All are aware of the twofold conflict in which classical studies have been engaged, with the sciences on the one hand and with the modern languages on the other. Herbert Spencer's famous essay on "Education," which emphasized the study of science and depreciated the study of literature, may serve to mark the beginning of the struggle. For years the conflict has waged fiercely, science steadily making gains, in spite of the unyielding tenacity of the languages of Greece and Rome. After an apparent lull in the controversy, we can say that there now seem to be signs of a classical revival. Perhaps it is well, after the din and smoke of the battle, to see where Greek studies now stand, around which that conflict waged the hottest.
In the good old days, a knowledge of Greek was considered an essential part of a liberal education. The Bachelor of Arts degree always meant four years of Greek, along with the same amount of Latin and Mathematics, the college course being always based upon a thorough preparatory course in a classical academy. At the present time, in the two great English universities, in the four universities of Scotland, in Harvard, in Columbia, and in scores of other American institutions of high rank, the degree can be obtained without the slightest knowledge of Greek. Science in all its branches has come to the front, modern languages have demanded recognition; a more material spirit, demanding immediate and practical results, characterizes the age. So, in the evolution of pedagogical theory and the adjustment thereto of college curricula, Greek has had to make concessions to her young and vigorous rivals. Greek is, notwithstanding, tenaciously holding her own, and while in many institutions it is merely an elective, there is in the country to-day a vigorous and mighty host of Greek scholars, who are bringing the study of Greek more and more to popular attention, and are holding in our colleges a large percentage of the best students.

Yet Greek has not been unaffected by the struggle. The charges brought against classical teaching have made known its defects. The demands of the age for the material and essential have had to be recognized. The result is that Greek has made a complete change of front, and from her enemies she has learned many lessons that now enable her to cope with her rivals on their own ground. It is the purpose of this paper to indicate briefly the results of this conflict on the methods and aims of Greek studies.

The scientific method, of which we hear so much in connection with the modern laboratory, has been applied to the teaching of Greek, so that a knowledge of the language is obtained in much the same way as a knowledge of chemistry or geology. Insistence is laid on the acquirement of a vo-
cabulary, on the close study of inflexional changes in words, on the careful scrutiny of accents and breathings and euphonic changes, testing their conformity to known laws—a process known as scientific observation. Then, by the application of the inductive method to the study of the structure of the sentence, in order to discover the relation of part to part and the force of particles and prepositions and conjunctions, a knowledge of the principles of syntax is acquired—a drill in scientific generalization. Then the laws thus acquired are tested by still further reading, a process known as scientific proof. From the methods of teaching modern languages have been learned the art of reading Greek in the Greek order, the necessity of mastering the Greek form of thought, exactness of pronunciation, and the advisability of cultivating the ear and the tongue as well as the eye, which is the easiest way of removing the difficulties of mastering accent and quantity. Further, the writing of Greek exercises, based on appropriate Greek models previously studied, has taken the place of turning English into Greek by the laborious conning of lexicon and grammar in the effort to find Greek equivalents for English idioms.

The introduction of these methods has led to the retrenchment of the formal grammar lesson, with its tedious memorizing of exceptions and sub-exceptions, and has put in its place the close observation of the usage of individual authors, as they pass under review in the class-room, thus giving a more living knowledge of the principles of language, and leading to a keener literary appreciation. As the natural result of such procedure is an accurate and ready reading knowledge of the language the range of reading in college courses has been widened, and thus the student can acquire a profounder acquaintance with the Greek masterpieces.

But it is in its aims, in its ideals, that the study of Greek has undergone the greatest change. Recognizing the true mission of science, “the promotion of the welfare, material and spiritual, physical and intellectual, of the human race,” and the
correctness of scientific standards, Greek studies have adapted
themselves to the needs and aspirations of modern life. The
aim of all education is the development of character. The
best educated man of to-day is the man whose training and
culture are such as best adapt him to measure up to the de­
mands of modern life, to perform fully his part in the work of
the world, and to leave behind him an example worthy of emu­
lation by younger men.

