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Richmond College Messenger.

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No. 2

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J. RYLAND MURDOCH, *Ass't, Mu Sigma Rho.*

THEY SING THE SONGS I HEARD AT HOME.

Like a drift of pearl on the sapphire bay,
The wake of our steamer in beauty lay ;
The spray from her brow, as she parted the sea,
Laughed ever before us a tale of glee.

The throngs on the decks with joy and jest,
Seemed sipping from life its very best ;
The soldiers were dancing—the children at play—
The lovers and maids in strange corners astray.

'Twas glad with the wave, was a dream with the sky,
And smiled at the flood of sweet happiness by—
And my heart filled full as the great red sun
That slipped o'er the hills as the day was done.

At last from below I heard voices outring—
The soldiers and maidens beginning to sing ;
The whirl of the wheels as the boat drove along,
Seemed drowning the chords for the swelling song.

* * * * *

I see no more the dancers there,
No more in the frolic of childhood I share :
I hear no more the light splash of the spray,
And lost to my sight is the blue of the bay.

For, borne on the breath of the songs they sing,
Away—away—far away, I wing—
O'er hills, o'er rivers, o'er forest, o'er dome,
Like a bird to its nest through the gathering gloam.

And there in another circle I rest,
'Mongst the hearts and faces I love the best ;
The singers dream not that for me as I roam,
They sing the songs I heard at home.

1890.

—L. R. HAMBERLIN.

THE ANGLO-SAXONS.

From a small and insignificant beginning on the little English isle, the Anglo-Saxon race has developed into the most powerful and highly-civilized people on the globe. Some one has wisely asked, "Where is not the Anglo-Saxon? where shall we limit his influence or mark the boundary of his power?" Besides holding complete sway over Great Britain, the United States, and Australia, they have settled along the coast of Africa, and are pushing their way to the interior of that dark and mysterious continent. Over many islands of the sea, as New Zealand, the West Indies and Hawaii, they have gotten partial, if not entire, control. Indeed, as a grain of mustard seed, "which is, indeed, the least of all seeds, but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof"; so this people, from a small handful, settled on a little isle, have become so numerous as to constitute one-fifteenth of the population of the earth, and are spread over more than one-fifth of its surface.

The Anglo-Saxons, like every other branch of the human family, have their own peculiar *characteristics*. They are prompt in action, yet not rash. They will not accept any

and every theory advanced, but when a new theory has been well weighed and found to be valid, there are no people on the earth that will exert more energy in making it of practical value. If it required a speculative and adventurous Genoan to discover America, it took the energetic and sturdy Englishman to subdue its fierce and savage possessors, and make it what it is—a renowned seat of civilization.

But a still more significant characteristic of this race is their *respect* and *reverence* for woman. The women of this race have never been regarded by the men as their slaves, or privileged property. It was with this race that chivalry had its beginning. The Anglo-Saxon man is ever willing to hazard any danger—yea, if needs be, sacrifice his life, to protect a woman. Her intellectual abilities and angelic qualities he has always recognized and appreciated.

We thank God that other races have caught this glorious spirit from this, our noble race; and to-day throughout the civilized world woman is looked upon as the richest gift of Heaven. Over the household she exercises such a sweet and holy influence that, wherever in this wide world it may be our lot to live, we never forget the home of our childhood. This home and its associations ever remain to us the most sacred link in the chain of memory, and the term *mother* is so sweet that it suggests that of *Heaven*.

O, noble Anglo-Saxon, this lofty conception which you have of woman, and which you have infused into other branches of the human family, is enough in itself to make her rise up and called you blessed, and to add one star in your crown above.

Another characteristic of this race is their intense and undying *love of liberty*. This love of liberty pervades the souls of all in whose veins flows Anglo-Saxon blood. Says Mr. Montgomery: "Trial by jury, the legal right to resist oppression, legislative representation, religious freedom,

and, finally, the principle that all political power is a trust held for the public good—these are the assured rights of Anglo-Saxon growth, and the legitimate heritage of every nation of Anglo-Saxon descent.”

The American Revolution was not caused by the tyranny of Great Britain. The “Mother Country” never oppressed the American colonies very grievously. The real cause of the Revolution was that love of self-government that nestled in the hearts of the American people. This people were of Anglo-Saxon blood, and, therefore, would not submit to a foreign yoke, however light, and even though placed upon them by a nation of their own blood. It was not a sense of oppression, but this spirit of liberty that burned as a living flame in the patriotic bosom of old Patrick Henry, that caused him to utter those memorable words, “Give me liberty or give me death.” It was this same fire that burned in the souls of those whom he addressed, and made them applaud his words as if proceeding from the flaming tongue of a messenger from on high.

It was this same *love of liberty* that made Robert E. Lee and his brave followers stand against overwhelming odds for four long years to maintain the right to secede from the Union, which right they believed to be theirs, whenever it was detrimental to their interest to remain in it. And though at last overpowered, the world recognizes the fact that they were not conquered. And was their honest conviction quenched? Sooner might be quenched the never-dying fires of Vesuvius. No! No! The belief in the right of secession still abides in the heart of every true Southerner; and should the time ever again come when they will deem it best to withdraw from the Union, they will rise up in all their might and power, call up another Lee, and bid him lead them on, even to the mouths of the belching cannons, to fight for a liberty which they believe to be theirs.

The world is awakened to the need of a common language; and it is agreed by the most eminent authorities that the language of Shakespeare is to be the language. This opinion is not a mere speculation, but is grounded on facts and figures, which show how extensively this language is already spoken, and the marvellous rapidity with which it is growing into universal favor.

There are many reasons why this language is spreading so rapidly, and why it is destined to become the language of the world. In the first place, it is the language that carries with it *reverence for woman* and *love of liberty*. We well know all the tribes of the earth are gradually adopting these noble characteristics of the Anglo-Saxon race.

Then, the great foreign mission work, which is carried on principally by the English-speaking people, is carrying this language into the uttermost parts of the earth. Into the benighted heathen lands go our missionaries in their mighty conquest, wielding not a sword of steel, but the mighty *sword* of God. These missionaries tell us that in many parts of Africa, China, Japan, India, and other heathen lands such words as home and Heaven are becoming familiar terms. So we see the language, like the people who speak it, is gradually gaining its way into all parts of the earth.

Then the literature of this tongue is so rich and elegant. Such works as those of Shakespeare, Scott, Milton, Dickens, Bulwer, Carlyle, Irving, Longfellow, and a host of others, will ever render the language in which they are written loved and revered.

Then who will forbid me to say that the English language is the most beautiful language that ever existed? Is not the great host of English-speaking orators and the marvellous influence they have had on the world's history one proof of it? This language, having no fixed set of endings for its substantives and adjectives, and therefore no monoto-

nous sounds accompanying them, has the advantage over the classics and also over most modern languages in variety. But variety is the principal component of music, the sweetest tune that there is becomes disagreeable, and grates on the ear if sounded too long or too often. Then it follows that our language, if in other respects deficient, more than makes up the deficiency in its abundant variety.

True it is, there are many who take issue with me when I attribute to this language superior beauty to all others. Especially the lovers of Greek and Latin; but the reason of this is an acquaintance with the classics is a mark of scholarship, and it is but natural for a man to be partial to that which sets him above other men. But another, and perhaps a more potent reason why we are partial to the classics, is that these languages are of the past, and mortals are prone to look upon the things of the past with more favor than on the things of the present. Around them there seems to be a magical light which entices and enchants the soul.

So then, laying aside all these misleading influences, we are constrained to admit that, with all its faults, the English language is the most beautiful ever spoken by man. Like as numerous little streams leaping down the mountain side, coming together into one make a majestic and rolling river; so the beauties of Greek, Latin, Hebrew, French, German and others, combine with the Saxon and make the mighty English tongue.

When William the Conqueror became King of England he had to sign the official papers with a signet ring, for he knew not how to write his name. To-day it is hard to find a child ten years old among the English-speaking people ignorant of the art of writing. Never before in the world's history was education so universal. Never was it so progressive. Before it ignorance and superstition are fleeing away as if driven by some magical power.

This education, combined with the inborn characteristics

and the holy influence of religion, is what is making the Anglo-Saxon so invincible. Powerful he was before he received the influence of education and Christianity, but since these have been added to his lot earth holds no equal to him.

The Greeks of old had too many statesmen and philosophers, the Romans too many warriors. Not so with the Anglo-Saxons, they have men of every variety of talent—philosophers and orators, warriors and navigators, musicians, artificers and traders. And every individual, high or low, rich or poor, has the privilege of following the vocation for which he believes Nature has fitted him.

The “Star of Empire,” which has so long been winding its course westward, seems to have at last reached its journey’s end, and now stands as a brilliant luminary over the Anglo-Saxon world, shining in all its beauty and splendor, shedding its effulgent rays upon this favored people. England has not retrograded because her offsprings have progressed, but hand in hand with them she has joined in the triumphant march of civilization; and onward together will they go in their exultant triumph till the solid rocks of Gibraltar have been rent into fragments by the mighty hand of time; till the Chinese walls will be known only on the pages of history; till the lofty and mysterious pyramids, that have stood for countless ages, will have tumbled to the ground; till man will have ceased to rule the earth, and the King of eternity will have ascended the throne.

“An invasion of *armies*,” says Victor Hugo, “can be resisted; an invasion of *ideas* cannot be resisted.” So, then, the Anglo-Saxons have made their most powerful impress upon the world by their invincible ideas. The rest of the world is gradually becoming Anglo-Saxonized. They are adopting the forms of government, the religion, customs, and institutions of the Anglo-Saxon people. Indeed, it takes no prophet’s eye to discern the day, for the dawn al-

ready appeareth, when from the East to the West, from the frigid North to the genial South, the language of Shakespeare will be spoken—when the Anglo-Saxon will have conquered the world, not by their *arms* but by their *ideas*.

Godspeed to you, O mighty race, for your triumph is the triumph of the world! Go on in your noble conquest! Spread your language, disseminate your ideas, lift up fallen man, conquer the world for civilization and for God.

M. G. C.

CIVILIZATION IS A RIVER—ITS FOUNTAIN-HEAD, ITS TERMINUS.

As civilization advanced there has been a continual change in the standard of human rights. The right of the strongest in this country is no longer recognized; the idea that “might makes right” has been buried amid the *debris* of nations ruined, unwept and unsung. Thousands once surrendered their most sacred rights of conscience.

“Anathemas and stake upheld the church, banishment and the scaffold, the throne,” and the freedom of mankind was ever sacrifice under the guise of protection. This inertia of mind and body, this idea that man should give obedience to the caprices and wild whims of authority, is what produced that direful story in history, the Medieval ages, which the mind cannot pause upon without a shrink, a shudder, and a cringe. It suppressed individualism, it enslaved the human will, it dwarfed the capacities of men. Oh, what a terrible thing it is to shackle and chain the wills and thoughts of men, and make them subject to the caprices of despotic power! It throttles science, checks inventions, crushes free thought, retards progress. But at last the glimmerings of religious liberty began to dawn upon the minds of men.

