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[The following poem was composed by JAMES C. HARWOOD for the final celebration of Church Hill Literary Society.—Eds.]

Three Stages in Life.

INVOCATION.

O ye immortal muses, lend your aid
While now I sing.
And you, fair maidens, lest I be dismayed,
Mild judgments bring.
Now, while I tune my lyre,
Let your bright eyes inspire;
And from its trembling wire,
I'll strike my lay.

I.

A little maid scarce ten years old,
One day I chanced to meet.
Her face as bright and happy as
The daisies 'neath her feet;
Her bonnet swinging in her hand,
She gaily tripped along.
The breezes kissed her golden locks
As she sang this merry song:
"All things are bright, the world is wide
And flow'rets bloom on ev'ry side.
Ye birds that chirp on ev'ry tree,
What do you try to say to me?
And you, sweet violet hiding there,
I'll pluck and fast'n you in my hair."
Bright little elf, she looked so sweet.
Methinks I see her now!
No trace of pain or sorrow, could
Time fasten on her brow.

II.

Five years passed on and I beheld
The child to maiden grown.
But ah! the years had brought their care;
Her happy smile had flown.
Her parents, loved, the icy hand
Of Death had ta'en away;
And with her heart all chilled with grief,
These words I heard her say:
"O wide, wide world, so bleak and bare,
Where are the flowers you used to wear?"

Ye birds, that flit from tree to tree,
Sing only now to sadden me.
The breeze, that wooed my listening ear,
Inspires no feeling now but fear,
As through the pines, with moaning sough,
It speaks of days that are not now;
Height'ning by thoughts of what has been
The torture of the present pain.
O God! thou who dost rule the sky,
To thee my weary soul doth fly.
Protect and guide me by thy love,
Nor from thy keeping let me rove."

Small wonder that her life seemed dark
When, trembling on its brink,
She tasted Marah's bitter stream.
But ah! we all must drink
Some time from sorrow's dreaded cup.
Whate'er our fate may be,
"The path of life must somewhere pass
Through dark Gethsemane."

III.

But time rolled on and soothed her pain
And now what do I see!
The maid now fills a mother's place,
And, resting on her knee,
Her baby laughs, and pulls her hair,
And crows in wild delight,
Till, with this lullaby, he's rocked
To slumber for the night:
"Hush thee, my babe, the world is wide;
Joy comes with sorrow side by side.
The happier the past with joy—
The more the present cares annoy.
The deeper stings the present grief—
The sweeter'll be the pain's relief.
The angels watch thy cradle, dear,
List to their whisperings in thy ear,
While mother prays to God on high
To take thee to him shouldst thou die.
Then hush, my babe, the world is wide;
Joy comes with sorrow side by side."

*Medal piece***The Influence of Home Life on the Character of the Nation.**

The history of nations is the history of individuals. The character of any nation is determined by the character of the men and women who control its affairs, public and private; and the influences surrounding men in their everyday home life constitute the most potent force in the formation of character.

It has been truly said that the man who goes out in the morning from a sweet and happy home with the kisses of love fresh and warm on his lips, is not the man to rob or murder or defraud his neighbor; and it may be said with equal truth that he who is encircled by the sacred influences of a pure and peaceful home is not the man to betray his country.

Patriotism—love of country—is the natural product of love for home—the outgrowth and development of those simple virtues that have their birth in the genial atmosphere of a quiet home, and the warm sunshine of a mother's smile.

"From scenes like these old Scotia's grandeur springs,

That makes her loved at home—revered abroad;

Princes and lords are but the breath of kings,
An honest man's the noblest work of God!"

The home is the nursery of the nation. Napoleon Bonaparte disclosed the true secret of national greatness when he said: "The great need of France is mothers." His own power, though shattered as by a stroke of Apocalyptic vengeance at Waterloo, yet which, for a time, caused all Europe to tremble, may be traced back to the influences that surrounded his boyhood in his island

home, on Corsica. His father, when on his death-bed, raved about a famous sword that he desired to bequeath to "the boy Napoleon," who was then away from home acquiring a military education. And when, after the death of his father, the family, in consequence of entertaining sentiments favorable to the French Revolution, were banished from the island, as they stood on the shore awaiting the boat that was to bear them to the main-land, looking back the widowed mother saw her house in flames, and with sanguine and undaunted spirit she said to the disconsolate group around her: "Never mind, we will build it up again, and much better." Those were prophetic words. Inspired by the war-like spirit of his father and the heroism of his mother, Napoleon Bonaparte erected on the ruins of his childhood's home an empire that awed and dazzled the world.

Domestic happiness and prosperity are essential to the growth and permanent power of the nation. Without these, the supremacy gained by military skill and force quickly yields to a superior power. Family ties and local attachments constitute the strongest bond of union, and in the absence of this, all other bonds are easily broken. Home surroundings and home influences are the steadiest supports of virtue, and sources of purest joys. Where such surroundings and influences are wanting, virtue becomes the prey of every unholy passion, and happiness the creature of the most fickle circumstances.

We are naturally most interested in

*Thomas Nelson Page. Edward B. Smith
and John Pollard were the judges.*

the bearing of this subject upon the welfare of our own country. No labored investigation or skilful argument is needed to convince a thoughtful observer that the firmest defence, the surest hope, and the highest glory of America are found in the quiet, happy homes that nestle among the hills and dot the plains of our fair land. And nowhere else, perhaps, can be found a deeper, truer affection for that sacred spot around which cluster so many precious memories and endearing associations. Americans have given to the world an unmistakable proof of their devotion to home in erecting a monument to the memory of John Howard Payne, the author of that immortal ballad, "Home, Sweet Home." Here the richest effusions of poetic genius have been poured out upon the altar of affectionate remembrance of childhood's home. The wanderer, wherever he may roam, amid gay surroundings or gloomy environments, still remembers the music of feathered songsters around the old home, mingled with the murmur of the brook upon whose grassy banks he played in childhood's sunny hours, as the sweetest melody that has ever greeted his ears; and in all his wanderings he longs to turn back and rest in the quiet shade of the roof-tree that sheltered him in his infancy. If that wish be granted, he lingers long and lovingly amid the familiar scenes of bright days that are gone; the very air seems vocal with echoes of voices that are silent now; and every object that presents itself to his vision and every gentle influence that plays upon his spirit seems to whisper, "Tread softly, for the place whereon thou standest is holy ground."

With scarcely less tender emotions we view every part of our native land. Here and there, scattered far and wide upon the broad bosom of this fair land rest in sweet repose the forms of many whom we have known and loved—and lost. Our forefathers, who toiled and sacrificed and suffered in laying the foundations of this grand republic, fought not only for liberty but for home and native land. They loved their country because they loved their homes. If the old adage be true, *Amor patriæ omnia vincit*, much more is it true that love of home subdues every foe and overcomes every obstacle.

As the majestic river in its resistless flow toward the mighty ocean owes its power to numberless springs and fountains hid away in mountain ravines and unsunned depths of vast forests, so the sources and secrets of our country's majesty and might are to be found in the multitude of retired and unpretentious homes that send out perennial streams of influence and of power to strengthen and exalt the nation. And as the stream can never rise above the level of its fountain-head, so our country will only be pure and peaceful and prosperous in proportion to the sanctity, the exalted character, the thrift and tranquillity of our homes.

If in the shimmering light of the world's final sunset, glorious America should appear at the head of the stately column of nations that will march out into the infinite Beyond, the glory will be due, under God, to the ennobling, elevating influences of the enlightened Christian homes that adorn every hill-top and illumine every vale in our loved country.

YOUNG AMERICA.

W. B. Paving

Individuality.

Individuality is that distinction of character which is produced by mental or moral peculiarities. The value of this element of character in the affairs of life can hardly be overestimated. Goethe considered that its presentation and development should be the sole end of true education. Its rarity is a necessary consequence of the levelling tendencies of the age in which we live.

The average experience of the world, at any period, is embodied in the prevailing customs of that period. In that sphere the great bulk of the world's activities move with unthinking regularity—the force of education making it natural and absorption in the struggle for existence allowing no time for any thought of change. The increase of facilities also adds directly to the coercive power of public opinion by extending its sway; and while it enlarges the sphere of custom, renders its influence more uniform and more difficult to be exposed. Yet its boundaries must be extended, or life degenerates into mere routine. To the man of individuality, whether as artist, poet, philosopher, preacher, or thinker of any kind, is committed the task of enlarging that sphere and setting up new ideals. In daily life, also, a thousand emergencies arise demanding instant action, for which experience furnishes no guide. The ordinary mind is paralyzed and turns instinctively to the man of genius or exceptional power for guidance. Individuality thus becomes the pioneer of progress. It is a potent factor in every human life for good or for evil. He who realizes his own in-

dividual responsibility as an actor in the great drama of life is sure to be the one who will perform his part most nobly. He who waits for the promptings of others arouses only as the curtain falls to find that his part has not been played. The great high-road of human welfare lies along the old, oft-neglected way of steadfast, personal effort. Success treads on the heels of every right action; but right action vivified with individual responsibility makes clear the path to success in advance of the actor. It is true that the stronger, the deeper, and the nobler is one's personal character; the greater is his shrinking from the disclosure of that character to unappreciative and unsympathetic eyes; and the more impossible to give that character its full expression in the outer life. Yet "Smooth runs the water where the brook is deep;" and

"Of every noble work the silent part is best;
Of all expression that which cannot be expressed."

If one possesses a noble personal character, its impress will be seen in his every action. Our experience of life tells us that there is more in it than a simple changeless state of being. The joys that thrill our hearts, the sorrows that unnerve us, the hopes that brighten, the hours of gloom that fling dark shadows across our pathway—all tell us that in life we must look for something more than the mere outline of existence, more than simply to float a moment upon the wave of time; and then sink into darkness and nothingness forever, unknown, unseen, unfelt. Upon every in-

dividual rests the responsibility of walking the pathway of life alone. Hence the inestimable value of individuality.

