He believed that the college and the university are most important factors in the solution of the social problem.

He made a vigorous plea for the noble

part the student shall bear in meeting the great problems of the country, and made a stirring appeal to the young men to appreciate their duty and meet their responsibility.

Mr. Meredith's speech was able and eloquent, contained many fine points admirably put, and elicited frequent and enthusiastic applause.

THURSDAY NIGHT.

The spacious chapel was crowded to-night with such an audience as only Richmond can turn out.

The following was the interesting programme of the evening, which was carried out with more than usual spirit and interest: Prayer; Music; Announcement of Distinctions and of Promotions in Junior Classes; Presentation of "Woods" and "Steel" Medals by Rev. J. Calvin Stewart; Music; Delivery of Certificates of Promotion in Intermediate Classes and of Certificates of Proficiency; Essay—"A Practical Test of Materialism"—by R. C. Stearnes, M. A.; Music; Delivery of School Diplomas; Presentation of "Tanner" and "Gwin" Medals by Dr. W. E. Hatcher; Address—"The Perils of the Hour"—by H. W. Williams, B. A.; Music; Delivery of Diplomas to Bachelors of Arts and to Masters of Arts; Music.

GERMAN DEBATE.--The commencement exercises this session were preceded by one of the most enjoyable occasions it has ever been the writer's good fortune to attend. We refer to the German debate held in the Modern Language lecture room. A small and select crowd had been invited by Prof. Hasseleff, to witness some of the practical results of the conversational method of teaching. This

is one of the most interesting as well as beneficial features in the study of modern languages under Prof. Hasseleff. To show those present how well his class understood French and German, he conversed with them in these tongues on any subject that was suggested. In the mean time the following features were introduced: first, a debate in German, by H. R. Hundley, for the affirmative, and E. C. Levy, for the negative. These two gentlemen showed a knowledge of the language which a native might admire.

This debate was followed by a German poem, by C. H. Baker, whose good pronunciation and pure intonation were fully appreciated and loudly applauded by the audience.

Next followed a debate in French, on the relative merits of the Greek and Roman nations, participated in by Messrs. C. F. McMullan and J. T. Noell, Jr.

These gentlemen, true to that instinct

of genuine Frenchmen, which demands exquisite variety and change, discussed their different sides of the question in a way that differed as widely as the personal appearance of the gentlemen, but both equally excellent; and the speeches of both these rising young debaters showed wonderful familiarity *avec la langue Française* for only one year's study.

The exercises of the evening were very pleasantly closed by a poem of Victor Hugo, read in the original by Mr. R. C. Stearnes. The chief excellence of his reading is the ease and correctness with which he pronounces the French, and his reading was listened to with rapt attention.

The visitors declared that the evening had been spent most pleasantly, and that enough could not be said in praise of Prof. Hasseleff, his method, and his faithful labors during the past session. The students all echo their sentiments.

PERSONALS.

Quite a number of old students attended commencement this session, the majority of whom are alumni. We were glad to see the beaming faces of E. B. Pollard, E. B. Hatcher, G. W. Quick, L. J. Haley, Jr., Chas. Puryear, Frank Puryear, J. G. Paty, T. Leigh West, Arthur E. Cox, W. Warren Talley, J. G. Haley, R. A. Wilbur, J. G. Dickinson.

J. A. Bundick paid us a pleasant call a few days since on his way home from the University.

We were delighted to see the pleasant countenance of Jno. N. Hume some time

since. He has been attending school at Pantops Academy for the past two sessions, and reports himself well pleased with the school and making rapid progress in his studies.

Messrs. A. M. and R. G. Austin had the exquisite pleasure of having their mother and father present during commencement. They left immediately after the commencement exercises for an extended trip North.

W. Wythe Davis is engaged in business in the Richmond and Danville R. R. office.

EXCHANGES.

The *Delaware College Review* contains some excellent editorials, especially commendable among which is one about politics.

We are glad to see the *Wilmington Collegian's* comment on "The Recent Movement in Southern Literature." When we have recuperated, we trust that our literature will rank among the best of the land. Our authors of note at present are few, but their productions have been highly appreciated both at home and abroad.

The matter in last *Dartmouth* is entirely too "local" to be of interest to any other college. It is almost as bad as the *Weekly University Courier* in this failing.

The *Southern Collegian*, in its editorial, "The Christian at College," gives us a true picture—sad though it is to acknowledge it—of the average Christian in college life. Truly he says: "Young men, and especially students, are needed by the ministers to aid them in their work among the non-Christian students." Yet how few, how *very* few is the number of Christian students who actively engage in the work of bringing the souls of the unconverted to Christ.

The *Swarthmore Phoenix*, in the literary department, has an article on "What Knowledge is of the Most Worth." The writer justly condemns the present want of a thorough course in Physiology and Hygiene, but Geography, which he says is taught too much, is surely of the greatest importance to all.

The *Cue* is making an honest effort to take its place among the leading maga-

zines. Its matter is varied and its pieces short, as they should be from such an institution. Some very serious orthographical errors occur in the June number. Be more careful in the future.

The *College Rambler* is one of our best exchanges. Its matter is condensed and well put. It contains many of the features which go to make up a model paper.

The May-June number of the *University Magazine* is on our table. We sympathise with our neighbor in the troubles she has had during the past session. The copy before us is replete with literary matter of a high order. The editorial in "Collegiana" on limited examinations contains much truth. Many students here can sympathize with its writer, for he evidently writes from a full heart.

The May number of the *Nassau Lit* contains an editorial on college popularity which we would like very much to reproduce. This excellent paper stands at the head of our exchanges, and is always welcome.

Below we give a list of some of the exchanges which have found their way to our table:

University Magazine, (Va.) Southern Collegian, Randolph-Macon Monthly, Roanoke Collegian, Hampden Sidney Magazine, Educational Journal, (Va.) Alma Mater, Emory and Henry Exponent, Nassau Literary Magazine, The Varsity, Yale News, Yale Lit, Texas University, Vanderbilt Observer, Dartmouth, University Cynic, S. C. Collegian, Wake Forest Student, University Maga-

zine, (N. C.) University Reporter, College Transcript, Troy Polytechnic, Swarthmore Phoenix, Bible College Exponent, Purdue, Free Lance, Lehigh Burr, Campus, Washington Jeffersonian, Hesperian, Delaware College Review, Earlhamite, Hanover Monthly, Wilmington Collegian, Butler Collegian, Fisk Herald, Lantern, Georgetown Col. Magazine, College Message, The Aurora, College Journal, Normal News, University Argus, Weekly University Courier, Niagara Index, Warren Messenger, St. Charles College Gazette, Lutherville Seminarian, The Echo, Irving Literary Gazette, University Voice, Marietta College Olio, Ha-

milton College Monthly, College Chips, Manitou Messenger, Hillsdale Herald, Seminary Monthly, McMeeken Review, Wabash, The Oak, Lily and Ivy, Guardian, St. Joseph Echo, The University (N. Y.), The Portfolio, Dickinson Liberal, Academy Student, Indiana Student, The Cue, University Register, Cambridge Tribune, Academy News, American Liberty, High School Times, Omaha Commercial Age, Gynetrophian Record, Scientific American, Student Life, Academy Journal, Speculum, Owl, The Rambler, Swarthmore Phoenix, Yankton Student, The Critic, University Reporter, High School Journal, &c., &c.

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