And Webster has well said: “That when the true spark is once kindled, it will burn and no human agency can ex-

tinguish it, like the earth's central fire it may be smothered for a while ; oceans may cover it, mountains may press it down, but its own inherent and unconquerable force will both leave the ocean and the land, and at some time or other will break out and heave up to heaven."

This insurrection of human intelligence was headed by Luther, who, by his invincible determination, battered the Chinese wall of Papal authority and custom till it fell into a thousand fragments. And now upon its ruined pile stands free inoculate truth victorious.

Here I shall say we are apt, in our ardent admiration and extravagant eulogies of our forefathers, who struck stout blows for the Magna Charta of America, often to loose sight of the fact that it was not they who first strove to implant liberty and liberate the conscious-bound, but it found its birth amid the travails of the crackling fagots, the burning stake and the bloody block. And who, with beard so strong as when he reads of these mysteries, does not drop a tear crystalized by sympathy and love ! When we look upon their sufferings through the lenzes of history, every generous impulse of our being and every dictate of enlightened reason should urge our praise and exalt their heroism. Such were the trials and difficulties under which our boasted liberty, civil and religious, was born. All these ideas which germinated in Europe were caught in the arms of the western wind and borne to this hemisphere ; ideas which first found full expression in the Magna Charta extorted from John ; ideas which sent tyrannizing Charles to the scaffold and abdicated James from the throne ; ideas which were embosomed in the breast of our Pilgrim fathers, who, regardless of misfortune and hardships, planted the seeds of judicial liberty in this American soil, where they might sprout and be free from stinted growth. We can well ask the question with the poet :

“Speak history, who are life’s victors? unroll thy long annals and say
Are they those whom the world calls victors who won the success of a day;
The martyrs or Nero? The Spartans who fell a Thermopylæ’s tryst?
Or the Persians and Xerxes? His judges or Socrates, Pilate or Christ?”

Hegel, in his philosophy of History, says: “No nation that has played a weighty and active part in the world’s history has ever issued from a simple development of a single race along unmodified lines of blood relationship; there must be differences, conflict and a composition of opposed forces.” Well does this principle apply to the American institutions. For any student to understand the glorious ideal set forth in the American Constitution, it is necessary to consider, I believe, the three basal thoughts, the fundamental ideals, underlying the three great civilizations of antiquity. Dr. Strong says: “Of these three each was supreme in a different sphere—one in the physical; one in the intellectual; one in the spiritual world.” We cannot disembarass ourselves of history. The three old civilizations—Greece, Rome and Hebrew, all had their missions in a special line. Our civilization has grown upon their roots which have sprung from the remotest past, and our life, however proud we may be of it, is bound up with them. Away with the idea of forgotten Rome and Greece. They are not forgotten; tho’ dead they yet speak. Their impress can be seen by every thoughtful student of history. Their material bodies have mingled with the dust, but some of their principles live because of an eternal nature. They have been resurrected from the dead, and their transfigured, invisible bodies hover as warning guides over every great legislative body of the civilized world!

The first of these nations was the Hebrew. Their fundamental idea of government was Theocracy—conscience, respect for God, and as long as they kept alien from idolatrous Persia, they were, indeed, a peculiar and a mighty people.

The basal thought that underlay the Grecian government was their love of beauty and intellectuality. The poetic grace of her Homer, Sapphoes and Anæus; the delicate symmetry and artistic carvings of her sculptors; the phylosophy of her Socrates and Plato; the logic of her Thucydides and Aristotle, have won unnumbered devotees in every age and clime, and it was not till internal convulsions and local hatreds arose did massive Greece give her living art to the dust.

The third thought that underlay antiquity is found in Roman law. Roman jurisprudence has been the delphic oracle to which all civilized nations have resorted; and it was not till her well-weaved fabric was gnawed into by the vermin—vice—which doomed her to a speedy destruction. Thus these three distinct ideas of antiquity were to be welded together upon the anvil of time by the logic-hammer of events! “The fulness of time” had come, and these three streams that had flowed apart for countless centuries, would converge into the one great fountain of life, the Messiah, from whom would flow one ever-healing river blessing the nations of the earth!

If each one of these ancient nations floated such an argus of thought upon its bosom, how immensely more must be the argus which the American republic floats, with all three combined! In our language we have the antitypes of literary Greece; in our religion the monism of the Hebrews; upon our laws is the impress of Roman jurisprudence. Our institutions have no parallel. Our language is fast becoming universal, and our religion is such as has never before been granted to mankind. It is not Church and State. Every man worships according to the dictates of his own conscience. While on this point, are we approaching a religious crisis? Something occurred at Chicago a short time ago that was never known before in the history of mankind. Think of it—a universal confession of universal Fatherhood

of God and brotherhood of man. Should this not call forth more than a trifling sneer? Whatever this assembly of beliefs and unbeliefs might mean, there may be the unseen yet guiding hand of God. A unification of the diversified thoughts of nations! One common ground of belief universal! Stupendous conceptions in the midst of this age, when the promulgators of the Christian doctrine are agitating the four ends of the American continent—nay, of the world! Be not hasty to condemn this assembly on the ground that it is an acknowledged equality, and lowering Jesus Christ, the incarnate, redeeming son of God, to a level with Mohomet, Confucius, Buddha, and what not. Truth needs no advocate—put it where you may, in slaved China, progressive Japan, or benighted Africa, it will stand, and in its conscious dignity will awe defective reason into silence and become victorious in the end! To my mind, though young and plastic, it only shows the tenor of a liberal age and the unconquerable, progressive spirit which pervades the Christian world.

Thus we find in our great Goddess of Liberty at the World's Fair embodied the dignified bearing of Rome; her scepter is but an emblem of Grecian worth; her extended arms of charity are but the teachings of the immaculate son of God!

The past has been a preparation—a vestibule that has only given an entrance into this spacious auditorium of American governmental structure, based upon the culled ideas of the past. Into this immense auditorium will be gathered all the nations of the earth, and the great mission of this Christian country will be proclaimed. What that mission will be remains yet for the future to tell. Modern inventions have brought the human family under one roof—and to think of a universal language, one religion, a federation of the world, is not absurd.

Now to come more directly to our own institutions. It

required the genius of one man to discover a new world, but it took the foresight and statesmanship of others to transform that world's barbaric wilds into a state of society, most pleasant for human habitation. As a background to the following remarks, I have chosen few of the salient points in the life of Alexander Hamilton, the most famous of the artificers who helped to lay the corner stones in the foundation of American structure. The reputed Genzot, the great statesman and historian, pronounced an exalted eulogy when he said: "Hamilton must ever be classed among the men who have best understood the vital principle and elemental conditions of government, and that there is not in the Constitution of the United States an element of order or force, or duration which he did not powerfully contribute to procure." By choosing Hamilton we do not mean to say that there is not a comparable appreciation of the great worth of our great Virginian, Thomas Jefferson, but selected his life because it the better serves our purpose.

Hamilton was born a foreigner, upon the island of Nevis. Had to battle poverty in his early life, so much so that he was compelled temporarily to relinquish the school room for business life. This restraint upon his education did not cage the restless energies of his being. He seemed to be conscious that a greater destiny awaited him. While thus engaged in business, wondering what course his tide would take, a destructive tornado swept over the Island. Hamilton wrote a description of its dire effects. It so impressed the people that its author was sought out and his high order of mind was at once recognized. Little did he think that this would be a turning point to his life soon after. He was sent to the United States to finish his education, where he was to play as important part in the great Revolutionary of America, as Hamlet in *Hamlet*. What seemingly insignificant actions have to do sometimes in changing the great tide in the affairs of men. Electricity, which has revolu-

tionized the world, was born to human intelligence by the sheerest accident. Nations have amassed wealth and run the race-course of prosperity, all of which, as it were, points back to some mere anecdote in their lives.

“A pebble on a streamlet’s bank,
Has changed the course of many a river,
A dewdrop on a baby plant
Has warped the giant oak forever.”

Scorn not small things, for no man know their power. Mountains we climb and know it not. “The ideal word thou speakest,” says Carlyle, “is but a seed cast into time and grows through all eternity.”

After Hamilton’s education you can very naturally anticipate the next point. That inevitable, heaven-appointed, God-given, fore-ordained principle “to which all flesh is heir” that man will fall in love, proved no exception to Hamilton. You had as well try to stay the Niagara with a feather as to keep the restless heart at rest. But how often do these tornadoes of passionate love sweep through the soul, and oft, by disappointment, leaves in its pathway the *debris* of a worthless love. Hamilton married into a wealthy family. Love is blind, but in this very blindness we frequently see the hand of the Creator to baffle selfishness and pride. What would become of this world if man were allowed to choose their partners with the eye of unclouded reason? “Expediency would make a desert of earth, and there would be no paradise for those who are unattractive or in adverse circumstances.” Friendship exists between equals and people of congenial tastes. On the contrary, love defies mathematical precision. It has axioms of its own, and does away with the geometric rule that things equal to the same things are equal to each other. So, love has a mathematical science peculiar to itself; and by this device we can account for the fact why in marriage the rich joins to the poor, the strong to the weak, the fortu-

nate to the unfortunate, and thus defeat the "calculations which would otherwise enter into matrimonial life."

Young man and lady, you can't reason with love; it is a mighty funny and subtle thing. The poet declared a truth when he wrote, "Love is blind," and we are all the more convinced of its truth when we see men of intellect choose weak and silly women for their companions, and women of exalted character and talent unite *in the indissoluble bonds of wedlock* with unworthy and wicked men. Did I say indissoluble? Pardon my gross mistake. Divorce is a fashion and seems rife in this age. When people of such opposite characters unite it does seem that Providence determines all matrimonial unions independently of men's wills and settled purposes, and has imposed a mysterious law upon this sacred institution like unto that of the magnet—opposites attract, likes repel. "How often is wealth wedded to poverty, beauty to ugliness, and amiability to ill-temper." Thus we find that when two human beings are drawn together by the unaccountable law of contrariety and affinity, union and uncertain happiness are generally the result. But this is not queer. Love is the fulfilment of everything. Immutability, perfection and beauty are stamped upon its laws. It bridges, breaches, and tumbles the mountain of difficulty. It is the vital essence that moves to glorious deeds; the talisman of human evil and woe, the open sesame to every human soul. It forgives ingratitude; returns good for evil; the soul-inspiring motive that lifts and sustains the fallen. In a word, it moved the God-head itself and gained man's eternal redemption!

I shall not weary you by tracing Hamilton's military career, for all war, in a sense, is the same. The mind does not love to dwell upon the monotony of marching armies, by detailing its horrors and enumerated miseries.