It is a rare privilege, and a privilege as precious as it is rare, to know a character which can be honored and admired and trusted unswervingly. It is such knowledge as this that lies at the basis of the purest and noblest relations of friendship. He who knows his friend's character knows his friend's conduct; and from this we catch the beautiful truth that the noblest task is to command one's self. *Vincit, qui se vincit.* He who commands himself brings his outer being into subjection to his inner being by a strong, individual will-power, and the measure of will-power is the measure of personal power. The possession or lack of will-power is the possession or lack of personal power. Individual purpose is the key that unlocks the door of usefulness and success. In every sphere of practical endeavor it is singleness of purpose, absolute self-absorption in the one thing to be done, that make accessible the heights of difficulty and render the hardest tasks possible.

It is singleness of mind that gives gracefulness and skill and force of personal action. Divided thought gives a lack of ease and a lack of power. Self-forgetfulness in self-absorption is the cost of every practical success in life. The right or wrong use of will-power is the right or wrong use of one's truest personality. He who has no self-directed energies, but is bound captive by the wills of others, is like the straw carried by the wind. While the wind continues to blow, the straw is borne onward in that direction, but when the wind falls,

or changes its course, the straw falls, or changes its direction accordingly. The man of power is the man of a stable mind, firm resolution, bound to nothing but right and truth, and swayed by nothing save a pure, personal character, and a will that acts in unison with the Divine will. He who would believe what he hears without knowing the truth of it for himself has sacrificed his grandest privilege, cast aside his most precious jewel, and forfeited the priceless robe of dignity with which he was adorned as he fell from the creative hand—his individuality. He who knows a thing and accepts it as truth, simply because it is commonly accepted, is floating upon the wave of popular sentiment. Rising and falling with each new idea, he is borne on out into the great sea of responsibility without any certain harbor in view to which he is steering his life's vessel. That soul-laden bark thus floating with the tide may move on smoothly and placidly now, but ere long it will be driven by the howling tempest of a cold, unfriendly world against the hidden reef, and its precious cargo will sink forever into the murky waves, a sad victim of popular opinion.

They are only simple words which phrase a thought that fixes itself in our minds as a new life-force, as we hear or read its emphatic expression. The power is not in the words themselves, but in the thought which they embody, and back of the thought is the mind which clothed it in those simple words. The thought which gives those words new life is the outcome of toil and training in the individual mind from which it sprang. He who would use words

with power must think for himself. He who would express in words that which shall prove a means of new life to others must first experience the thought in his own soul. One's character is one's innermost and realest self, it is what one is, individually and in his totality. Therefore, he who expresses in words the thoughts of others reveals not his own individuality, nor the ideas that flit through the chambers of his own soul. He simply stands out before the world's admiring gaze in the dress of another.

In the matter of high attainment is seen the sad lack of individuality. High attainment is often desired as a *result* by those who are unwilling to persevere in the effort at attaining. Indeed, many there are who seem to hope for attainments without any attaining. No person can attain to any position—of character, of influence, of favor, of skill, of power—without personal effort and self-exertion. He who would ascend to any height must climb, and the greater the height, the more prolonged the climbing and the greater need of individual purpose. Competition has its advantages in the stimulus and zest which it gives to individual endeavor, but the real measure of success from one's own endeavor is one's individual attainment, apart from all comparison with the attainment of another. It is better to reach a certain mark of attainment, and be last in the contest, than to reach a lower mark, and be first on the list.

In man's real self there is a capacity for the highest range of pleasure. It is when the poet is alone communing with his own soul that he moulds his finest conceptions, and strikes the chord in which the harmonies of his thought best

meet and blend. In such hours the musician listens to melodies sweeter far than have yet been set to music. In every human soul there are possibilities of a finer music and a nobler poetry than have yet been played on an earthly lyre, or charmed a poetic ear. No harmonies or cadences can adequately express the keen delights of which the mind becomes capable by use and culture. The soul itself is grander than its creations, and he who does not thus realize his immortal dignity loses the beautiful connecting link that binds him to his Creator. Every man has within himself unsuspected possibilities of enjoyment. This capacity must be developed. It will not spring up spontaneously without attention or effort. He who would attain to it must strive for a cultured mind and heart. Strive to be in the exercise of the finer feelings, in that inspiration and uplift of soul which stirs our better nature and lifts us into the realm of personal enjoyment. We are often much concerned about what we shall have, what we shall see, and where we shall go. We often talk as if the test and measure of happiness were in these. Indeed, they are important, but the far more important question is: What shall we *be*? What we *are* in the motives, purposes and spirit of our lives in real culture and quality of soul determines far more than all these outer conditions what the quality and range of enjoyment must be. It depends not only upon our ideas, but also upon our activities, upon our interests, efforts and purposes in life. No man will ever find himself in possession of intellectual or moral riches simply by willing to have them, or wishing for them. But only

as he recognizes himself a responsible factor in a real conflict, acts nobly and well his part and falls an actor in truth.

He who has thus gazed upon the gleaming truth of his own individuality, and has rightly prized the exhaustless riches of his own mind, can well say with the poet Byrd, "My mind to me a kingdom is."

The man of individuality is the man of conviction. Conviction is in itself a power.

The man who is sure of what he says gives assurance to those who hear him. With the world as it is now, most men do not know what to believe, nor do they care to find out for themselves what they ought to believe. When, therefore, a man comes before others with a conviction of his own, and asserts it with a positiveness akin to inspiration, those who have no fixed principles of their own are likely to be swept along by his intensity. A man may have a wrong conviction and so do harm, but if he has no conviction, either right or wrong, he must not expect to inspire others with a desire any stronger than his own. The elemental power in a public speaker is an overpowering conviction. He who believes a truth so firmly that he is willing to *live* or *die* for it, and presents it to others vivified and vitalized with his own feelings and belief sends it thrilling though the minds of those who hear and their hearts are made to glow with

that truth which he has made his own. Peculiarly is it true that he who has a firm conviction of duty has an added responsibility for its performance. Nothing is harder in life, nor nobler, than to do one's simple duty when there is a strong temptation not to do it. It is the man of individuality, of personal control who thus proves himself a hero in the strife. A man may shirk his work, but he cannot shirk his duty. Increased opportunity brings increased obligation. The greater the responsibility, the greater the crime of neglect. Every opportunity improved is a jewel in his crown; every one neglected is a pear, plucked from the precious diadem of life! And so man sees and feels his true individualism only when he connects all themes, plans and thoughts with Him whose providence embraces all lives and who lifted the veil of mystery from the universe and enabled saddened eyes to see beyond a face beaming with tenderness on his creatures, and who proclaimed to every human unit an existence endless. Immortality, personal individual immortality, the reality of being, not its dream, was the glad message that fell from sacred lips upon the ear of a breathless world. These truths yield a foretaste of the coming joy, the full fruition of which we can never tell until He who gave us our individuality shall declare it.

ORLINDO.



Perseverance.

From the ice-bound shores of Russia to the burning soil of Africa, from the vine-clad hills of California to the land of tea and flowers, the bosom of the earth is peopled by races as diversified as climate, customs and inclinations can make them. As different as the Creator has formed them in many particulars, he has planted in the hearts of all a knowledge of good and evil. Among the nations living in the light of civilization, this is an evident fact; but we can hardly conceive, though nevertheless true, of barbarous tribes possessing this knowledge of good and evil. The Indian, when he ranged his native hills and looked with pride upon the flowing rivers from the mountain peaks, saw in it all the hand of the great Manitou. He had his conceptions of right and wrong, and tried to live accordingly. The negro, in his Afric home, bows before his god of wood, but he is trying to obey the dictates of a conscience struggling with a benighted and superstitious intellect. The Chinaman builds his Joss house and burns his incense, seeking to appease the god whom he offends, but he is only obeying the precepts which his clouded conscience commands; and so, as we survey the great scene of life, we find this knowledge of good and evil to be a universal law.

The common end of life is death, but there are two roads to that final home—the path of success and honor and the broad avenue of misery and shame. The natural tendency of man is upward and onward, and from the dark ages of the crime-stained past, we have to-day

emerged into the brightness of a glorious civilization. Conscience, the faithful monitor of man, has guided him in his choice of the two courses that lay before him, and by the selection of the better course the power of evil has been effectually broken. It is one thing to select a path in life, another to pursue it. The chip is dashed from wave to wave, carried from sea to sea at the mercy of the ocean currents, and he who does not persevere is "borne by the mercies of a rude stream that must forever bear him." Continuance in a right course is attended by many difficulties, but success lies beyond. "First be sure you're right, then go ahead," said Davy Crockett, and it has been the roadway to many a man's success. If we possess that indomitable spirit of energy, nothing can withstand our assaults. The young man just entering upon his career in life has many projects for the future, but how few meet the success of which they so fondly dreamed. At first the sky was bright and clear and all went well, but soon the horizon darkened with the approaching storm, and as the lightnings flashed around his head, his hopes were shattered, and he yielded at the very moment when success was nigh. The man who, like the oak, defies the storm wins victory ere long. The reward of success is the crown of honor which the world bestows. "Uneasy lies the head that wears a crown," but he who wears this well-earned crown of honor is filled with peaceful thoughts of happiness and self-respect. Success has its rewards, but we should not labor merely for those re-