Now Greek has in it elements that contribute very pro­
foundly to this ideal of education. "The ultimate charm of
Hellenism," says Prof. Gildersleeve, "is its appeal to uni­
versal humanity. Human nature cannot become old-fashioned;
and he who lives in the Greece of the past lives the full life of
the America of to-day." That we owe linguistic and literary
obligations to Greece has been long recognized. It is just as
easy to show that the religious and ethical problems of the
past are those of the present; that the political and social dan­
gers of the Greek democracy of the fifth century B. C. are
those of the American democracy of the nineteenth century
A. D.

"We are all Greeks," says Shelley; "our laws, our litera­
ture, our religion, our art have their roots in Greece." This
statement, seemingly an hyperbole, contains a truth that de­
monstrates the place of Greek in modern educational ideals.
Greek life touches modern life in its every aspect. In their
striving after the harmonious development of all man's phy­
sical and intellectual faculties, and in their devotion to those
creative arts that adorn human life, the Greeks presented lofty
ideals well adapted to stimulating the modern man in all his
efforts toward complete living. By the study of the Greek
language and literature and life, therefore, we are not merely
acquiring linguistic knowledge and literary training, but are
having implanted in us wholesome conceptions of life and of
our relation to life, the resultant of which on scholarship and
character is best expressed by the term, culture.
Since all this is true, instructors in Greek can show the value of Greek from the standpoint of the scientists, and in the methods pursued in the study of Greek literature and Greek life, their relation to modern literature and modern life must be brought out. This is seen in the application of the historical and comparative methods to the study of Greek literature. Following these methods, works of Greek authors are considered first in their own environment, in the light of ancient history and institutions and art, and then "linked in the unbroken chain of literary and intellectual tradition that extends from the ancient to the modern world." For example, if the Iphigenia of Euripides were the object of study, comparisons would be drawn with the Iphigenia of Gœthe, and the relation of Euripides to modern dramatic art and to the modern romance, would be noted. In the study of Homer points of likeness and contrast with the later Epics of Virgil and Dante and Milton would demand attention, and modern translations of the Iliad and Odyssey that rank as literature, would deserve notice. In this way it can be shown that the classics are not remote from the interests and needs of the present, and that the knowledge of our own literature must be based on a thorough study of the literatures of Greece and Rome.

We have spoken of modern methods of studying the Greek language and the Greek literature. There yet remains to be noticed the study of Greek life, especially as manifested in Greek art, and its relation to the study of literature. Scientific method has demanded that the study of the ancient languages should be brought into close connection with the life of the peoples that spoke them. This has created a desire for facts as to their laws and their customs, their beliefs and their cults. For these facts, no source is so trustworthy as the works of contemporary art, which may be regarded as the mirror of antique thought. Hence the monuments of Greek art, antique temples and sculptures and vases, the products of excavations
at Olympia and Delphi and elsewhere, have to be woven more completely than hitherto into the web of classical learning. Only by a knowledge of these can the student have a proper conception of what the Greeks and Romans really were, and realize that the people of whom we read had a nature like our own. The spade of the archæologist has brought to light buried cities, and has unveiled before us the external glory of antique civilization, and has made it necessary for us to revise all our theories regarding antique life. In Greek art we find the truest embodiment of the Greek spirit, and it is only by the study of Greek art that we can properly interpret the spirit of Greek literature. As far as circumstances permit, therefore, the Greek instructor must throw light on the study of the authors read by the exhibition of photographs and plaster casts of antique works of art.

And above all, by making the student acquainted with the masterpieces of Greek art and literature, he must seek to inspire him with the Greek spirit. And after all, this is the greatest gain possible from the study of Greek—the acquirement in some measure of the Greek spirit—that obedience to reason, that love of measure and harmony and beauty, that devotion to the intellectual and spiritual life—all, in fact, that is implied in the term Hellenism.

MITCHELL CARROLL.

HEREDITY AND ENVIRONMENT.

The sun sends forth millions of beams, but each of them travels in separate and distinct lines. The forests of the earth, with foliage of many kinds and colors, cannot produce two leaves exactly alike. Likewise man, among all his fellows, has a certain oneness of character, which isolates him in a measure from the rest of his race. His mind invents thoughts no other mind can invent; his heart holds springs of affection no other heart ever held, and his plans and purposes, executed, may
achieve, in the realm of thought and action, wonders not to be accomplished by any other than himself. Yet with all this individuality which the Divine Hand has stamped upon every rational being, all men are essentially the same. The influences and regulations of society are drawn so strongly around him, that, like an unthinking animal, man makes his circuit at the bidding of his environments. Those peculiar traits which he possesses as his birthright are worn away, and he becomes only an atom on the great tide of human life, and is driven hither and thither by influences and conditions which he can neither guide nor direct.