You may think that after the Revolutionary war was over there would be fair sailing, but you are sadly mistaken; it

was one of the most trying ordeals through which this country ever passed, the late war not excepted. Now was the time for statesmanship to be displayed; now was the time for the sleeping energies of great men to be aroused; now was the time to incarnate in flesh and blood the principles for which they fought; now was the time that the dry bones of the valley, which had been sleeping a long sleep, should, at the mighty voice of statesmanship and genius, arise, incarnadine their full forms and stand one glorious, one united, one embodied principle for the "land of the brave and the free."

"As the twig is bent the tree's inclined," and it is the proud boast of Hamilton, in bending that twig, which lo! has become so great a tree, that its shady arms have gradually extended till their benign influence falls over nearly the whole world.

The condition of the country has been described as being in a political chaos; no chief executive, no court of national judges, no defined legislature. The whole country was a "league of emancipated colisions drifting into anarchy. No central government, only an automony of states like the Grecian Republic. If one state came in collision with another state, no tribunal to settle its difficulties; no government, no central power, no constitution; agricultural distress on every hand; a mass of rude, uncorrected and unauthored forces, threatening to engulf us in worse evils than those from which they had fled." We hear of miseries after the late war, but it was a perfect elysium compared with that of our forefathers; also, we talk of last winter's sad spectacle as one of the saddest in our history—despairing, needy men tramping the streets; no work, no work; great business houses collapse and crumbled above their foundation; failing credit and confidence. Our great Northern and Western cities seeing starving, shoeless myraids of women, with their dying babes upon their brest, crying in woeful notes

“can there be a God!” But this as a perfect elysium to the condition of our country after the Revolutionary War.

But from this chaos and confusion by the magic wave of the statesman's wand came order. In the formation of our Constitution all differences of opinion, all wrangling as to State Rights and representation, were swallowed up by the divine principle of compromise; for it is upon this principle, I believe, that all stable governments are based. Hawthorne endeavored to impress the fact that “liberty was found neither in the rule of few aristocrats nor in extreme democracy.” He advocated the idea that extreme democracy tendered toward demagogism, and that extreme aristocracy toward tyranny.

Hamilton, above any other, is recognized as the creator of our financial system which liberated our country from its distress just after the war. The eloquent Webster recognized Hamilton's service and ability when he uttered the words: “He struck the rock of national resource and the abundant streams of revenue gushed forth; he touched the dead copse of public credit and it sprung upon its feet. The fabled birth of Minerva from the brain of Juppiter was hardly more sudden than the financial system of the United States as it bursts from the conception of Alexander Hamilton.” If the original creative genius of Hamilton could be brought upon the seemingly inexplicable condition of our country, possibly better times would spring, Minerva-like, into existence.

Hamilton's end came like a thunder-clap in clear sky. Quick across his ocean blue came a rife of clouds and cast a gloomy, dark shadow upon a nation's brightest hope. He was just in the prime of his manhood. His faculties, like the waxing moon, had just grown full-orbed, but, alas, Aron Burr, in the frightful form of a gathering storm, athwarted his peaceful fermament, shut out that glory-orbed moon from our country's sight—all was right Hamilton! His

tragic end made the tears from a nation's eyes profuse! The popular heart suddenly throbbed with a irregular beat! The duellist, Aron Burr, though once pinacled high, like a star in its glory, fell and became a wandering meteor in the dark regions of public contempt. He was never again to arise in the esteem of his countrymen. His name, like Benedick Arnold's, was blasted forever. No station, however high; no matter what estimation is placed upon your worth, you cannot live in everlasting popularity when your moral character is rotten. If William E. Gladstone, who has won universal veneration, should be caught in an immoral act, the beautiful symmetry of his greatness would topple and fall into a thousand fragments. Grover Cleveland would no longer hold his lofty summit, but forthwith be precipitated into the dark valley of public scorn. Breckenridge once enjoyed high esteem of a great people, but fell, like Lucifer, from his glory. His name, like the Irish Parnell, is blasted, branded, stigmatized with an everlasting odium. This only shows the high value American people put upon right living.

Now, in conclusion, do you ask me what will be the future of a people who have such lofty, moral ideals! Their greatness is assured!

R. H. W.

ON STANDING EXAMINATIONS.

During five years at college and university the writer attended every examination in his classes, in all more than forty. Some were at intervals, some on successive days, some limited, others allowed to run on far into the night; for some he was fairly well prepared, for some very poorly. Yet he fell below the required standard only once, and in that case made up the deficiency at the final, four months later. On the basis of this experience, supplemented by much observation of others, he offers the following hints:

An examination is or should be a test partly of attain-

ments in the subject, partly of power—ability to apply what one knows. It is a valuable exercise, and every member of the class ought to do the best he can, whether he hopes to succeed or is certain of failure. An honest effort is due to his teacher, and in the student cultivates self-respect, sets a good example, and gains practice. To “cut,” because you expect to fail, is an indication rather of cowardice than of modesty. What would you think of a foot-ball team that would never play a game in which they anticipated defeat?

In preparing for examination do not “cram” unless, perhaps, there may be some matters much insisted on by the teacher, which you, however, in your superior wisdom, know to be worthless, and desire to forget as soon as possible. Instead of “cramming,” try to get clearly, distinctly, permanently in mind, the prominent facts and leading principles of the subject under review, with their relation to minor matters. Without analysis, and that of your own make, there can be no clear thinking. One idea, clearly perceived, is worth a dozen indistinctly apprehended. More failures in examination arise from confused notions, dim recollections of mere words, than from any other one cause. Few things are more annoying in reading papers than to find facts and principles mixed into hopeless nonsense or illustrations distorted into statements of what they were intended only to illustrate. Do not try to carry in memory everything at the same time, but learn things and lay them away to be called up as needed. He is a foolish man who is continually taking out his purse and counting the contents to make sure he hasn't lost any. Especially be sure to connect facts that must be remembered with the principles they illustrate—this connection helps to fix both indelibly.

Supposing a certain amount of attainments on the subject in hand, and a certain amount of ability to apply one's

knowledge, the conditions most favorable to success are a good conscience, a fresh mind, and a vigorous body. For the *first*, try to keep right in your relations to Him without whose blessing there can be no real success. Unfairness in examination is not only unmanly and debasing, but, save only in those who are utterly hardened, it diminishes the chances of success. A guilty conscience begets trepidation, and drives the culprit into blunders. For the *second*, make what preparation you can a day, or, better two days beforehand, then dismiss the subject entirely; spend an hour or two of the evening in pleasant company; be sure to leave by 10 o'clock, and get eight hours of solid sleep—by no means look at text-books or notes on the morning of examination, but enter the room with mind as blank as the paper you carry. For the *third*, be prudent generally; on the morning of examination take moderate exercise and a copious bath, and eat rather sparingly of plain wholesome food. Coming with this preparation, sit as far as may be practicable away from everybody else, and do “your level best,” without regard to results. “Act well your part, there all the honor lies.”

The method of procedure in examination should vary according to the subject and the person. The following is offered, not as the one way to be always observed, but as a way that generally leads to good results. The steps are three:

1. Read carefully the first question, or block of questions, get precisely its scope, and jot down briefly such answer as you propose to make—just enough to enable you to recall what you *certainly know*, giving no heed to points on which you are ignorant or uncertain. Then, and not till then, take in the same way the second, and so on to the end. You will thus be able to go over the whole examination with the freshness and vim of the first hour.

2. Rest five minutes by simply sitting still and indulging

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in a day dream of home, or of her who will some day make your home. Come back to work again, re-read the first question, and write an orderly, neat answer, putting as much thought as possible into the fewest words consistent with clearness. If still in doubt about any point, leave a sufficient blank and pass on. Proceed thus with each question in succession, working rapidly and resting a few minutes every hour or two.

3. Go over your work carefully to correct any errors or omissions of hurry or carelessness, now fill in the blanks by guess-work or by "shaping"; certify, fold, and sign your paper, hand it in, and run out to a game of lawn tennis or other harmless diversion.

OUR NATION'S CALL; WILL YOU RESPOND?

[Re-union Oration before the Philologian Society.]

We are now entering, or re-entering, upon a division of that period in our lives known as college life. A change is to be wrought. A work is to be done, which, if well done, will greatly increase our capacities for usefulness through life. If we desire this change, then let us hear our nation's call and respond by using, rather than abusing, every means at our command for developing into true manhood.

Our nation's call is for men. Yes, America, "the home of the brave and the land of the free," needs men to-day more than ever before. Not so much physical giants, as Sandow; nor sports or pugilists as Corbett and Sullivan; though physical strength is a good thing. But since the introduction of steam and electricity, the various labor-saving devices and appliances, the strength of the human arm is not needed now as formerly. Possessing mere brute force does not make the man we want. Neither is the call for milk and water, nickle-in-the-slot, punch and judy

stamp. For if these brands are wanted, all you have to do is to drop in the money, turn the crank, and out comes just the thing you want. Yes, the national market is glutted with these grades. They are found in every vocation, whether professional or otherwise; then let us shun with contempt this undesirable class, and strive to be men of the highest type.

By men; we mean the highest standard attainable, by combining honesty, industry, sobriety and stability of character. Men whose end and aim is to be right and do right, regardless of personal preferences, or of gaining the approval of popular sentiment. Those who had rather be right than President. Men with the resources of courage, energy, wisdom and virtue. It is this class that win in life's battle. They know that "what man has done, man can do;" that there is always a way to everything desirable; and that this world belongs to the energetic. This is the class for which the call is made, and for the lack of which our nation is suffering.

Yes, I say, our nation needs men to-day more than ever before, in every walk of life. She has suffered financially, politically, and, I might say, spiritually, from the acts of her untrue and disloyal sons. Like the festering sores on the body, indicating the impurities in the blood, so the outburst of strikes, the followers of Debs and the Coxey Commonwealers, all show the discord and lack of harmony in our national body. She needs the purifying and invigorating tonic of true manhood to cleanse her system of these evils.

Then if we would purify the press, increase the power in the pulpit, and elevate the pew, they must be filled with men. What is corrupting the public mind to-day more than the public press? where it is lacking in manhood and moral calibre. There are newspapers in our land to-day that will make almost any statement for money. Some time ago the cholera was raging in New York city. The

press was spreading the news and excitement was intense. Suddenly the papers failed to make any further mention of the dreadful disease, and some of them went so far as to say it was all a mistake and a delusion. Why this sudden change? The business men of that city had said to the proprietors of these papers: "If you don't stop booming the cholera, we will stop running our advertisements—it is hurting our business"; and these papers had no more to say on the subject. Suppress the truth, tell a lie and sacrifice the health and lives of thousands of innocent people, for the sake of the almighty dollar. Yes, the press needs men who will tell the truth, the whole truth, and nothing but the truth.