wards. The most useful careers have been those devoted to the interests of others; and men and women who have been regarded as fanatics by their generations are to-day held dear in the hearts of the people, as those who sacrificed their lives for the cause of humanity. This was the course they chose, and its reward was death, for death was but the seed of the success they sought. When the English, with a greedy grasp for French possessions, besieged Orleans and Charles VII. saw his tottering throne trembling on the verge of ruin, Joan of Arc came to the rescue of her native land. The courtly atmosphere was indeed a gloomy one, for king and courtiers despaired alike until this pure and noble woman came to renew their darkened hopes. She had a mission to perform, and seated upon her white charger with her beautiful hair hanging in ringlets upon her shoulders, she led her troops to victory. Then was her mission ended when the king was crowned at Rheims, but there was yet to come that horrid scene, the foulest blot upon the historic page. As the cruel flames embraced her tender frame in death, the virgin martyr of French liberty perished as she lived, true to herself, her country, and her God. Great difficulties menace those who would pursue the course of conscience and of right. Popular prejudice and scathing sarcasm are the stinging lashes of the public whip of scorn, administered, alas! too often to those who labor for their country's good. It was no small matter for Luther to throw off the encircling and ever tightening chains of Rome, but he was guided by the "polar star of rectitude." He stood alone, as Leo sought to take his

life alone; but nothing daunted. On his way to Worms for trial a messenger forewarned him of his danger, but the magnanimous champion replied, "Go tell your master that though there were as many devils in Worms as tiles upon the house-tops, I will enter it." His was a righteous cause, and his indomitable spirit of perseverance gave life to the flame of religious liberty that burns so brilliantly to-day. The world has ever been severe upon those who sought success in the realms of research and discovery. Erasmus met the opposition of the masses when, realizing the value of Greek, he tried to introduce it in the English universities. The people in their ignorance were opposed to the "new learning," but Erasmus perseveringly brought his cause before the king, and under royal patronage the new tree of learning was securely planted. As adverse as the people were to this innovation, it did not meet with the opposition experienced by the supporters of the early voyages of discovery. Columbus, conceiving the earth to be a sphere, and convinced that the Indies might be reached by a western course, determined to make the attempt. He had much to oppose. He was openly regarded as a fool, and the common people were loud in their denunciation of the rotundity of the earth, which, indeed, seemed too incredible to be true. Rebuffed, rejected, slighted, scorned, yet still he clung to his determined project. What was the result? Perseverance crossed the ocean barrier and saw the new land, destined to nurture the greatest nation of the globe. Columbus returned to Europe with the startling news of his discovery, and received the honor he so justly de-

served. To these prominent careers might be added the list of martyrs who shed their blood for their religious principles, and of patriots who died upon the field of battle. All honor, respect and praise must be rendered to those who so devotedly gave their lives for the advancement of the civil rights we so proudly call our own. In this age of enlightenment, as we cast a retrospective glance and note the causes of the world's progress, earth, air and heaven seem to say, "Persevere, O man! for 'there is a sublimity in conscious rectitude' no other course can give."

The contemplation of the cause of right naturally leads us to the consideration of that class, who, of themselves, take no prominent part in the world's affairs. It is not in the province of all to be leaders, for the Creator has foreseen this evil, and so constituted man that he shall fill his appointed place in the scene of life; but it is in the province of all to be rightly led. Pitiable indeed is the man who, like the clay in the potter's hands, is molded to suit his leader's designs, be those designs what they may. Thus we see that it is all-important, even when led, to select a right course, and truly deserving of commiseration is he who, though not having the qualifications necessary for leadership, has not perseverance enough to pursue his chosen course. There have always been men, who, knowing their power over others, have led them in an evil path. Socialism and its kindred brood are to-day the pests of national prosperity, and men, obeying the false doctrines of their leaders, are seeking to found that system of social equality which their very mode of establishing

will effectually prevent. We have seen the effects of leaders selecting a right course; what, then, are the results of the choice of an evil path? As truly as the fruit of rectitude is prosperity and happiness, so truly is the fruit of evil, dissension and misery. By such a course a man becomes the enemy of his loved ones and himself. Witness the drunkard, who, persisting in his evil way, brings sorrow and shame upon his family and disgrace and ruin to himself. The happy ties of home are dissolved, and the victim of the "liquid fire of hell" sinks into that miserable condition so calculated to excite abhorrence and disgust. What might have been a useful career dwindles into a life of idleness and uselessness until at last the end, more dreadful than the life confronts the suffering soul. Again, we see men, slaves of an uncontrolled ambition. Wolsey, shorn of earthly honors, said, "Mark but my fall and that that ruined me. Cromwell, I charge thee, fling away ambition." Face to face with ruin he saw the error of his way, but too late to save himself. Richard, the crook back, a devil in human form, exclaims with fiendish glee, "Then since the heavens have shaped my body so, let hell make crook'd my mind to answer it." His crime-stained pathway to the English throne strikes horror to the human heart. To-day our penitentiaries and other places of incarceration are filled with men who chose an evil course, while on the other hand our national name is brightened by the lustre of well-spent and righteous lives. Perseverance in the right—success, honor, happiness, respect, usefulness! Persistence in evil—defeat, shame, misery, abhorrence, use-

lessness! This is the brightest era of the world's history. We are battling for the right, and "right is might," and the power of right is becoming greater every day. Perseverance is the battle-

cry of every true man. On with the standard of enlightenment, and welcome the dawn of that glorious era when error shall shackle the human race no longer.

MUS.

Capacity, Culture and Character.

Of all the creatures that came from the Maker's hand, man is the most majestic in form, the noblest and most complicated in nature. Bearing the image of his Creator he stands forth as the highest order of created being. God has granted unto him high intellectual and moral endowments, by the training and development of which, he approximates the perfection of his being. In rude and uncivilized states of society typical manhood is looked for in perfect physical development; the highest qualification for a king or military leader is strength of bone and sinew. But in more highly enlightened conditions of society, man recognizes the fact that mind is superior to matter, and that physical development is important in so far as it conduces to the growth and expansion of the higher powers of his nature. In the possession of such varied and ever expanding capabilities lies the most marked and distinguishing feature of man—the characteristic that most plainly indicates his superiority to the lower animals. So feeble and helpless at his birth, he yet encloses a germ, an embryo, which, when fully developed, makes him the mightiest power in the universe. Man's capabilities but represent the undeveloped possibilities of his nature. Whether or not their attainment is ever

to be realized, depends upon man himself. Here it is that we have a manifestation of the wise and beneficent plan of the Creator in His relations to man. Never does Divine Providence bestow as a gift on man what it is possible for him by his own efforts to attain. Herein lies man's chief glory. It is this that raises him above the level of a machine, a mere automaton.

The statement that all men are born free and *equal*, though probably, in a sense, true as a governmental maxim, does not hold when applied to man as the possessor of natural capacities and endowments. Just as through the Divine arrangement no two individuals are identical in appearance, just so no two persons are exactly alike in nature. The leaves of the forest have a common resemblance, yet each is different from the rest. Different men exhibit gifts and talents differing both as to kind and degree. Some have the qualities required for the poet; others are especially fitted for the work of the philosopher, and so on indefinitely. Underlying all this seeming diversity, however, there may be found one grand, complete and perfect system of uniformity—that system on which are laid the foundations of the Universe.

Notwithstanding the endless variety

of powers and capacities with which God has endowed different individuals, all men, except in rare cases of idiocy and imbecility, are alike in one respect—all are capable of culture, and that, too, of a culture inestimable and incalculable, a culture restricted only by the limitations imposed by the physical on the mental. Capacity and culture are, however, mutually related and mutually dependent. Culture presupposes capacity, yet under the influence of culture, capacity is ever growing and expanding.

We may see the effects of culture amongst all forms of organic life. It has taken the despised, insipid root growing wild in the region of the Andes, and has developed from it the Irish potato, a succulent and savory tuber, the bread of a nation, indeed, food for all nations. The effects of culture on man are no less striking. We see them in the discipline of his intellectual powers, in his enlightenment, and in his refinement.

One of the most important ends of culture, in fact, the highest aim of all education, is to bring the mental powers under the most complete control. The inexperienced boxer, though he be naturally strong and powerful, is no match for the expert and skilful pugilist, whose every stroke is aimed with precision, and whose whole strength is used to the greatest advantage. In like manner the untutored and undisciplined mind labors at a decided disadvantage as compared with one that has undergone a thorough training.

But furthermore culture includes the acquisition of knowledge. The accumulated knowledge of the past, the ideas and thoughts of the greatest intellects, descends from generation to generation,

and man's culture in great part consists in his appropriation of this knowledge.

In addition to this, culture implies the possession of those charming graces and beauties of manner that we so much admire in man. It means the possession of that polish and lofty elegance which serve as an ornament to the higher powers of one's nature.

But how may culture be attained? It may be said that man's culture is commensurate with his desire. By desire we mean a desire coupled with determination, a desire so dominant and prevailing as to make one sacrifice self and present enjoyments in order to attain the wished-for end.

Furthermore, for a complete and symmetrical culture, a thorough self-knowledge is necessary. One should become acquainted with one's mental powers that their peculiar weaknesses and deficiencies may be found out and removed.

None, even the most gifted, can acquire culture without labor, and yet, by continued and diligent effort, it is within the reach of those of the most ordinary intellect. When we think of Demosthenes as an awkward and stammering youth, sneered at and derided when first he appeared before the Athenian public; and then compare with this, that same Demosthenes, when afterwards he had become the greatest orator of his age, yea of any age, we can perhaps form some faint idea of the culture to which man can attain, even when surrounded by the most unfavorable circumstances. Now, in this struggle and endeavor for culture one must not overlook that Being, who grants unto man gifts according to the way in which he uses them, and who has promised in His

Word that unto every one that hath shall be given, and he shall have abundance.

We come now to consider man's highest attainment—the product of his moral development—Character. Character is man's noblest possession, more desirable than either wealth, power, or knowledge. *To be* is of far more importance than *to know* or *to have*. Character must here be distinguished from reputation. Reputation is what one appears to be; character is what one is. Reputation is a shadow; character is a reality. Reputation is treacherous and deceitful; character is abiding and unchanging. Reputation is founded on the opinions of men; character is firmly established on what the old Romans, in their princely vernacular, termed *principia*—unvarying and eternal principles.