Increase the power of pulpit by filling it with men, for it is through the pulpit that all classes are reached, both at home and abroad. The doors of China were thrown open to commerce, and international comity existed; only, after the Divine law had penetrated the nation and raised the standard of civilization. What an extensive field of usefulness the preacher of to-day has in which to labor. Every great question at issue, whether religious or secular, State or Federal, national or international, is neither too high nor too low for him to throw the light of God's truth upon it and show the good or evil contained therein. But in this age, when public opinion and the press are so prone to follow in the path of human inclinations and desires; when the people crave a so-called popular preaching, the tendency of the young preacher is to drift with the popular current, and preach a popular rather than a gospel doctrine. Oh! young man, hear me! In the pursuit of this, the highest calling under the canopy of Heaven, see to it that you take a firm stand for truth and right without fear or favor. Be a man, be a man, in the pulpit or out of it, and then your influence will be more effectual in elevating the pew.

Elevate the pew, the people, not solely through the pul-

pit, though this is one very important way of accomplishing this end, but let the people take a firm stand for truth, honesty, and uprightness. The pew has the greatest need for the purifying element of manhood, in order that the press and the pulpit may be directly or indirectly benefitted. For the newspaper must depend upon its readers for support, and therefore must produce just such matter as will please the public mind. The poor minister is dependent for his daily support upon those to whom he ministers. In the discharge of his duty he presents the mirror of truth in all its beauty and holiness, in order that we may see ourselves as we are; yet we cry, "away with him!" and his manner of preaching. We want a more palatable gospel. One that will allow us to slander our neighbor, to rob the widow and orphan, and follow all the lusts that flesh is heir to, without being reminded of our wicked career. If this be true, then how utterly void we are of anything like true manhood. Let us be men and uphold the hands of that fearless minister of the gospel whose end and aim is to discharge his full duty; speaking always good and not evil of our neighbors; attending strictly to our own and not another's business; and, as far as possible, let peace and good will abound. Then will Church and State be on a higher plane and our nation's call be obeyed.

Then the pew plays such an important part in the political standing of our nation. For our government "is of the people, for the people, and by the people." That politics need the purifying element of manhood none can deny; and how can this be better accomplished than by raising the standard of the professing Christian voter? Why should we complain of some of our representatives in Congress for being influenced by the Tammany Hall ring, or for selling out to the money kings and trusts of the country, when these congressmen bought their offices of the people? Let such kickers sweep before their own doors,

and then they will know better how to clean out the White House. Yes, our political pyramid, from base to capstone, needs repairing ; but if we want a perfect structure, let us look well to its foundation. Be a man at home as well as at the polls. If running for an office, remunerative or honorary, let your manhood not forsake you, and whatever trust may be committed to you, discharge your duty as a man, remembering that the call is for men in every vocation.

Will you respond by being a man at college? It is the college-bred man that stands to-day in the front rank in every calling in life ; for college training is like the grafting process by which the fruitless seedling becomes the fruitful tree. This process is familiar to all of us. First, there must be a healthy stock. Then the greater part of the original growth is cut off, and the new growth of a choice and healthy variety is inserted with the utmost care. Then some wax is applied, and leaving the young wood to be nourished by the original stock, what was once the useless scion, becomes the strong, symmetrical, and fruit-bearing tree.

Just so with the college training. First, the healthy stock has a man to begin with. Then with the pruning knife of experience, the skilled professor cuts off the original stock of self estimation, and inserts, by the latest process, a graft of the purest thought from the best authors, which cutting receives new vigor and freshness from the skilful touch of *our* honored professors. Then by applying the wax of our manhood and stick-to-it-ness, so that the engrafted ideas may receive all the nourishment from the original stock, let us hope to develop and be known by our fruit.

The first year is the most important in the grafting process. It is the time when the jars and storms most effect the young graft, and it needs special care and attention. Young gentlemen, your first year will be the time when

your strength of character, your manhood, will be tried. There may be some "rough on rats" administered. It may be served in snow balls, or on a tow (toe) rope at the lonely hour of midnight, or offered in the form of incense, but be a man and a gentleman through the whole course. This dose, though not always pleasant to take, is, nevertheless, a harmless one at Richmond College, and it will help to make a man of you.

Then, again, the younger the shoot the more subject it is to the ravages of the moth. This enemy must be gotten rid of if we would save the young growth from blight and even death itself. When attacked by the moth of evil influence, let us see to it that we kill him at the first blow, with an emphatic, manly no, lest we suffer from the blight of immorality and wickedness, and our fondest hopes decay. Like the moth that killeth not instantly but gradually, so evil habits are formed, not at one stroke, but gradually and insensibly, and unless due care is taken the character becomes dwarfed without our being conscious of any change. For, as Dr. Johnson has well expressed it, "The diminutive chains of habit are seldom heavy enough to be felt until they are too strong to be broken."

Nay, I say in conclusion, be a man in your college Literary Society. Take an interest in all of the work. When duty calls, obey. Do your best at all times, and let us hope to develop and become men of resolute character and original thought, as distinguished from the milk-and-water brand. And then, and not till then, will we respond to our nation's call.

J. P. S.

A PLEA FOR SPECIALISTIC THOUGHT.

It is evident from recent discoveries of buildings, paintings and other works of art, centuries old, that some arts were better known thousands of years ago than now. However, it must be admitted that human knowledge embraces a wider variety of subjects now than ever before; and considering the high degree of development of some of the foremost arts of to-day, such as photography, printing, or electrical engineering, may it not be said that art in this age is as thoroughly developed as ever before in any age of the world's history. As to the state of development of science, I need only mention physics, metaphysics and theology, in order to establish firmly conviction of the fact that the results of thought are greater now than ever before. And if we adopt that philosophy which regards man as partaking of the attributes belonging to the Creator of the universe, what may we not expect to be done by man as he shall acquire more and more of those attributes, or of some one of them, of which he already has a relatively insignificant part?

It is interesting to study the progress of knowledge, of science, and art, through the realm of the past, and to note how facts and principles have been handed from generation to generation. Not all knowledge has descended as an heirloom from each possessor to the next in line. Some was rejected bodily and without pity, and some accepted, to be used as well as might be without being at all altered or to be remodeled to suit the needs or desires of the times and surroundings. But as generation after generation has undertaken the task of setting knowledge into systematic form, they have not merely removed from one age or country to another what they have received, but, as they have taken hold of it piece by piece they have, before letting go, considerably modified it. They all seem to have been fascinated, some by one part and some by another, and each

one has worked more or less independently upon his own particular part ; one cutting off something objectionable, another adding something new, others shattering the whole mass, and making new combinations. Thus, in each succeeding generation they have presented the world's knowledge, more or less changed in form and in worth, for practical use. Think of this work as carried on by many men at the same time, and in successive ages. Think, too, of this material of theirs, not as remaining the same in bulk, or as being diminished, but as expanding in their hands like leavened dough in a baker's hand, constantly expanding, though more or less swiftly as the warmth of human intercourse and civilization rose and fell for more than a score of centuries. Now you can, perhaps, form a dimly outlined conception of the great bulk of knowledge covering almost the whole realm of thought as well as of habitation. Now can you think for a moment that one mind in little more than a score of years could grasp, even by "line upon line and precept upon precept," the accumulated thought of a score of centuries?

What, then, is one to do? Sit down in sackcloth and ashes, and mourn because he can't do all that he would do? No ; but having made a thorough and critical survey of his surroundings, scrape off with the potsherds about him every callous restraint, and seize hold of one part. Then holding it fast, observe, as far as possible, the connections between his own and all other parts, and trace them in order to find out the relative position to his one of all other parts. But let him not force his way through like a worm through a tree, but follow the lines as closely and surely as fire a train of powder laid even into the very heart of a mountain.

However, he is not to go on unwittingly as the fire, but wittingly and rationally, considering that he is not in the darkness of the bowels of the earth, but in a realm transparent as crystal, in which he may see, after some of his

labors are done, leading from all directions to the place of his choice, numerous channels of thought, and if he has started right he will see most prominent the channels from the fundamental principles of thought through which pours the very flood that will afford water for an oasis in the plain. Here he may build a home to which the passers-by of succeeding generations shall be attracted to live amid beauties and joys of which they had not dreamed. And whether or not they recognize and praise the explorer for his work, he shall know that he has afforded to his fellow creatures not only means of increased enjoyment, but opportunity for insight into a higher life. And this will be ample compensation for all his toil. J. E. J.

THE INDUCTIVE METHOD.

Induction formerly meant what we in these days call introduction, and in this sense is still used of entrance upon office, especially ecclesiastical position. Since Lord Bacon's day it has been applied to the process of reaching general conclusions, either laws or principles, by comparison of a number of particular cases to ascertain wherein they agree. Within the present century electricians have employed the term for certain magnetic effects produced by contiguity without contact. Thus it has come to pass that it is quite a "fad" to call processes and methods "inductive," and often without attaching any very clear idea to the epithet.

"Inductive Bible study" is little more than a connected study of some complete portion of Scripture, and the publication of "Inductive Quarterlies" means chiefly a revolt from the scrappy and homiletical style of the International Lessons, and a return to the more rational plan pursued by our fathers forty years ago, only carrying into the revivification of the old plan many excellent ideas that have been developed in the best of the Lesson Helps prepared for the

new. The epithet "Inductive," as applied to Sunday-school periodicals, though suggested by the great apostle of inductive study, Dr. William R. Harper, is somewhat a misnomer, and the most strenuous advocates of the use of these periodicals in our Sunday schools seem to be involved in a little confusion as to whether the aim is to lead pupils to *induce* for themselves, or simply to *induce* in them habits of better and more systematic study. The latter, rather than the former, is what the use of these periodicals really accomplishes.

In language-study the so-called "Inductive Method" is an outgrowth of Dr. Harper's summer and correspondence classes in Hebrew, begun some fifteen years ago when he was instructor at Morgan Park Theological Seminary. His wonderful capacity for work, his amazing powers of acquisition, and his even more remarkable ability to inspire others with some of his own enthusiasm, came with him to his chair in Yale, stirred New England as by the transfusion of fresh western blood, and more recently returned westward with the immense augmentation of honor and influence attaching to the presidency of the great University of Chicago. Dr. Harper introduced and gave impetus to a certain plan of language study, which his pupils and co-laborers have more fully developed. Under his general direction there has been prepared a series of Latin and Greek text-books. The lists consist of Primers for beginners under fifteen years of age, "Methods" for older pupils beginning Latin or Greek, and Readers (Cæsar, Vergil and Xenophon,) with exercise-books to correspond.

Taking up the Greek Primer, as a sample of the general plan, we find three pages of excellent suggestions to teachers, an admirable statement of what all good teachers have always done on any and every method; ten pages of introduction, a compact mass of grammatical facts and rules, needed in order to begin work; then the body of the book,

214 pp., divided into 103 Lessons, on eight chapters of the first book of the Anabasis, with notes, observations, exercises, and topics for study; to this are added the Greek text, printed connectedly, a *verbum verbo* translation of Chapters I and II, a free-translation of Chapter I; an appendix of 42 pages, containing a systematic exhibit of the elements of grammar and paradigms of inflection, and lastly, a vocabulary. It will be seen that the so-called Inductive part of the book is preceded and followed by parts composed on the old, or as we may say, the Deductive plan, and the notes in the former are found to contain frequent references to the latter. The avowed aim is to cultivate the habit of rapid reading, and to teach pupils to formulate the principles of grammatical structure, insensibly to themselves, by making, and from time to time correcting, their natural inferences from particular cases, but with a distinct confession that the plan needs constant supplementing from the results of that which it aims to improve upon, if not to supersede.

To estimate fairly the value of this Inductive Method as compared with the familiar synthetic or systematic plan, we need to have clear notions of the processes of learning language in general, and to settle for ourselves several questions that will arise.

Language is an expression of thought, and the fundamental laws of grammar must be based upon logic. The thought precedes the expression, and a child in learning to talk first gets an idea, more or less distinct, and then seeks to give it utterance. This may be seen most clearly in deaf mutes, whose minds have to be excited through the senses of sight and touch, and this activity then connected with verbal expression. The ordinary child, while learning to talk, carries on at the same time the opposite process in learning to gather the ideas of others from their words. And in early years the faculty of interpreting language,

so far as my observation extends, often precedes, and generally far outstrips, the faculty of using it. The process from language to thought may be called analysis or induction; from thought to language, synthesis or deduction. In acquiring command of the mother tongue, these two usually run on nearly *pari passu*. At first, as already said, the analytic power often outruns the synthetic, but with advancing years the relation is gradually reversed. A little boy may say with truth, "I have the idea, but cannot express it"; it is doubtful whether that is ever true of a grown man.

So much for the processes of learning our mother tongue in the days of infancy. Are they the same in learning a foreign language after we have come to years of discretion? Assuredly there are and must be some differences. What is natural and best in the one case is not necessarily natural and best in the other. We learn the mother tongue for three reasons—all intensely practical: (1.) To understand what others say or write; (2.) To give expression to our own desires and thoughts; (3.) To register progress and help ourselves in the conduct of elaborate processes of thinking. But why do we study foreign tongues? Sometimes to be sure for practical use in travel or commerce, but generally for mental discipline. For practical use it may be assumed that within the limited range required the ideas and thoughts are the same, only the expression differs. The Xenodocheion in Athens, the Hof in Berlin, the Hotel in New York, may differ in their appointments, but to the weary traveller are much the same. The drachma, the franc, and twenty cents are with the merchant interchangeable. But for disciplinary purposes the case is different. If the thought of the Greeks, or of the Germans were cast in the same moulds with ours, the difference being only in the material, it would be educationally worse than a waste of time to

strain our eyes over outlandish characters, and burden our memories with foreign vocabularies.

But, in fact, there are certain noticeable distinctions between the conceptions of the same state of facts, as formed by a philosophic German, a poetical Hellene, and a practical Anglo-Saxon, and we study German and Greek chiefly to expand our minds beyond the limits of racial and national prejudice, and to superadd to our own way of seeing things, the ways of other peoples who have attained deserved prominence in the world. We do not care to study the dialects of Hottentot or South-Sea Islander, because we should not expect much benefit from being able to feel and think as those people do. Prof. Garner, a year or two ago, was getting a deal of notoriety by his efforts, with the aid of a phonograph, to master monkey talk. If he shall finally succeed in opening communication with these, our cousins once removed, it may prove a great boon to the poor benighted simians in bringing them into contact with a nineteenth century specialist; or, perchance, alas it may turn out, a direful curse to the Hypanthropoi in lifting them up to take the places of the enfranchised negroes. Be that as it may, Dr. Garner's labors will hardly give to men any higher or better ideals of the true, or the beautiful, or the good. The Japanese have made wonderful progress by learning French, German and English, but Europeans have not been much benefited by residence in Japan.

Another question arises. Suppose it be granted that the main purpose of linguistic study in school is mental and spiritual enlargement, how is this aim best reached? Shall we endeavor to acquire a certain sort of familiarity with the foreign tongue and read largely and rapidly from its literature, allowing the genius of the language and the spirit of the people to percolate our minds and be insensibly absorbed, as occurs in our drawing from the "wells of English undefiled," or shall we approach the subject anatomi-

cally, go over far less ground, but examine that with microscopic minuteness? Some one will answer: Both. Yes, unquestionably that is the right answer for every one who aspires to be in the highest sense a scholar—he must read first largely then carefully, or first carefully then largely, or at the same time both carefully and largely. But the time allowed in American schools is too short for either one of these schemes to be carried out, much less for both. Since we have to choose, we must ask, Which of the two gives better training? Which is more likely to arouse enthusiasm? Which is a better preparation for further study in the same lines after graduation? Or if, as generally happens, the language must be laid aside, and all the green herbage of the college course shall be rooted up and turned under by the ruthless plow-share of business or professional life, which of the two plans will have done more to cultivate valuable habits and to increase the fertility of the intellectual soil?

The answer to these questions, I apprehend, must depend upon the language and literature under consideration. It is manifest, for example, that Latin, being more similar to English and printed in familiar characters, can be more readily absorbed in large and rapid reading, while Greek, with its minutiae of breathings and accents, and the artistic perfection of its forms, invites, if it does not require, careful attention to finest details and nicest distinctions.

Donaldson, in his *New Cratylus*, said on this subject: "The method of mind, which is the object of education, is nothing but the method of language; and this is the reason why the educated man is known by the arrangement of his words. Hence, if there is any way of imparting to the mind deductive habits, it must be by teaching the method of language; and this discipline has in fact been adopted in all the more enlightened periods of the existence of man. It will be remembered that in this method of language it is

not the words but the arrangement of them which is the object of study ; and thus the method of language is independent of the conventional significations of particular words ; it is of no country and of no age, but is as universal as the general mind of man. For these reasons we assert that the method of language, one of the branches of philology, must always be, as it has been, the basis of education or humanity as such—that is, of the discipline of the human mind. We may even go further, and assert that, when geometry is added to grammar, we have exhausted the known materials of deductive reasoning, and have called in the aid of all the machinery which is at our disposal.”

In view of these utterances of the late Cambridge professor, one may say that with him the Inductive Method would have found little favor. *Per contra* the man who of all others in this country did most in Virginia and the South for linguistic study, Dr. Gesner Harrison, *clarum et venerabile nomen*, applied to Latin and Greek the inductive methods he had learned in studying medicine. His “Exposition of the Laws of the Latin Language,” and, still more strikingly, his “Greek Prepositions and Cases of Nouns,” are master-pieces of Baconian logic. Dr. Harper and his admirers, his publishers, and even his critics, all agree that his text-books in the hands of a superior teacher lead to good results, while in the hands of a poor teacher they are not useful. And so we come to this, that text-book and teacher must supplement each other. Any proper study of any language cultivates induction, in getting laws and principles from particular examples, and deduction, in the application of these laws and principles to other cases. If the text-book is synthetic and deductive, the teacher must needs be analytic and inductive in his questioning and *vice versa*.

To conclude, Dr. Harper’s books follow the general lines of the so-called “natural method,” and seem to me to have many excellencies. They are fully up to the results of the

latest and best scholarship ; they require a deal of oral work and cultivate the power of memory ; they seem well suited to promote alertness in recitation ; they conduce to rapid advance towards sight reading—after the usual fashion of reading at first sight, a thing which few can do well even in the mother tongue. They also seem to me to have these grave, if not fatal, defects. The plan is unnatural, except to very small children—unnatural even to them unless they are polyglot ; it does not cultivate, but distinctly slights, the habit of deductive reasoning ; it puts the teacher beneath rather than above the text-book, and sets the stamp of absolute uniformity upon nascent intellect, and, worst of all, it seems likely to lead students to be satisfied with mastering words and idioms, with mere approximations, and so to miss forever the benefits of accuracy, the enlargement of soul that comes by comparing languages as means for indicating rather than expressing thought.

Of the late Dr. A. B. Brown it was said by one of his colleagues, that even if he never taught a class the College could well afford to pay his salary for the stimulating effect of his inquisitive mind in his daily contact with other professors. So I may say of the “Inductive Method” that every teacher of language ought to get the books and read them carefully for the sake of the thousand helps and hints on throwing life into recitations. But for class-use better, far better, a dry systematic treatise with a live teacher than a lively text-book which the conscientious teacher must needs supplement by ding-donging at rules and paradigms.

Editorial.

Due to the fact that the editor-in-chief, Mr. A. N. Bowers, has been called away to Atlanta, Ga., all of the burden of this issue of **THE MESSENGER** has fallen conjointly to the lot of the literary and local editors. We are glad to announce, however, that the editor-in-chief will return in time to give the readers of **THE MESSENGER** New Year's greetings in the January issue.

We are endeavoring to give **THE MESSENGER** to our readers as a Christmas gift, and in view of this fact there has been considerable rush on the part of the editors, and necessarily a cutting off of literary matter.

This is not intended as an apology, but as a simple statement of the fact that we have decided to abandon some of our ambitious schemes that our readers may have **THE MESSENGER** to read and criticize during the Christmas holidays.

At the semi-annual meeting of the Board of Trustees, on Tuesday, December 11th, Prof. F. W. Boatwright, who has occupied the Chair of Modern Languages for four years, was elected President of the College, to take effect January 1, 1895.

Prof. Boatwright graduated from the College, receiving the degree of Master of Arts, in 1889, and continued the study of French and German in the Universities of Halle, Leipsic, and also a while in Paris. After his return to this country he was elected to fill the Chair of Modern Languages, which he has done successfully for four years. His name had been spoken of in connection with the place for some time, but not until the recent meeting of the Board of Trustees has his name been formally placed before that body. We believe that the election of a president will be of inesti-

mable value to the College, but whether so young a man as Prof. Boatwright will be equal to the occasion remains yet to be seen. It is, notwithstanding that, a deplorable fact that our Richmond papers have given such notoriety, and misrepresented to such an extent the real state of affairs at the College. But, being impressed with the words of Cicero when he tells us "that we should neither dare to say anything that is false, or fear to say anything that is true, nor give any just suspicion of favor or disaffection," we will reserve our opinion for further developments, and wish the College with its newly-elected president an era of great success.

THE GYMNASIUM.

The Gymnasium is under the efficient management of Prof. Charles M. Hazen and his assistant, Mr. J. Ryland Murdoch. The latter gentleman meets three classes daily, and has enrolled more than sixty students.

The system used is that of Dr. Roberts, of the Y. M. C. school at Springfield. "It aims not at muscle-building for the purpose of athletic display, but at moderate and healthful exercise, especially of the heart and lungs."