It is always a source of pleasure to see character, even when exhibited in the roughest and most unattractive garb. Without it, polish and grace of manner are empty and unmeaning symbols; for fine manners are genuine only in so far as they are the reflex of character. Unattended by it, the finest intellectual capacity and the profoundest learning fall short of the end for which they were designed. Just here we are reminded of that extraordinary man, Francis Bacon, who, though possessing an intellect of scope and vastness sufficient to take in all countries and all ages, yet prostituted it to the basest uses.

Yet there is an inter-relation and an inter-dependence between character on the one side, and capacity and culture on the other, which ought not to be overlooked. If without character, capacity and culture are misdirected and misap-

plied; on the other hand, it may be said that character, when broad, deep and towering, is conditioned on capacity and culture. A symmetrical and well-proportioned manhood is to be found only in a conjoint and harmonious mental and moral development—in the culture of heart as well as of mind.

Man is largely the architect of his own character; yet what he is by innate constitution determines, to some extent, what form his character shall ultimately assume. As the German infant, while hanging on its mother's breast, acquires a taste and fondness for its native beer, so the child in general seems there to imbibe certain peculiarities of nature and of disposition that can never be eradicated. But to bring these tendencies and propensities of his nature in subordination to, and under the control of, his higher and nobler powers, is man's special duty and peculiar prerogative. Character depends also, in no small degree, on early instruction and environments. At that tender and plastic age, when the child is most susceptible of impressions from without, it is highly necessary that he be surrounded by none but the most helpful influences. "In the morn and liquid dew of youth contagious blastments are most imminent." It may be said, then, with a mental reservation, that every man forms and fashions his own character.

Man's character must be judged according to his actions, and so for the formation of true and genuine character the only rule by which he can proceed is first to find the truth, and then to follow the right. In other words, man's conduct must be the offspring of an enlightened sense of duty. This duty is

of a threefold nature. First, duty to self, which calls for the right use and treatment of all the powers with which man has been so generously endowed. Secondly, duty to man, which requires that the rights and privileges of one's fellow-beings shall be respected and kept inviolate. Thirdly, duty to God, which demands that personal conduct shall be in conformity with the Divine Will, and that that homage should be paid by man to God which is due from a subject to an All-wise and All-powerful Ruler.

Habit exercises a wonderful influence over man, and for this reason it is extremely necessary that he should form habits of morality. By persistence in right-doing, the practice of morality is attended with increasing ease and facility. "The sole foundation of character that can survive every test is to be found only in the habituation of heart and will to unyielding compliance with the requirements of truth and right."

Notwithstanding the splendid capacities with which man has been endowed, notwithstanding the high order of culture and character to which he is able to attain, he can never reach that ideal state known as perfect manhood. Well might that unique and most interesting character in "Hypathia"—Raphael Aben Ezra—exultingly say to his illustrious teacher, the Alexandrian female philosopher; "I have found a man." For he had in truth found the Divine Man, the only perfect man that the world has ever seen, the Man in whom were exhibited all the attributes of the Perfect and Infinite One. It is evident, then, that man most nearly approaches the perfection of his being in proportion, as he most fully accepts the God-man as his model, and shapes his life in conformity with that perfect life which He led when He walked here below among men.

"ZIP."

A Proposed Sunday-Rest Bill.

"For in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." From mountain and from valley, from hill and from dale, down through forty centuries has come this sweetly solemn benediction issuing from the infinite wisdom of the eternal God.

Around it cluster grand, noble, and inspired truths, our rich heritage from patriarchs, prophets, poets, sages and

philosophers. All honor to the men who have thus honored their God by keeping sacred his holy day.

As a man, a Christian, a citizen of a country the foundation stone of whose government is religious liberty, I hail with sorrow the sad stories of Sabbath desecration which we hear upon every hand; with joy unspeakable will I hail our legislators when, as victors, they shall return, having driven Satan and Satanic influences hence, having re-established the rightful sovereign upon

the eternal throne; and all this not by the power of Omnipotence, but by human and secular legislation, violating in principle and contradicting in terms that fundamental, necessary, eternal truth that divine sovereignty can never be restored by human legislation. Divine government is anterior to and the prototype of human government; human government can only control actions and deeds, whilst the requirements of divine government sweep beyond the external action, enquiring, demanding and holding the agent responsible for the very thoughts and intents of his heart, which may or may not ultimately result in action.

In terms plainer, but less comprehensive, it is a fallacy to suppose that by human legislation we can make our citizens regard the Sabbath day as God intended it to be regarded.

Now, the original bill, which the society of which Mr. Crofts, of New York city, is the field secretary, is petitioning Congress to enact, is one which upon general principles we cannot oppose. Why? Simply because it is a bill which, if enacted, will be binding only upon the government, and will circumscribe no man's individual rights. Such a law the government has every right to make, because acting as an integer it has individual rights, which, from the very nature of the case, its own legislation cannot circumscribe.

Recently no inconsiderable portion of our people have determined to petition Congress to enact a bill wider and more general in its character, forbidding under penalty any Sunday labor, save, of course, works of mercy and necessity.

To the enactment of such a bill I am opposed.

From time immemorial, down through the ages, that power which has been so baneful in its influences upon the stability of national governments, monarchical and republican, is that greatest of all dismembering and disintegrating forces, *religious intolerance*. Five hundred years ago religious liberty, as we have it, was a thing unknown. In the east no star of religious liberty glimmered in the sky. All was black and dismal. Coming westward and northward we find that over Rome, Germany, France, Switzerland and England successively the clouds began to break asunder, and away in the distance could be seen the glimmer of a little star. Coming westward "with the course of empire" we now find in the "land of the free and the home of the brave" that every man can worship God according to the dictates of his conscience.

Now, the clouds are all gone, and in mid heaven the star, in all of its beauty and brilliancy, ever glows as a beacon light to those mariners whose ships have been stranded upon the shoals of *Religious Intolerance*.

Here we may worship with the benediction of the Federal Constitution alike under the silvery radiance of the moon, in the glowing splendor of the mid-day sun, in the closet, or in the magnificent cathedral.

We are absolutely free to worship any God that we may desire, in any way that we may desire, and at any time that we may desire. Now to the special application of the principle.

I claim that from a Christian standpoint we cannot adopt the fourth com-

mandment of the decalogue, as binding upon us as a nation, without at the same time, should a large number of our people so desire, being able to adopt the first commandment also. In other words and more specifically the government has no more right to say which day I shall keep sacred to my God than to say what God I shall worship; the latter evidently cannot be done without violating the spirit of our constitution, which guarantees to all alike religious liberty and freedom.

I think this reasoning valid and conclusive.

It is claimed that we have made certain commandments of the decalogue binding as laws.

Notice that the commandments that we have adopted into our code are only those relating to our duty to our fellow-men, and not to our God.

"Thou shalt not steal, commit adultery, kill, bear false witness"; these have become laws, and why?

Because men of enlightenment and civilization, irrespective of church membership or ecclesiastical relations, have always and everywhere regarded these things as wrong and deserving of punishment.

The one relates to our duty as man to man, wherein the government, as arbiter, enters as an important factor.

The other relates to man in relation to his Creator, and when government dares interfere she enters a realm foreign to her functions.

Then, even from a Christian standpoint, our government has no right to demand of its individual members that they shall keep any day sacred for the purpose of worship.

In its character as a prohibitory law I am persuaded that the bill would be, in its ultimate analysis, a complete failure, not even approximating the end which it is intended to accomplish. Such must inevitably be the case with a prohibitory law, which is passed irrespective of the past principles and practices of our people and regardless of the requirements of our national constitution.

It is asked why failure necessarily follows such an enactment, and instances are cited of the opposite result in cases of stealing, murder, adultery.

These are prohibited for the protection of society, for the protection of the weak against the aggressions of the strong.

Sunday work is prohibited, first of all, because of its moral evil (whilst, indeed, it cannot be called a moral evil without recourse to the mandates of a particular system of religion, to which as a government we have no right to refer), and secondly, it is prohibited because men of skill and learning claim that the sanitary conditions of our people demand it, that men are so constituted that when they work six days, one day is necessary that they may rest and recuperate.

The sanitary condition is a much-disputed point. But grant the position to bring out whatever of truth there may be in it. Does this make the individual members of society the wards of the government?

Does this imbue the cold, stern, strict arbiter between man and man with that tender, sweet sympathy, which would change a system of government to a system of philanthropy?

Skilful diagnosis and medical deductions have as certainly shown cod-liver oil to be necessary to the life of the con-

sumptive; close and extended observation has convinced us that the man who habitually indulges to excess in the use of strong drink is taking into his system poison which will one day reign supreme.

Does the government in the one instance provide the consumptive with cod-liver oil and compel him to take it; in the next instance, do even the most fanatical of temperance advocates petition the government for an enactment which would make it criminal for a man to take a drink of whiskey? Both positions, it can readily be seen, are absurd. Not more so than the proposed Sunday rest law. If the consumptive needs cod-liver oil, let him take it without governmental aid; if a man chooses to drink whiskey under "his own vine and fig-tree," let him do so without governmental interference; if our people need rest one day out of seven, let them take it, as freemen should, and not because they are compelled to it by the vigors of law. Let them stay away from their shops and factories on Sabbath day, because their God and their health require it, and not because they fear the city jail or the State penitentiary.

Again, I am opposed to the enactment of the bill because of its glaring injustice.

Ours is a government, under which we must enjoy unrestrained liberty both in word and deed so long as we do not in the exercise of this liberty trespass upon our fellow-men who enjoy like liberty. Hence I claim that so long as our creeds or actions do not endanger the public weal, that any leading or driving influence of government upon us is unjust and oppressive. I am now enter-

ing the border land of individual liberty.

Men may decry the argument, but they cannot answer it. I claim that I have the legal right, and should have it, to enter my study on Sabbath day and read philosophy; to enter my shop and make shoes; to enter my office and prepare a legal document.

All of which the proposed law prohibits under penalty. Have I the moral right to do these things?

From a Christian standpoint I answer unhesitatingly, *No*. This does not invalidate my argument; for human government and secular legislation are not the sources whence spring the dictates of conscience. Such human government as ours, is unquestionably instrumental in advancing morality; but this as a consequence, rather than an end. Human government never was designed to teach morality. Republican government is the hot bed for the development of individuality.

To say that our actions as self-directing intelligent beings should be coerced when they are only individual in their character and in their consequences, is to make us the machines of human government, which is fallible, thereby sinking us lower in the scale than would fatalism, which, indeed, does away with individual liberty, but which makes the source of action higher than human federations—aye, which places it in the hands of the Eternal himself. So long as we live under our present constitution, men must and will have the liberty which will enable them as individuals to work 365 days in each year, if they so desire.

Thomas Babbington McCauley says

that "Men are always fit for freedom," and just this freedom is what our constitution guarantees.

Many men of intelligence claim that some of our citizens are not sufficiently enlightened to realize that it is their bounden duty to rest Sabbath after Sabbath, and that these men should be made to do it by legislation, at least till they can arrive at a higher state of appreciation.

"If men are to wait for liberty till they become wise and good in slavery, they may, indeed, wait forever;" and if men are to wait, under coerced obedience, for grand and noble ideas of the Sabbath to pulsate within their breasts, they may and doubtless will wait forever. Give man the liberty to keep or desecrate the Sabbath in his individual life and character, as you give him liberty to accept or reject the divine Saviour, then you have fulfilled the requirements of the First Great Cause, which hath so constituted us, and following this, you have established the bulwark of lasting effective republican government. This is the present plan of our government; shall we change it and chain man, taking from him the glory of his creation, leaving him no option as to the performance of duty?

If I am at liberty, so far as the legality of my action is concerned, to do my own work on the Sabbath day, it follows, as night the day, that I should be under no legal constraint, if I choose to do another man's work on the Sabbath day for such remuneration as we shall agree upon. Another fact follows: that if, instead of choosing to expend my own labor, I am willing to expend the result of my labor of former days in the shape

of wages, I am not and should not be legally constrained in carrying out my desire—in employing laborers, for the Sabbath day, with my capital.

The proposed Sunday bill will permit neither of these rights, which as individuals we must enjoy.

Thus to circumscribe the liberties of a man is to oppress him in the highest degree.

Now, we come to that portion of the question, which is the deepest and subtlest that in any way enters into it. Of course I refer to the relationship existing between the laborer and the capitalist. All over our land a howl is continually raised against the capitalist who so oppresses the poor man. But few of us have ever considered how little of sound philosophy there is in many of these wholesale condemnations. Let us examine. A truth which none will now gainsay is that every man must be secured in the unfettered use and disposal of his bodily and mental powers, and that a government must guarantee to every man the fruits of his own labor and abstinence. When a man has seventy-five dollars a year at his disposal evidently he has the right to secure some one willing to exchange labor for money who will agree to do the required work in a certain time and for a specified sum. Sunday work may be included in the contract, and we do not hear a man raise his voice against it.

Now, this man's wealth increases in phenomenal ratio. Instead of employing one man, it becomes his province to employ one thousand men daily. Evidently he should have the same liberty in contracting that he had before. He says to the men that he is about to em-

ploy that upon certain Sabbath days it will be necessary for them to work. The work begins. Sabbath day comes. The factory hands are kept busily engaged all the day. Then there goes up a howl of rage and indignation against the grasping manufacturer. He simply says, "You know I am a business-man; what I say I mean: either quit my employ or work on Sunday." Some will say that these laborers cannot leave, for if they do they will starve; so they must stay under any circumstances, and hence they are slaves, and the government should interfere.

In the eyes of the law the course of this manufacturer is just, honest, and open.

Government cannot justly require me to hire so many hands, or to pay them so much, or yet to say, this day thou shalt work; to-morrow thou shalt rest.

Government is not an eleemosynary institution founded upon kindness, sweet sympathy and tender mercy, but it is a system founded upon cold, stern, strict, uncompromising justice.

If a man clothed in his right mind, and realizing his inviolable individual liberty, comes to me and offers to hire himself to me for thirty days of each month for \$5, I have, and of necessity must have, the legal right to hire that man and require of him thirty days' labor each month, even though his wages will not keep him more than half clothed or fed. But you say this is cruel: grant it. You say it is unmerciful: grant it. You say God will punish me for treating him so: grant it. Yet the truth of my proposition stands undisputed and indisputable. It is not the province or function of government to make contracts between man and man,

but only to see that these contracts are fulfilled after they have been made. Then I claim that it would be unjust and oppressive if the government were to interfere and not allow me to require of a man the Sunday labor for which I have contracted. For then government would be reversing its functions and interfering with contracts instead of seeking and requiring their fulfilment. It will be noticed that in this article I have only argued for the right which each individual must have, and have purposely avoided questions involving twofold relations, where the labor of one might conflict with the rest of another.

These we have not the space to discuss.

And now to recapitulate. I am opposed to the *Sunday rest bill* first, because, being established upon a Christian basis with the fourth commandment of Jehovah as its groundwork, it is a long stride toward that unholy and forbidden union which ultimately must result, as ever has been the case, in the instability and rottenness of the one and the worldliness and godlessness of the other. I refer to the union of state and church.

As the enactment will not be primarily for the good of society, but for individual development and culture, I am opposed to it because of its character as prohibitory legislation. Why? Because it does not refer to man in relation to man, but man in relation to the natural laws which surround him, and man in relation to his God, and legislating for either of these is foreign to the functions of government, and has to do with moral law, which is higher than human law and separate from it.

Again, remembering our free agency

and our responsibility consequent upon it, and the liberty of word and deed which our constitution guarantees to the humblest of us, I am opposed to the bill because it circumscribes my liberty, having a strong tendency to cause me to act more from fear of immediate penalty than to honor my Creator and the laws of my nature.

Again, I am opposed to the bill because it is in direct opposition to the spirit of our national constitution, and oppression shows upon every line.

And now a word of explanation in conclusion. I long to see the day when all mankind shall honor God by keeping

sacred his holy day. I long for the day when Christ, the rightful sovereign, shall reign supreme. I long for the time when our Sabbaths here below shall be fit types of the eternal Sabbath; when from mountain and from valley, from city and from hamlet, all over our broad, fair and beautiful land, one universal shout of praise shall rise like incense to the glory of God.

Can this ever be brought about by human legislation? I answer unhesitatingly, No.

Let the church of God realize and perform its proper function.

ANDERSON.

Mu Sigma Rho Debate.

Question: My Country, may she always be right; but, right or wrong, my Country. *Resolved*, That this is the true principle of action. (By B. B. ROBINSON.)

To touch so vast a question, and only touch it, for more than that the time will not allow, is difficult. If the time had not been limited, we might have gone back to the memorable days of Julius Cæsar; also have seen how in the course of events our forefathers became absolute rulers.

In the history of the world there is to my mind no occasion near so important, and as far as I can see in the question before us, there is but one side to take honorably. I do not mind telling you that after careful consideration I have concluded not to take the negative.

The sense of a nation's duties to itself, says Vittel, the great law-giver, is to

protect and perfect itself, and since a nation is obliged to preserve itself, it has a right to everything that is necessary to its preservation. Now, the unqualified and unquestioning obedience of her subjects, when called to defend her, is certainly necessary to her preservation. What a spectacle would we have were it otherwise.

Men are naturally inclined to form societies with common interests and for the common protection, and for this very design it is necessary that there should be a Public Authority to order and direct what is to be done. Men have a right to govern themselves, and they may exercise that right as they see fit. But having once delegated it (as is always done in some form or other), they thereby mutually agree to be bound by the decision of the body to whom the sover-

eignty is delegated. That this is absolutely necessary to the life of a nation no one will deny, and that a nation is obliged to live and preserve itself, is established also beyond a question. Therefore the inhabitants of a country are bound to submit to their regularly constituted law-making power. But one of the prerogatives of that power is the declaring of war, when it is deemed necessary or expedient. No nation should declare an unjust war, but who is to be the judge as to its justness or unjustness? There is no earthly tribunal to decide between nations, and surely every citizen is not to constitute himself judge. It must be very plainly seen that to admit that a citizen is not bound to follow the flag of his nation when she is in error, is to say that there is some authority which judges her to be in error, but who is thus to judge her? The only *logical*, and I take it, the *only* answer that can be given, is that the individual himself is the judge, but this denies the fundamental law of preservation (a law based upon the law of nature). It also nullifies completely the objects for which men form nations.

What kind of an association would that be, founded between a lot of us, in which we agreed to cling together and did subject ourselves to the ruling of a select committee, but with the reservation of revolt, if their ruling was wrong (of which each one was to be his own judge)? Such a society but faintly typifies the condition of a nation in the state in which the negative would have it. I defy any man to recall a single instance in which any good ever became of one turning against the constitution of his country. Look at Benedict Arnold, a

soldier who knew no fear, yet his name is a by-word of contempt to all who hear it.

We have but to read the history of any nation to find that her patriots and statesmen (worthy of the name of statesmen) have ever been true lovers of their country, whether that country has followed a true policy or not. It has been said that it is human nature to err, and certainly a free country governed by a free people is liable to err. A country should be loved next to a divine Being, for in protecting your country you but protect your family. Refuse to protect her and allow an enemy to conquer, you but sacrifice the safety of your household. Perhaps to the whim of a despot.

"The hare," says the poet, "whom hounds and horns pursue, Pants to the place from whence at first she flew." The eagle, if undisturbed, will build during life in the same eyrie among the rocks, and the finny tribe will return after their wanderings each spring to the same waters to deposit their eggs. If this home instinct characterizes the lower order of creation, how much more should man, to whom God has given superior attributes, be attached to the country of his nativity?