The Instructor informs us that he is greatly gratified with the excellent attendance. As a matter of fact, it has been so full that the director has applied for more apparatus, especially bells and clubs.

This is a work that ought to go on, ever increasing in facilities for the proper and full development of the physical frame, as a strong body must necessarily be the basis of all true mental worth and culture.

Mr. M., a verdant young rat of the third floor, wanted to get Dr. Edmund Harrison to *consecrate* him to keep off small-pox.

THE MESS HALL.

It is gratifying to be able to say that under the immediate superintendence of Mesdames Woolfork and Steiger, and the financial agency of Mr. James H. Franklin, the mess accommodations have reached a success never attained before. These estimable ladies move freely in and out among the young men, and constantly preside at one of the tables. Thus, while their genial smiles bring sunshine wherever they go among the "willing workers," that sense of respect for the presence of woman—innate with every true man—forbids everything that would seem rude and improper in men of gentle rearing.

There are about eighty men in the 'mess'—more than ever before at this period of the year—and we venture to say that the order observed by so many young men is superior to that of the same number in any institution in the whole country—certainly in regard to all the schools in which we have given special attention to this matter.

Once more, and our eulogy on our much-adored banqueting hall is done. It is simple justice to say that the fare is equal to any to be obtained anywhere for the money. The food is wholesome, well prepared, well served, and plentiful. What more can be desired?

Professor: Um, um. Dats a question, honey, at kin on'y be answered in Latin—Umperty trumperty dixum digee sockdologous. Dats w'at comes of the watah, sonny, on'y youse too young to understand.—*Ex*.

The largest scores on record were made by Harvard against Exeter in 1886, 123 to 0; Yale against Wesleyan in 1886, 136 to 0; Princeton against Lafayette in 1884, 140 to 0.—*Ex*. What's the matter with our score in '90? University of Virginia, 144; Randolph-Macon, 0.—*U. Va. Topics*.

AN IMPOSSIBLE GIRL.

Once upon a time there lived a maid
Who never was of mice afraid,
A perfect game of whist she played,
 This maid entrancing.
Of gowns and styles she never talked,
Attempt to compliment she balked,
For exercise she only walked—
 She hated dancing.

She wore no loud, queer-colored gloves,
She never yet had been in love,
Her bureau held no picture of
 The latest actor.
And, furthermore, she never went
To matinees, or ever spent
Her change for soda ; roses sent
 Could not attract her.

Of slang she never used a word,
Of flirting she had never heard,
Society—it seems absurd—
 She did not care for.
At gay resorts where men were not
She never seemed to care a jot,
Until the mother wondered what
 The girl was there for.

No one will know from whence she came,
She left no record but her fame,
Not even can we learn her name,
 Or what her station.
When did she live? How did she die?
She lived in fancy. It's a lie.
I have only tried to practice my
 Imagination.

—James G. Burnett, in *Century*.

MEMORABILIA.

Nov. 22.—Magazine Club reorganized at Prof. Puryear's.

" 23.—President Lyon G. Tyler, of William and Mary, addresses the G. and H. Society. Subject—Yorktown and Its Memories.

" 29.—College exercises suspended. Thanksgiving Day.

Dec. 8.—Great "Hare and Hound" chase.

" 10.—Mass-meeting of students to take action in regard to obtaining new bath arrangements.
Examination in Junior Law.

" 11.—Semi-annual meeting of Board of Trustees. Prof. F. W. Boatwright elected President of the College.

" 12.—Excitement among the students over the election of President. Serenade to Prof. Puryear by his admirers among the boys. Several members of the Board of Trustees "groaned."

" 13.—Serenade in honor of President-elect Boatwright.

" 15.—Second "Hare and Hound" chase.

CALENDAR.

Dec. 20. —Examination in Junior I and II Greek.

" 21. —Examination in Junior I and II Math.

" 21-31.—Exercises of College suspended for Christmas holidays.

Jan. 23. —First-term examinations begin.

Athletics.

THE GAME WITH NORTH CAROLINA.

On Saturday, November 10th, the team played University, of North Carolina in Greensboro, after travelling most of the night before.

The following is *The Tar Heel's* account of the game:

At 3:30 Umpire Devin tossed the coin. "Heads," called Captain Harrison, and, as "heads" fell, he chose the ball. Quickly lining up, the ball is kicked off 43 yards to Captain Baskerville, who fumbles the catch and is downed before going far. Carolina then takes the ball and Moore makes 6 yards, Stephens 1 yard, Guion 3 yards. Moore then tries the line for good gain. Baird then advances the ball 5 yards, Pugh 3 yards, Baskerville 5 yards, Stephens 10 yards, Moore 6 yards, Baird 3 yards, Baskerville 6 yards, Guion 5 yards, Collier 8 yards, Pugh 5 yards, Moore 2 yards, Guion 5 yards, Stephens 6 yards, Moore 1 yard, Stephens 8 yards, Pugh 10 yards, Moore 2 yards. The ball is now fumbled, but U. N. C. regains, and Collier advances ball 5 yards. Guion then goes over the line for a touchdown, and Baskerville kicks goal. Score, 6-0. Time, 7 minutes.

Captain Harrison again kicks off forty-five yards to Stephens, who fumbles this time, but advances the ball a short distance. Moore then takes the ball forward for several yards. Ball is fumbled on next down, but regained. Baird then turns the line for 8 yards, Pugh makes 3 yards, Moore 6 yards, Stephens 6 yards, Baskerville 15 yards, Stephens 14 yards, Guion 17 yards, Baird 2 yards, Moore 4 yards; Baskerville then takes the ball but fails to gain, and is badly hurt, but resumes his place after a short while. Guion then takes the ball but loses $2\frac{1}{2}$ yards on a tackle by Collier,

who fails to make the necessary distance, and the ball goes over to Richmond College on four downs. Rucker tries around the left end but loses 2 yards, Keyser also tries to advance the ball but loses 3 yards. Ellerson then punts, but the kick is blocked and Pugh falls on the ball, and while Richmond College looks on he goes over the line for the second touchdown. Baskerville kicks goal. Score, 12-0. Time, 9½ minutes.

Ball is brought back to centre of the field and Richmond College again kicks off for 45 yards, Stephens catches and rushes it back for 15 yards. Moore also rushes the "pig skin" forward for 15 yards but loses the ball.

Rucker advances the ball 1 yard. McNeil makes 5 yards. Rucker then tries line for no gain, and U. N. C. takes the ball on four downs. Collier makes 7 yards; Stephens then tries around the end but loses 8 yards; Baskerville then takes the ball forward 7 yards; Stephens also advances the ball, but not enough and ball goes over.

McNeil loses 1 yard on a play through the line, and Ellerson makes 1½ between R. G. Ellerson then falls back as if to kick, tries to run with the ball and loses ground, and again U. N. C. has the ball.

Stevens advances ball 7½ yards, Baird 8 yards, Pugh goes for 1½ yards through line and Guion for 6 yards, Collier 14 yards, Guion 13 yards, Collier then goes 9 yards and makes touchdown; Baskerville kicks goal. Score, 18-0.

Richmond College kicks the ball for 35 yards. Ball is caught and rushed back 12 yards, when time is called.

SECOND HALF.

Baskerville kicks off 50 yards. Ball is caught and rushed back 12 yards. Rucker tries around end, but fails to gain. Keyser loses 1 yard; Ellerson then punts fifteen yards, and Merritt gets the ball, but, on off-side play by U. N. C., Richmond College keeps the ball. McNeil makes

1 yard around R. E. Ellerson bucks the line for 1 yard, then kicks to Stanly, who makes fair catch. Stephens gains 1 yard, Guion 1 yard, Stephens 3 yards, Moore 6 yards, Stephens $3\frac{1}{2}$ yards, Baird 3 yards, Collier 2 yards. Ball is fumbled by Stanly and Moore, but Merritt falls on it. Guion fails to gain, and Richmond College takes the ball on four downs. Rucker tries between the left end and loses the ball. Guion makes a 19-yard run, and Moore then goes over the line for a touchdown. Baskerville fails to kick goal. Score, 22-0. Time, 9 minutes.

Ellerson kicks off 50 yards to Collier, who rushes ball back 15 yards. Pugh then makes 2 yards, Moore advances 4 yards, Guion loses 1 yard, Collier gains 8 yards. Richmond College then takes ball on holding in line. Rucker tries end for 2 yards, when Baird makes a beauty tackle, and Merritt is hurt but bravely keeps on playing. Rucker tries the end again but loses $\frac{1}{2}$ yard. Ellerson punts, Stanly makes a long run, picking ball off ground on short bound, and runs back seven yards and is then downed. Stephens loses 4 yards on a pretty tackle by Bloxton, Moore advances the ball 7 yards, Stephens 2 yards; Baird also makes good gain. Pugh advances 3 yards, Moore 3 yards, Guion makes 7 yards, Moore 11 yards, Baskerville then tries across the left end but loses 6 yards and is hurt, but keeps on playing. Moore gains six yards, and on trying the same place again and failing to gain, the ball goes over. Captain Harrison is badly hurt in the scrimmage, but after a while very gritily resumes playing. Rucker tries the line, but loses $1\frac{1}{2}$ yards, on a tackle by Baird. Richmond College then tries a double pass around the left end for 2 yards, Ellerson punts to Stanly, who gains 10 yards; Stephens takes the ball but loses it in the scrimmage, and Harrison falls on it. McNeil then makes $7\frac{1}{2}$ yards through the line, Rucker loses $\frac{1}{2}$ yard, McNeil loses $2\frac{1}{2}$ yards through the line, Ellerson punts 25 yards into touch, and Gregory

falls on the ball. Pugh then takes the ball but fails to gain. Ball fumbled by U. N. C. and Richmond College gets it.

Rucker tries L. E. for 5 yards tackled by Merritt and hurt, but soon resumes playing. McNeil tried the other end for four yards. Ellerson tries the line but loses the ball to U. N. C.

Collier advances the ball 8 yards, Guion goes 5 yards, Moore 4 yards, Collier another run of 8 yards; Wilborn is hurt but plays on. Pugh goes through the line for 5 yards, Stephens makes 5 yards. Guion fails to gain; Moore gets 2 yards through the line. Baskerville rushes the line for three successive times, making gains of 6, 5 and 5 yards respectively. Moore rushes ball 6 yards. Baskerville advances another 6 yards, and then Pugh goes over the line for the final touchdown. Captain Baskerville is badly hurt, hardly able to stand, but nevertheless he kicks the goal, making the score 28-0.