To the native African no water is sweet but that drawn from his own well, no shade is refreshing but that of the Tobba-tree beside his own dwelling.

Mrs. Hemans sings in sweetest verse of the Indian youth who, while walking among the garden plants of Paris, discovered the bread-fruit tree of his own island home, and in his joy clasped it to his arms and wept as he thought of his own bright isle.

The old Roman, proud of the renown of his seven-hill city, dwells with mournful pride upon her history.

The proud Greek is stirred with emotions of sorrowful satisfaction as he stands among the ruins of the sacred temples of his country.

Gentlemen, one's own country is the cradle in which is rocked the spirit of noble manhood, true honor, high-toned ambition and incorruptible patriotism.

The great Southern chieftain whose name is to-day not only revered throughout this great country, North and South, but also over the civilized world, furnishes us with an example. When the last civil war broke out, although opposed to secession he resigned his commission in the Federal army and cast his lot with that of his native land. Would his name to-day be revered as it is, if he had done otherwise; would he be loved and respected by North and South alike, if he had fought in the Union army and against his home, friends, and country? He showed his true magnanimity.

Ah! was not that an expression of patriotism, of loyalty to one's country, which Gov. Perry uttered, when he said, after hearing that South Carolina had seceded: "I believe my country has taken the wrong course; I believe she is wrong, but I will cling to my country; I will follow her. Yea, even will I follow her to the very mouth of hell."

Victor Emmanuel's last words to his son were, "My son, live for Italy."

It is born in us to be attached to our country; we hope to prove that she may always be right, but, right or wrong, we will cling to her forever. It is natural for a child to be attached to a parent,

even though he may be a drunkard, a murderer, or no matter what. Yet the child respects the parent. Our country has as strong, even perhaps a stronger claim upon us than the parent has upon the child. She protects our lives and property, and we protect ourselves in protecting her.

It is true, Mr. President, that to have a conscience is a great thing, to be conscientious in our actions is a grand thing, but one's actions must not be governed in every respect by the decision of his conscience; for we may be unconsciously influenced by outside affairs, by the hope of reward, by the influence of our fellow-men, or by jealousy.

Next to God, we love our country, which has under the providence of the great Unseen by its provision made favorable our pathway to a reverence of the Infinite One. I will add that next to God, I hold sacred the memory of those who were willing to, and did, most cheerfully give their lives to maintain their nation's life.

The next thing in this world to being a follower of the lowly Jesus is to be a follower of our country. The times in which we are now living are times of momentous thought, fields of fraternal labor, life's deepest solicitude, when an angel can count the tears and pains of patriotic devotion.

I was early taught to revere that generation which laid the foundation of this government as the benefaction for all mankind and before whose effigies, whether in marble or bronze, all generations should bow in reverence.

I had been taught that to them we owe this splendid heritage, the rights of freedom we enjoy, and all this individual

prosperity ; but I am told to-night that some are turning from the teachings of the Washingtons, the Jeffersons, the Masons, and the Lees. I repeat it, sir; we should revere the principle taught by a long line of Old Virginians, and the negative is too hard a lesson to learn.

It is a grand thing to look upon the seemingly blank and empty sides of the monuments of Washington and Jefferson, and read in their own unequaled language, "Away with such a degrading thought as the negative."

Ah! trust not those dull philosophers who would persuade us that patriotism is but a delusion, a dream of youth, a wild passion; that it has died out; and that it cannot exist. False! false!

On the hills of Scotland the name of Wallace still lives. In France the name Maid of Orleans will never die. The virtue that gives to Christianity its heroic form is not dead. It exists in every clime.

True patriotism is born within us

and developed by every avenue of opportunity. Only death can thwart its exhibition, or diminish its fragrance. I call a halt here, for I am not quite sure that even death destroys all the power, fragrance, and beauty of true patriotism. I believe it will stand as an immovable superstructure throughout eternity. So, friends, while the battle of life still goes on, thousands each succeeding year, like wearied ones as they are, enter the grave, and from the battlements of heaven look down to see the victory they have gained, and by their silent but holy influence invite us to heroic efforts in the cause of fraternity, charity, loyalty, and true patriotism.

Long live our country. Respected by mankind, beloved by all her sons. Long may she be the citadel of that liberty which writes beneath the eagle's folded wings, We will sell to no man, we will deny to no man, right or justice; but whether right or wrong, we will cling to our country forever.

EDITORIAL DEPARTMENT.

The Trustees of the college are contemplating the re-establishment of the law school next session should a sufficient endowment be secured. This is decidedly the most suitable point in the State for such a school, for the students would have at their disposal the State library, an excellent law library, and many other advantages not to be had elsewhere. In addition to this our college would be greatly benefited. At present about half of the students here are ministerials.

While the moral and spiritual influ-

ence exerted by them is very desirable, yet there should be a greater diversification of professions represented. Then, too, the literary societies would be greatly improved. Perhaps these disciples of Blackstone would succeed in arousing that interest in the societies, in soliciting which the pen of the editors has long since become worn and dull. Whether or not we are to have the law school will not be determined until July.

It has been suggested within recent years that the various colleges in the

State hold an annual inter-collegiate debate. This move met with the favor of the students and professors here. Inter-collegiate athletic contests are common; why should we not meet on the rostrum as well as in the field? Of course nothing can be done at this time of the session, but we wish to agitate the matter this year, so that the students may consider it during vacation, and be prepared to carry out the plan next session.

We desire to hear from other college magazines on this subject.

Each of the literary societies at Richmond College gives two medals; one to the best debater, the other to the one that has made the greatest improvement in debate during the year. In each of the societies these medals are awarded by a vote of its members. This method seems to be open to serious objections. Of course, we would not, for a moment, intimate that the members of the societies are not capable of casting intelligent votes. What we mean is that men in literary societies, as everywhere else, are apt to be unconsciously biased in favor of their friends, and are thus rendered incapable of fair and impartial judgment.

All are agreed that the popularity of a candidate should have no part in determining whether or not he shall receive a medal; bare and naked merit alone should decide.

In conferring the other honors of the society in the election of the officers, for instance, where in determining upon a man regard must be had to other considerations than simply to his ability to fill the position, it is evident that there

can be no other just and proper way of decision than by the vote of the society.

The plan of having a specified number of impartial judges, who shall decide at the Best Debater's contest, was mentioned at one time during the session. We think this plan worthy of consideration, as it has worked with great satisfaction at the colleges where it has been tried. Such a plan is, of course, impracticable in the case of the improvement medal.

The following article was written by a former student. Thinking it worthy of publication, we have taken the privilege of admitting it into the editorial department.—EDITORS.

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

classes, the questions propounded do not embrace merely the ground gone over in class-room or laboratory, but oftentimes are largely made up of original problems and questions which demand an originality of thought and breadth of culture which are only acquired by hard, honest, self-reliant work.

These are the chief features of a system which an apparently growing number of students in American colleges declare is onerous and unjust. In the inquiry which we propose to make, the various phases of the system will not be discussed. It is the principle and not any particular scheme for which we contend. The question we shall attempt to answer is not whether the examination shall be long or short, general or minute, but whether or not there shall be an *examination*.

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

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

has really mastered the subjects passed over. It is necessary that the teacher be fully assured that he is assigning the student to the proper rank among his fellows, and that he should be able to testify to the public concerning his attainments.

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

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

The great argument with those who

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

Even the best students are surprised when on commencing to prepare for an examination they find how scattered and unorganized is their knowledge of what has been gone over in the class-room. Their review, whether it be alone or in the class-room, affords the needed opportunity for the arrangement and classification of the mass of information acquired during the previous term. The examina-

tion promotes thoroughness and exactness. This one consideration is a sufficient reason for the continuation of the system. American colleges are already too far behind the great institutions of Europe in this respect. Can they afford to do away with their one custom which above all others insures clearness, completeness and accuracy?

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

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

SCIENCE NOTES.

A sufferer from sleeplessness avers that he has found a remedy for his trouble by holding his breath till discomfort is felt, and repeating the process a second and third time.

The *Lancet*, while it admits that this method may produce the desired effect, mentions some dangers connected with it which would make its general adoption inadvisable.

Another victim of insomnia, regarding the affliction as a consequence of mental worry and deficiency of exercise

and fresh air, advises hygienic living—moderation in eating and drinking and abstinence from stimulants. In dealing with severe nervous irritation from mental or physical work, he has found a daily rest an almost essential prelude to sleep at night. This advice is pronounced sensible.—*Popular Science Monthly*.

SALT-BEDS IN NEW SOUTH WALES.—The *Sydney Daily Telegraph* says: What may be a discovery of great value has

been made at Ellalong, near Maitland, and about sixteen miles from Allandale Station. There a deposit of crystallized salt, four feet thick in places, has been found, and it is expected that a body of rock salt will be reached below. Mr. Hilton, an expert, expresses the opinion that a similar deposit will be discovered at Ellalong. Something like 100,000 tons of salt per annum are used there, and the price is £5.10 per ton. Thus such a discovery would be of great value. A syndicate has secured 400 acres of the land, and the value of the latter will be thoroughly tested.—*Ex.*

THE ELECTRIC AGE.—Prof. Elisha Gray remarks that electrical science has made a greater advance in the last twenty years than in all the 6,000 historic years preceding. More is discovered in one day now than in a thousand years of the middle ages. We find all sorts of work for electricity to do. We make it carry our messages, drive our engine, ring our door-bell, and scare the burglar; we take it as a medicine, light our gas with it, see by it, hear from it, talk with it, and now we are beginning to teach it to write.—*Ex.*

The *Electrician* reports a rumor from Berlin to the effect that a means has been discovered of using electricity for ascertaining the true north, instead of the magnetic needle; that, in short, the new means will be superior to the compass and is likely to supersede it.—*Ex.*

THE CAUSE OF EARTHQUAKES.—At a recent meeting of the Manchester Geological Society Mr. Thomas Oldham read a paper on "The Cause of Earth-

quakes, of Dislocation and Overlapping of Strata, and of Similar Phenomena." The author said this was a subject which had caused much perplexity and doubt in the minds of many eminent geologists in endeavoring to account for the cause of some of the greatest phenomena in nature continually taking place. These were the cause of earthquakes, the dislocation and overlapping of strata, and the submerging and upheaval of continents; etc.

The hypothesis he intended to submit was based upon purely physical laws, and he had often felt surprised that such views had not previously been promulgated. He must premise by stating it had been ascertained that this globe is about nine miles smaller in diameter at the poles than at the equator; in the next place, it was known that the globe rotates on its axis at about 26,000 miles every twenty-four hours, which is nearly equal to the speed of a cannon ball.

Another thing that had been ascertained was that the axis of the globe is gradually altering by becoming more oblique, and that it requires about 39,000 years before this alteration arrives at its maximum. When they took into consideration the great velocity at which the globe rotates, it was evident that a large amount of centrifugal force must be exerted, and, as Nature never did anything without a motive, it would be seen that this force is the cause of the globe being nine miles different at the equator and the poles. As the axis got gradually more oblique, so the direction of the equator would alter.

It is supposed that the crust of the earth is only about fifteen or sixteen miles in thickness, and below that dis-

tance there is a mass of incandescent minerals. This has been proved, in one way by mining, where they find in sinking the first 1,000 feet the temperature rises very considerably, and becomes greater as they get lower. In order to bring these things practically before them, he would suppose a model to be made to represent the globe in exactly the same proportions as they stood toward each other, and for this purpose he would take a mass of some plastic material, say potter's clay, of sufficient

consistency to allow of its being formed into a sphere of about nine feet in diameter; he would then pass an iron rod through it, and connect the whole with a steam engine to obtain the required motion. If they gradually raised one end of the axis, the equator would get more oblique, and more toward the north or south as the case might be. It is known that centrifugal force acts not only at right angles to the earth, but has also a lateral motion.

LOCALS.

Examinations! _____

Who will be the next to—*flunk*? _____

"Nothing is troublesome that we do willingly." _____

Young lady (on "Field Day"): "What time will the chewing contest take place?" _____

ENGLISH.—"Grammar is something to talk good and is divided into diagrams on the blackboard. I can't never learn no grammar. A pronoun is when you don't say a noun and say a pronoun. A conjunction is your very much surprised at something. An interjection is throwing words into a sentence. O dear is an interjection, because you can't parse it with nothing.

Adjectures of more than one syllable are repared by adding some syllables. An adverb is used to mortify a noun, and is a person, place, or thing."

"Say nothing and saw wood." _____

Professor P. (in senior English): "Mr. G., what effect did the Scandinavian tongue have on ours?"

Mr. G.: "I don't know; it was too long—ago." _____

"Love unreciprocated lives in no heart." _____

"No rat has two tails, and every rat has one more tail than no rat: therefore every rat has three tails."—*Logic-on-a-boon*. _____

"Speak! speak!" he cries,

"And still my heart's wild pit-a-pats."

She looks him in the eyes

And softly whispered, "Rats." _____

"The late William H. Barnum is said to have been a model husband. His

wife knew all his political secrets, and what is better, perhaps, never divulged a single one."

"If you want enemies, excel others; if you want friends, let others excel you."

Mr. D., an (in)expert (in Jr. I. Greek class), having to copy a Greek vocabulary into a blank book for the Professor to examine, wrote on the fly-leaf: "Greek Dictionary, Compiled and Supplemented by T. D———. For use in Colleges and Universities. A. D. 1889."

"A hen belonging to Mr. Harness, of Moorefield, W. Va., laid a curiosity in the egg line. It consisted of two perfectly formed eggs, joined at the small ends by a cord about half an inch long." Can Prof. M. beat this?

Professor B. to Mr. L., who had been requested to write a conditional sentence: "Mr. L., what kind of a condition do you call that?"

Mr. L.: "A rational condition, sir."

Professor B.: "I would rather take it to be an irrational condition, judging from the number of mistakes that it contains."

"Education is that thing which fits one for his functions in life."—*Professor Puryear.*

The contest for broad jumping, omitted on field-day, came on the evening of the 4th inst. Prof. F. W. Boatwright and Messrs. C. H. Baker and F. C. Johnson acted as judges. The contestants making the highest record were:

For broad standing jump—C. T. Taylor, of Virginia, 9 feet 5 inches; T. J. Simms, of Virginia, 9 feet 11 $\frac{3}{4}$ inches; H. E. Jones, of Pennsylvania, 10 feet 2 inches.

For broad running jump: C. T. Taylor, 15 feet 1 inch; T. J. Simms, 17 feet $\frac{1}{4}$ inch; H. E. Jones, 18 feet 1 $\frac{1}{2}$ inches.

The medals, all of them gold, awarded the successful contestants on the 5th of April, and including this for broad jumping; are being prepared and will be publicly presented.

Mr. L. says that he is going to take a course of neck exercise from Prof. B. in order to kiss his best girl with greater accuracy.

The second annual course of public lectures on the James Thomas Foundation was delivered in the Thomas Memorial Hall of the College on the evenings of the 16th, 18th, 22d, and 23d of April by H. Newell Martin, Ph. D., LL. D., F. R. S.; Professor of Biology in Johns-Hopkins University, Baltimore, Md. He discussed the following subjects: "The Dependence of Flowers upon Insects"; "An Egg: A Story of Evolution"; "Living Matter or Vital Principle, Which?" and "The Minds of Animals."

"The reason a great many people do not prosper: they need *stick-to-a-tiveness*."

At Amherst College they have abolished the old fashion system of examinations at the close of the session, and adopted instead frequent written ones during the session. This is a much

fairer test of the student's knowledge of the subject which has been studied, and does away with that horrid system of cramming which is so promotive of physical and mental dyspepsia.

In the name of the boys and girls of Virginia we make an earnest plea for such change in our schools and colleges. *Farmville Journal.*

Mr. M. (looking at a group of pictures): "Ah, that's a noble *seventuple*."

Mr. T. says he is going to take B. A. in gymnastics.

We have been peculiarly fortunate this session in having so many able lectures delivered in our college. On the evening of the 7th of May, Dr. W. D. Thomas, Professor of Philosophy in Richmond College, delivered a highly instructive lecture to his junior class, to which, however, the public was invited. His subject was, "Some Features of Recent Psychological Inquiry."

At the regular monthly meeting of the College Y. M. C. A., held Saturday night, the 4th of May, the following officers were elected for the ensuing term: F. C. Johnson, president; C. T. Kincanon, vice-president; W. C. Foster, recording secretary; J. H. Franklin, corresponding secretary; M. W. Thomas, treasurer.

Our city was favored recently by a visit from several distinguished Baptists of England, prominent among whom were the Rev. Dr. H. Grattan Guinness, Rev. Dr. Parker, and Mr. William D. Shaw. During their stay Dr. Guinness

and Dr. Parker favored the people of Richmond with several very able and instructive sermons. On the first Sunday night in May they were given a reception at Grace-Street Baptist church by the Baptists of the city. Several very fine speeches were made on this occasion, principal among which was the address of Dr. Parker on "So-called Restricted Communion."

Prof. Harris and Dr. Pollard were the only professors from the College who attended the Southern Baptist Convention, which met in Memphis, Tenn., on the 10th of this month.

During the month of April Prof. Harris delivered a most interesting and instructive course of lectures before his intermediate and senior classes of Greek. The course was divided into four lectures, as follows: "Greek Poetry," "Greek History," "Grecian Philosophy," and "Grecian Oratory." Although the lectures were intended only for the students, still they were open to the public, and were largely attended by the people of the city.

Surely these lectures deserve more than a passing notice in our columns, and yet we do not think it expedient to attempt a fair description of them, limited in space as we are, but simply to say that they were greatly enjoyed by all who heard them, especially by the students in Greek, to whom the lectures were a real treat.

We are puzzled to know why a young lady on Field Day gave the name Napoleon Bonaparte to a certain contestant in prize drill, when he appeared by no

means to be the most bony one in the drill.

THE OSCULATORY MOVEMENT.

The Franklin-street girl bows her stately head,

And fixes her stylish lips
In a firm, hard way and lets them go,
In spasmodic little sips.

The high-school girl removes her spec's,
And freezeth her face with a smile ;
And she sticks out her lips like an open book,
And cheweth her gum meanwhile.

The Church-Hill girl, the pride of the world,
In her changing and soulful way,
Absorbs it all in a yearful yearn,
As big as a bale of hay.

The Grace-street girl gets a grip on herself,
As she carefully takes off her hat ;
Then she grabs up the prize in a frenzied way,
Like a terrier shaking a rat.

The Main-street girl, so gentle and sweet,
Lets her lips meet the coming kiss,
With a rapturous warmth, and the youthful souls
Float away on a sea of bliss.

The Leigh-street girl, though not much on loving,
And in kissing you'd think her tame ;
But when you part in the hall
She "gets there just the same."

We have sung you a song of the girls who kiss,
And it sets one's brain in a whirl ;
But to reach the height of earthly bliss,
You must kiss an Institute girl.

With your arm around her waist, her face upturned,

In a sweet, confiding way,
You care not a cent for the whole wide world,

Like the dove that woos in May.

And closer together your lips you draw,
Till they meet in a rapturous glow ;
And the small boy hidden behind the door

Cries, "Gallagher, let her go!"

Some of the above is original and some "scissored" to suit the locality.—
SAMO.

Gleaned from the diary of a true poet of nature; but alas! poor fellow, he died shortly after producing the following. His powerful brain exploded:

APRIL FIRST.