The teams lined up as follows :

<i>University N. C., (28).</i>				<i>Richmond College, (0).</i>			
Gregory,	-	-	-	R. E.	-	-	- Wilborn,
Baird,	-	-	-	R. T.	-	-	- Lunsford,
Collier,	-	-	-	R. G.	-	-	- Higginson,
Sharp,	-	-	-	C.	-	-	- Daughtrey,
Guion,	-	-	-	L. G.	-	-	- Bloxton,
Pugh,	-	-	-	L. T.	-	-	- Keyser,
Merritt	-	-	-	L. E.	-	-	- Binford,
Stevens,	-	-	-	L. H. B.	-	-	- McNeil,
Moore,	-	-	-	R. H. B.	-	-	- Rucker,
Baskerville, (Capt.)	-	-	-	F. B.	-	-	- Ellerson,
Stanley,	-	-	-	Q. B.	-	-	- Harrison, (Capt.)

Time of game, two halves of twenty-five minutes each. Umpire, Mr. William A. Devin, Oxford. Referee, Mr. John Schenck, of Greensboro.

The game was marked by an entire absence of ill feeling

on either side, and though there was more "kicking" than suited the spectators, yet in these respects the game was satisfactory. As to the game itself, for the first fifteen minutes both sides played hard ball, then the 'Varsity, for some unaccountable reason, slowed down and didn't play "bumbly puppy" until within the last ten minutes, when they were again aroused from their sleep-walking state. There was entirely too much talking in line and inattention to signals, and a great deal more fumbling than there should have been, nor did the interference do its duty always, some of the men being particularly slow.

The smallest and also the largest university in the world are both in Africa. The former has five students and fifteen instructors, the other in Cairo, Egypt, has 10,000 students.

Princeton awards a scholarship of \$1,500 for excellence in Latin and Greek. This is the largest scholarship given by any American college.

"Oh, would I were a bird," she sang,
And each disgusted one
Thought to himself the wicked thought,
"Oh, would I were a gun."—*Ex.*

If a colored waiter carrying a roast turkey should drop it, what effect would it have on the nations of the earth? It would be the downfall of Turkey, the overthrow of Greece, the breaking up of China, and the humiliation of Africa.

Carter led Yale in batting and Greenway led in fielding. They will be found with Yale next season. At Princeton Otto led in fielding and Bradley in batting. Shoeunt and Dickson, Pennsylvania's pitcher, each had a fielding average of 1,000, and stood 4th and 5th respectively in batting. Thomas was first and Goerchal second in batting.

Collegiana.

Mr. N., (a regular theatre-goer,) says that *Robert Hood* is the finest actor who has been in Richmond this year.

Mr. E., upon being asked in what State the Leland Stanford University is, replied "in San Francisco."

Prof. : Define sensation, Mr. S.?

Mr. S. : Sensation is something you get by smelling, sir.

Mr. S. L. M. thinks it's a shame to allow the Campus to be wasted in tennis courts, foot-ball fields, and the like. "Why," said he, "you could raise enough corn on it to keep the Mess Hall supplied all the time."

Mr. W. (translating) : "Animal qui homo vocatur, sine legibus beatus esse non potest"—"the animal called man cannot live happily without *legs*."

Prof. : Did you ever hear of somnambulism, Mr. G.?

Mr. G. : No, sir.

Prof. (in surprise) : Never heard of sleep-walking !

Mr. G. : Oh yes, sir ; often.

Mr. McD. had not had a shave for several days, and in consequence a beautiful young beard adorned his classic features. Walking slowly down Grace street, gently caressing the much-prized beard, he passed a youngster who remarked contemptuously : "That man can't scare me ; I've seen those *scare-faces* before."

Mr. M-r-n announced the other day that he slept sixteen hours every night. Upon being asked to explain the possibility of this, he said he went to bed at 8 o'clock and got up at 8 the next morning. "But that don't make sixteen

hours." "Of course it does, your idiot," he replied; "ain't twice eight sixteen?"

Prof.: What is "eau-de-cologne", Mr. T.?

Mr. T.: A resinous fluid used by Prof. Puryear in his experiments.

A young lady remarked the other day that Mr. K-s-r was the handsomest man she ever saw. Next!

Mr. R. wishes to know if common sense can be cultivated. Try hard, old boy, and you may get some finally.

"Whoever says I'm quilling much this year, don't tell the truth; I only go from *five* to *six* times a week," said Mr. S. That is seldom *for you*, S—th, when we compare it with your last year's record.

Mr. N. (in chemistry): Professor is going to give some *experiences* to-day, isn't he?

Mr. D., on the foot-ball trip to Norfolk, while crossing Hampton Roads saw an anchor in one part of the vessel and anxiously exclaimed, "who in the world could use that *pick*?"

Mr. B. (in English): Professor, wasn't it Peter who went out and hung himself?"

Some days ago Mr. H—t visited the Woman's College on business, and was fortunate enough to pass through where all the young ladies were congregated. After he had passed, one of the fair ones remarked, "He wouldn't look at us a bit." Mr. H. is an exception; don't judge us all by him, please. If you don't believe it, just give us a trial.

Mr. W. noticed a wet spot under the gas jet, and asked how all that gas got spilled on the floor.

Found on the fly-leaves of every Sen. Phil. book in College :

“If there should be another flood
For refuge hither fly ;
Tho’ all the world should be submerged
This book would still be dry.”

Mr. F. preached a sermon some time ago on “the world, the flesh, and the devil.” In his introductory remarks he said: “I will say a few words on the world, touch on the flesh, and hurry on to the devil.”

Mr. F. took as his text in a recent sermon, “I opened to my beloved, but she had withdrawn herself and was gone ; my soul failed when she spoke ; I sought her, but I could not find her ; I called her, but she gave me no answer.” And still he is wondering why a young lady in the congregation thought he was a fit subject for matrimony.

A number of the students have organized a “Hare and Hound Chase Club,” and have runs every Saturday. The first one took place on the 8th inst., Messrs. Lunsford and Morris acting as hares, while about twenty boys followed the trail. After an exciting chase of forty-five minutes, the hares came in seven minutes ahead of the foremost hound, winning the race. Last Saturday a longer run of one hour and ten minutes was had, and again the hares won.

Prof. H. : Mr. L., upon what did Homer write his Iliad?

Mr. L. : Upon the wrath of Achilles, sir. (Much applause as the Professor explained that he wanted to know whether upon paper, parchment, or what).

The many friends of Ernest M. Long, B. L., ('94), will be pleased to hear of his success at Yale this year. Among other things, he was elected one of the four debaters to represent Yale in the annual contest with Harvard.

A STUDENT PARALYZED.

On a Friday night, a few weeks since, the students were very much pained to hear that Mr. M——, of Culpeper, a young lawyer, had had a stroke of paralysis and was in a very critical condition, both legs being affected. The shrieks that rung out on the still night air were heart-rending, indicating that the unfortunate man was suffering agonies, and expressions of sorrow and sympathy were heard on all sides. In the sick room a touching scene was being enacted as the sufferer indicated his wishes as to what should be done with him. The humble prayers he offered up were more than his ministering friends could stand, and tears of sympathy freely flowed from the eyes of all present. Finally he tried to rise and fell, causing a large rent in his new trousers, thus adding to the mental agony he was enduring. His friend, Mr. L., was sent for, and Mr. M. made him promise to take him home, that he might spend his last days among the mountains of Madison, and that his body might mingle with the dust of his native county. But suddenly he experienced a sensation, indicating that some change was going on in his lower limbs, and, springing to his feet, he exclaimed, "By gosh! The durned things are only asleep!"

Prof. (in chemistry) : Mr. T., what kind of an animal is an ox?

Mr. T. : A *Machydeme*, sir.

Dars sumpin, fessah, I wants to ask yer bout de oceanses. Dars moah watah in de oceanses at high tide 'n low tide. Wat becomes of all dat extra watah dat wuz at high tide when it be at low tide?

Miss Gregory spent several weeks with Mrs. Woolfolk. She is always very welcome on the Campus.

CAMPUS NOTES.

The Magazine Club had a very interesting and instructive meeting December 14th at the residence of Prof. Harris. After the reports had been given Mr. D. H. Rucker was elected president; Miss Kate Harrison, vice-president, and Miss Janet Harris, secretary. The next meeting will be at Dr. Ryland's.

Miss Bessie Pollard is visiting friends in Baltimore, and her genial presence is much missed on the Campus.

Misses Thornhill and Cheatwood, of Lynchburg, spent several weeks with Miss Janet Harris.

Miss Bessie Hill, a sister of one of our students, made flying visits to Misses Daisy Winston and Jennie Puryear. It was greatly regretted that she could not remain longer.

During the B. Y. P. U. Convention Dr. E. B. Pollard, of Roanoke, stayed with his father, Dr. John Pollard, and Dr. McConnell, of the First Baptist church of Lynchburg, with Prof. Harris.

Miss Bronaugh, of Kentucky; Mrs. Willingham, of South Carolina, and Mrs. Quisenberry, of Louisa county, visited the family of Prof. Harris during the past month.

Two of the Campus girls are riding bicycles, and it is rumored that others are to begin soon.

Mrs. J. Wm. Wills, of Atlanta, is expected to spend the Christmas holidays with her father, Dr. Pollard.

J. R. Long, B. A., ('90), Greek medalist, is studying law at the University of Virginia. We were glad to have you with us Thanksgiving Day, Joe. Come again.

GEOGRAPHICAL AND HISTORICAL ITEMS.

The work of the Society is progressing favorably. Under its auspices Mr. Lyon G. Tyler, of the College of William and Mary, on the evening of November 23d delivered the annual address. Subject: "The Memories of Yorktown." The speaker showed great research and thought in his presentation of facts and incidents relative to this historic town. Dr. Curry presided, and after the address spoke of the superior ability of Washington as a military commander, emphasizing the fact that in latter times some are inclined to underrate his military genius in comparison with some of our later generals. The attendance was good, and the exercises were highly entertaining to all.

The meeting of November 27th, in the absence of President Boatright, was called to order by the Vice-President, Mr. J. P. Sadler. Mr. J. H. Franklin tendered his resignation as reporter for THE MESSENGER, and Mr. R. A. Anderson was elected to fill the vacancy. Mr. Jacob Sallade was called to the chair, and Mr. Sadler, of Fluvanna, read a paper on "Virginia's Part in the Early Councils and Conventions of the Colonies," in which he clearly showed that Virginia took the initiative, and was always ready to oppose the odious acts of England toward the Colonies; that her sons were first in every effort towards independence and freedom. Messrs. Hamilton and Stuart were appointed a committee to offer resolutions of thanks to the Hon. Lyon G. Tyler for the very able address delivered before the Society November 23d.

The meeting of December 11th was called to order by the President. The principal feature of the evening was the reading of two papers before the Society. First, a paper on the "Virginia Bill of Rights." Mr. R. E. Loving, the writer, gave an historical sketch of the colony, and the principal

acts leading up to the passage of the "Bill of Rights." The main body of his paper we cannot report; suffice it to say, the summary of this important measure, as given by the writer, is valuable to every student of history.

The next paper, "Virginia's Part in the Federal Constitution," was read by Mr. G. F. Hambleton. The writer, in his graphic style, made plain to all present that Virginia bore a conspicuous part in forming and adopting this great measure. That it was a Virginian, according to the best proof we have, who drafted the original Constitution, and that it was by her vote that it was adopted. Mr. Hambleton's paper was replete with information, and showed much thought in preparation.

On Friday evening, January 11th, the Hon. Wyndham R. Meredith will address the Society in the College chapel either on "Thomas Jefferson" or "Colonial Culture in Virginia." Mr. Meredith is an alumni of the College, and his reputation as an orator has gone before him.

Y. M. C. A. NOTES.

It is very gratifying to note that many of the new students are taking a deep interest in the religious work of the College. Heretofore comparatively few of them would take hold of the work in their first year.

The interest in the devotional meetings continue. The morning prayers and the weekly prayer-meetings are better attended this session than they have been for the past two or three sessions.

The room-meetings, which were organized just before the *week of prayer*, are still kept up.

Possibly the best evidence of interest in religious work is shown by the attendance at the Bible classes, which has not fallen off. As a rule, in College, when you undertake

to organize the classes, you have no trouble to secure names. And generally most of them will come to the first two or three meetings, and then they will commence to drop off. This has not been the case with us. Our average attendance now is about the same as it was when we first organized.

On December 6th we held a special missionary meeting. The object of the meeting was to introduce among our students the plan of systematic giving for missions. Brother Chambers, of the Foreign Mission rooms, who is under appointment for China, came out and made us an excellent talk.

Prof. Harris followed him with some very impressive remarks. Then President Franklin explained the pledge. The cards have been given out, but we are not able to tell yet what the result will be.

The work at the mission stations is very gratifying, especially at the Soldiers' Home and the penitentiary. The committee on the work at the Soldiers' Home deserve great credit, for about one year ago the attendance at the meetings hardly exceeded thirty. Now the average attendance is about seventy.

Several conversions have been reported at the penitentiary.

We have been praying and looking for a great blessing in College this year ; now let us work for it.

It is a noticeable fact that so many of the young lawyers in the city are old Richmond College boys, and got their "B. L.'s" at this institution. Among the firms we call to mind are Pollard & Ryland, Mosby & Folkes, Montague & Dawson, C. W. Dunstan, Hardaway & Pilcher, and Warren Mercer.

ALUMNI NOTES AND PERSONALS.

Thomas S. Dunaway, M. A., ('94), is teaching near Newport News.

J. B. Childress, ('94), is now principal of the school in the Masonic Home.

James T. Cosby is closing up his father's business at Guinea's, Va.

Charles W. Dunstan, ('94), has opened a law office on Main street, in this city.

E. E. Reed, M. A., ('92), familiarly known as "Tricky, Jr.," is at Johns Hopkins this session.

J. E. Hixson, B. A., ('94), is teaching in Mt. Lebanon, La. We are glad to hear that "grandpa" has secured a very lucrative position.

J. D. Hart, ('94), is now pastor of Beaver Dam church, near Norfolk. We noticed a glowing account of your ordination, which took place a few days ago, Jake, and congratulate you and wish you great success in your work.

George W. Cox, ('92-'93), is pastor of some churches near Lambeth's Point. Not married yet, Miss Ophelia!

S. B. Melton, ('92), made a short stay on the Campus last month. "Sparks", we are always glad to see you; but how is it you visit your "mother" so often?

W. E. Wright, ('88), is the pastor of some churches near Lynchburg. Wright did the handsome thing for himself when he decided that "it was not good for man to live alone" and took unto himself a wife from among the fair ones of the Buckeye State.

We were very glad to see so many old Richmond College boys from the University of Virginia down here on Thanksgiving Day. Among them we noticed J. A. Turner, W. D. Blair, P. S. and "Bobby" Boshier, W. H. Faulkner, N. S. Bowe, and J. R. Long.

——— Mercer, M. A., has been called to West View church, this city.

The *Religious Herald* of the 12th contains a notice of the marriage of Rev. Charles Clement and Miss Clara Chum, of Mappsville, Va., Rev. J. L. King officiating. "Clem" was of the class of '92, and centre rush on the foot-ball team. Congratulations, old boy; long life and much happiness to you!

W. J. Knight, ('92), is at the Medical College of Virginia.

H. S. Dickerson, ('94), is practising law in the courts of Fluvanna and Louisa counties.

C. M. Waite, ('93), B. L., was recently elected mayor of Culpeper. We take off our hat to your Honor, Charlie.

John Read is teaching school in Luray, Va.

J. E. Tompkins, B. A., ('86); M. D., University of Maryland, ('89), has gained much more than a local reputation for himself in his profession. His home is Fredericksburg, Va.

Frank West, B. L., ('78), is farming in Louisa county.

W. L. Loving, medalist, ('89), is preaching in Albemarle county.

CLIPPINGS FROM COLLEGE CONTEMPORARIES.

Japanese graduates of Cornell have organized an alumni association at Tokio, Japan.

Man is never satisfied. Not content with smokeless powder, some one now wants smokeless cigarettes.

The five largest universities in the United States are: University of Michigan, 2,800; Harvard University, 2,500; Northwestern University, 2,000; Yale, 1,960, and Cornell, 1,560.—*Ex.*

"I'm very unhappy," said the lamp. "People are always turning me down."

"That's because you smoke too much," said the sofa, "but I—I don't do anything, and they're always sitting on me."—*London Quiver.*

An annual prize of \$60 is to be given to that member of Dartmouth Athletic Association who stands highest in his classes.

Prof. to Inattentive Boy: "What did I just say?"

Smart Boy: "Can't you remember?"—*Ex.*

"Never read until you have thought yourself empty; never write till you have read yourself full."—*Richter.*

How dear to our hearts is
Cash on subscription,
When the generous subscriber
Presents it to view.
But the man who don't pay—
We refrain from description—
For perhaps, gentle reader,
That man might be you.

The Yale Glee Club gives a part of its proceeds to poor students.

The students at Wesleyan now have a voice in the government of the institution.

There is a decrease in the Freshman class this year at Cornell, while there is an increase of 112 at Harvard.

Christmas Holiday Rates.

For the Christmas holidays the Southern Railway will sell round-trip tickets between points on its line in the States of Virginia and North Carolina, for distances of 300 miles or less, at a rate of four cents per mile one way for the round trip. These tickets will be sold from December 22d to 25th, inclusive, and from December 29th to January 1st, inclusive, with final limit January 3, 1895.

For students of schools and colleges tickets as above will be sold from December 15th to 21st, inclusive, on presentation to ticket agents of certificates signed by the respective principals or superintendents of such schools or colleges, with final limit January 3, 1895, as above. The presentation of certificates is not necessary with tickets sold to students on December 22d to 25th, or December 29th to January 1st, as these dates are open to the public.

From Richmond, Lynchburg, Burkeville, Front Royal, Riverton, Rocky Mount, and South Boston, Va., and Durham and Winston-Salem, N. C., the sale of the above tickets to the general public will begin December 15th, instead of 22d.

For further information, apply at Passenger Office, 920 east Main street.

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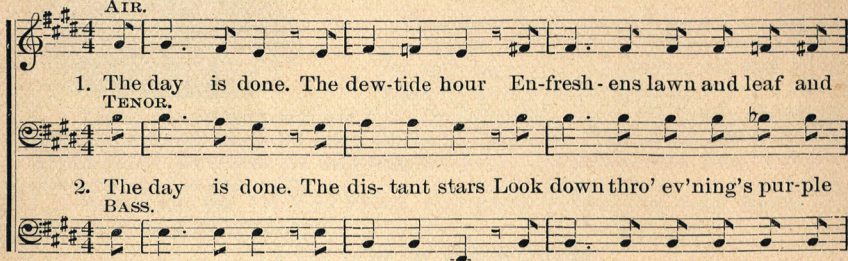
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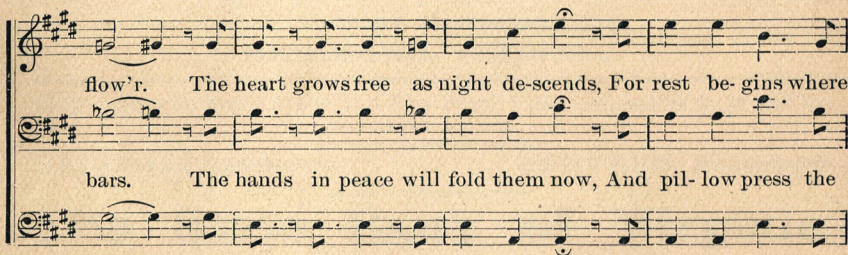
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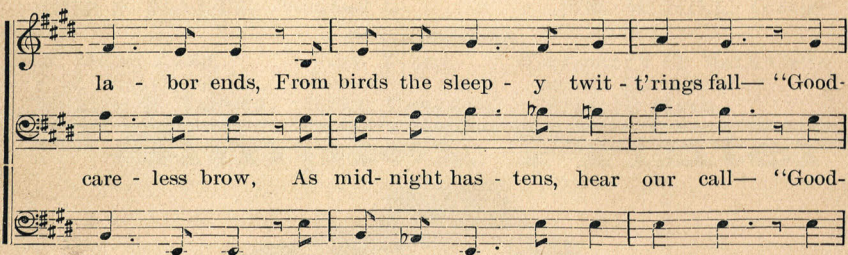


1. The day is done. The dew-tide hour En-fresh-ens lawn and leaf and
TENOR.

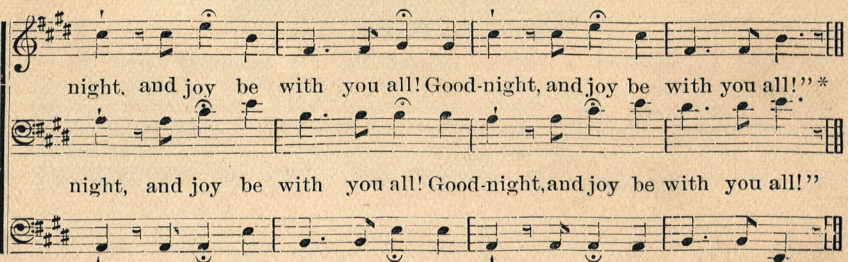
2. The day is done. The dis-tant stars Look down thro' ev'ning's pur-ple
BASS.



flow'r. The heart grows free as night de-scends, For rest be-gins where
bars. The hands in peace will fold them now, And pil-low press the



la - bor ends, From birds the sleep - y twit - t'rings fall— "Good-
care - less brow, As mid- night has - tens, hear our call— "Good-



night, and joy be with you all! Good-night, and joy be with you all!" *
night, and joy be with you all! Good-night, and joy be with you all!"

* "Gude night, and joy be wi' you a'."—LADY NAIRNE. Austin, Texas, May, 1894.