"Spring is here, and its a hummer,
Of a rosy posy thing ;
Pretty soon it will be summer,
Then, of course it won't be spring."

We were amused, and at the same time greatly delighted, in looking over the first numbers of the *Monthly Musings*, the first monthly published by the literary societies of our College. This enterprise was begun in January, 1876, seemingly under the control of one of the students, Hugh C. Smith, who was the first business manager.

Although the *Monthly Musings* was a small paper of only eight pages, still it was well gotten up, and the matter which it did contain shows study and energy on the part of the "boys."

And we are not surprised at this when we remember that the work was under the control of such men as Prof. H. H.

Harris and Rev. R. H. Pitt, the latter being a student at that time. Their paper is only one fifth the size of our present college paper, the *Richmond College Messenger*, and yet we think that our present editors might profit by studying the neatness and compactness with which our *first* college paper was gotten up. We greatly enjoyed reading of the trials and pleasures of the "boys" of 1876. Their experiences were so much like our own that somehow we feel that the "boys" of fourteen years ago are our fellow-students of 1889. And, indeed, we feel bound by some peculiar tie to all the "boys" who have studied within these walls, played upon these same grounds, and worshiped within the same dear old churches and in the same pews that we do now. We should congratulate ourselves on the many advantages which we now have. Fourteen years ago our college building was not completed as it is now. At that time the southern wing, which contains the Jeter and Thomas Memorial Halls, and which adds so much to the comfort and beauty of the building, had not been built. Then the College was quite isolated from the city, and when the "boys" went down town they had to pilot themselves

as best they could through mud and darkness, for there was neither gas nor sidewalk for several squares from the College.

We were amused at reading an account of a visit down town by one Mr. von Pusch. On returning to College he passed a party of boys who were celebrating the holidays by firing pistols. One of the pistol balls grazed his legs, but thinking it to be an accident he took no notice of it. But on reaching the college he remembered that there were a number of students down town, and becoming anxious about them he returned to the party, and telling them that they had shot him ordered them to disperse. They promised to do so, but as he turned away they shot him again, this time wounding him. He succeeded, however, in getting back to College, where he was well cared for by the "boys." Mr. von Pusch, we are glad to say, soon recovered from his midnight battle with the troublesome small boy.

Thus we see that we are not the only students who have fared badly from visiting down town, and also that the small boy has been an inhabitant of Richmond for some time at least.

EXCHANGES.

"Spring poetry" has been unusually abundant this season, but we are pleased to see that some, at least, of our exchanges have managed to keep such *trash* out of their columns. Of course it is useless to offer advice to the "spring poet," yet we would modestly suggest that his efforts

would be more appreciated and would be productive of much greater benefit to humanity if his brilliant genius were turned into other channels.

We desire to express our grateful appreciation of the kind and thoughtful

mention the *Messenger* has received of late in various directions. Along with songs of birds and perfume of flowers wafted by balmy breezes into our sanctum have come kind, encouraging expressions of appreciation with their delightful inspiration, for all of which we are most profoundly grateful.

We receive no periodical that is read with more pleasure than *Our Dumb Animals*, published by the Massachusetts Society for the Prevention of Cruelty to Animals, and also the organ of the American Humane Education Society; and though it is not a college paper, yet we take pleasure in referring to the noble cause it advocates—a cause which has been too much neglected.

We believe the subject of cruelty—to kindness—to dumb animals should receive special attention in all our colleges. Let us remember it was one of the world's greatest thinkers who said :

“I would not enter on my list of friends,
Though graced with polished manners
and fine sense,
Yet wanting sensibility, the man
Who needlessly sets foot upon a worm.”

The May No. of the *College Transcript* gives a full and interesting report of the annual Inter-State Oratorical contest at Grinnell, Iowa, and publishes the oration of the successful contestant—subject: “The Philosophy of Inequality.”

The speech contains some striking thoughts; for example: “Every American audience is a world in miniature. Often in the veins of one person flow mingled the blood of the five great races.” We had not thought it quite so bad. Here in the South, we blush to

confess there are a few persons, in whose veins flows the blood of two races, but we were blissfully ignorant of the fact, that anywhere in our fair country there was such a mixture as the distinguished orator above quoted indicates.

And so the oration contains many sentiments that are open to criticism, but want of space forbids us to mention them at length. We give the following extract without comment, leaving it to each of our readers to criticise for himself:

“Interdependence among men gives rise to universal brotherhood. Establish equality and you sweep away influence, the grandest agency in the world's amelioration. Influence implies inferiority. One cannot influence him who is in all respects his equal. Upon this condition friendship's foundation is laid. Love is the result of the soul's influence. Not even this divine principle could exist under the dominion of equality. Ordain independence and you destroy sympathy. There could be no excitement of sympathy if there were no inequality of suffering and hardship. The breaking of this golden band would mark the dawn of an era of supreme selfishness and stoicism.”

We cordially welcome into the circle of college periodicals the *Norfolk Collegian*, Vol. I, No. 1, representing Norfolk College for young ladies. The editors inform us that “the paper is to be owned, conducted, managed or *mis*-managed by the young ladies themselves.” Judging from this initial number, we have no fears that it will be *mis*-managed. Both in appearance and in the character of its contents it compares favorably with many of our best exchanges. We modestly offer our sin-

cere congratulations and best wishes to our fair young sister. May she have a bright and joyous career.

The exchange editor of the *Wabash* takes occasion to criticise somewhat severely an article which appeared in a recent number of the *Messenger* on the disfranchisement of the Negro. Knowing the author of that article to be abundantly able to defend his position, we give him an opportunity to do so, with the following result :

"The gentleman whose colored sympathies were so wonderfully aroused will please keep his prejudice in subjection to his reason, if he has any on this subject. He says I mean the Solid South when I say 'national prosperity.' The writer would say that his ideas of this great nation are quite different from those of the gentleman, who seems to think that whatever would do for the students of Wabash College would increase the prosperity of the nation. The writer meant just what he said; and if the gentleman knew as much of the Negro as he pretends to know of sectionalism he would at least let reason have a little show in his criticism."

He inquires: "Whose fault is it that the Negro is stubborn, illiterate, &c."? I answer most emphatically, it is the fault of the Negro, and of such extremists as the critic who would fill him with preju-

dice. Since our late struggle the Negro has had every advantage enjoyed by the whites, and still his inborn and encouraged meanness grows and curses our nation's prosperity. The gentleman even asks if the land of flowers has not neglected to educate her children. The writer is astonished that any man who can read, to say nothing of a college student, should ask such a question. This fair south-land is dotted all over with schools for the colored race, supported by the white people of the South. In sight of Richmond College is a female college for the colored.

He says that the Negro race were a quarter of a century ago as patriotic as any people under the sun. I defy any man to prove that the race ever was loyal or patriotic. Let the gentleman learn a few things about the real Negro, and not an imaginary "loyal citizen," before he endeavors to display his powers as a critic on this subject. If he could see and know the Negro in his true character, even under the most careful training, he would shake hands with me, and never again pick up his pen to write one word in favor of his so-called "loyal citizen" holding the rights of citizenship in a great nation like ours. He should present at least *one* reason for his objection, and not waste all his time in "false philosophy."



COLLEGE NEWS AND NOTES.

COLLEGE EXPENSES—Below we give the average annual expense at some of the principal colleges. The figures are on a basis of rigid economy, and are supposed to cover the items of tuition, books, board, clothing, and such other expenses as are absolutely necessary: Yale, \$610; Harvard, \$700; Rensselaer Polytechnic, \$650; Princeton, \$500; Columbia, \$600; Michigan University, \$500; University of Pennsylvania, \$450; University of California, \$450; Cornell, \$350; Vanderbilt, \$350; University of South Carolina, \$250; Ohio University, \$200; University of Tennessee, \$186.

The smoking students of Columbia College are growling, says the New York *Sun*, against the action of the faculty in prohibiting the use of pipes, cigars, and cigarettes, in the old college buildings. But the prohibitory order is to be enforced without regard to the growlers. The baneful influence of the smoking habit upon the students has become evident with its growth, and with its practice during the hours devoted to study. It detracted their mind, interfered with their steady application to college duty, promoted loafing, and was a temptation to other customs that ought not to prevail among young men at college. The serious students are sure to justify the order.—*Ex.*

"It is a shame, sir; I'll never write another line for your paper. Here was my article headed in my copy 'Suburbs and Environs.'" "Well?" "Your compositor made it read 'Soapsuds and Andirons.'"—*Chicago Ledger.*

Twenty-five state legislatures, besides

the National Government, have made scientific temperance a compulsory school study in their respective States and Territories.

ST. PATRICK'S DAY.

Captain of the Company—"Hurrah for Erland!"

Classical student (who belongs to the American Party)—"Hurrah for Hades!"

Illiterate Captain—Thart's right; every marn for his own country.

College Journal.

An unsuccessful lover was asked by what means he lost his divinity. "Alas!" cried he, "I flattered her until she got too proud to speak to me."—*Ex.*

SPRING.

The "festive" goat is browsing

On the hoopskirt in the lane,
And the organ grinder's grinding
In the street his plaintiff strain.

The robin in the orchard

Is singing all the day,
The froglet in the evening
Trills his tender roundelay.

One day we wear an ulster,

Next day a duster thin,
And so we think the summer
Is beginning to begin.—*Ex.*

Several Freshmen at Wesleyan University, Middletown, Conn., used nitroglycerine bombs to celebrate Washington's birthday, with unique and successful results. Several doors and other woodwork about the college were shattered, and one student, by a premature explosion, was so badly mangled that his life was despaired of. All implicated were dismissed.

The authorities of Swarthmore College carefully preserve the house in which Benjamin West, the painter, was born. It stands on a corner of their campus.

That a college presidency is a position which every man is not qualified to fill is proved by the fact that seventeen colleges are looking for suitable men.



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