All the strength of man's intellect, all the good or evil in his soul, is attributable either to heredity or environment. Both are potent factors in the full and free development of every man. The one cannot develop without the assistance of the other. If there be no hereditary power, if the mind of a child be an utter blank, environment cannot affect it. But on the other hand, no matter how strong the inherent mental powers may be, they are left through life, as at birth, if not touched, expanded, and developed by their environments. No mind is capable of the slightest development within itself. It must be acted upon by the surrounding influences. The marble statue is nothing but a rugged block of stone before the sculptor's skillful finger changes ugliness into beauty. The pure gold before it passes through the refiner's fire is nothing more than a lump of clay. So it is with the human mind. Through heredity the possibilities of development may exist, but to be developed it must be surrounded by objects calculated to draw out its latent powers.

The first twenty years of life give the key to almost every man's destiny. Habits then formed are the habits of the man. In his biography of these years we may read his epitaph. Facts imprisoned in the mind may turn the lock and vanish like flying thought, but habits abide. They are not formed in a day. Character is not woven in one stroke of the shuttle.
During these twenty years the character is formed, the heart is opened, the intellect is awakened, and the destiny is fixed for good or for evil. During these years the mind and heart are soft and plastic, and every influence must leave its indelible impress. It is during these years that environment does its most potent work. The child cannot help being moulded by and imitating what it sees. At that time it has no power within itself to resist the slightest influence from without. It is often urged that man may make, direct, and control his own environment. Man may and does to some extent shape his own environment, but during this period of youth, while the mind is unformed, while the character for weal or woe is being inevitably fixed, he has no power within himself to resist the influence of his environment. In after-life, when his mind and character are fully developed, he may overcome and direct the surrounding influences; but during the period of youth—the true era of development—he is absolutely at the mercy of his environments. It is a truth that does not permit of questioning, that no matter what hereditary traits a man may have received, yet if his childhood has been destitute of those things which awaken grand emotions in the soul and strong desires for the beautiful in all its forms, there will be less desire for the true and good, and the elements of true moral manhood will lack the development necessary for their perpetuity. If, however, a man, although his hereditary traits may be for evil, has been reared amid that which gives a beauty and charm to life and furnishes food for the richest thoughts, his possibilities are grander, and his life will be characterized by greater efforts and his intellect will come closer to that which is divine.

Because the greatest minds of all ages come from low and humble surroundings is no indication that these minds owe their development more to the influence of heredity than environment. It might be urged that as these men were born in poverty and reared in obscurity environment had but little share in their development. But poverty in early youth is an envi-
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...environment that very often brings the grandest elements of the mind and soul to the surface. It has been said that the canary bird sings its sweetest songs when in a darkened cage, and it is certain that the darkest night brings out the brightest stars. It is very often a blessing in disguise for a man to be poor and have to struggle with and make his own way in the world. It develops his intellect and gives him determination and that spirit of self-dependence which is of such inestimable value to every man. It very often takes poverty to hollow out hidden mines of human intelligence. It is not the man who sails on peaceful seas, but the man who breasts many a storm who has the most strength and depth of mind and character. A life must meet with opposition to be fully developed, a character must meet with sorrow to be truly pure.

The human mind might in one sense be likened to the tiny acorn from which springs the mighty oak. The qualities to be developed exist within the acorn, but the rain, the air, and the rich soil are the factors which cause the acorn to swell and put forth its tiny shoots which, year by year, develop into the king of the forest. Likewise the human mind. The qualities to be developed exist within the mind, but the factors which really develop are its environments.

What is the primary cause of racial distinction? What makes the African an African and the Englishman an Englishman? If it be not the prolonged sequence of climatic and other environments acting on the body and mind from one generation to another, then the true reason has been lost irrevocably during the ages of the past. All the different nations of the world are descendants of the same common ancestor, but through a period of four thousand years the environments that have surrounded the different divisions of the same great human family have so changed them in points of intelligence, refinement, and morality that now we can hardly realize that the natives of Africa, with all their degraded savagery, are descendants of the same ancestor as the polished and civilized
Anglo-Saxon race. The climate, soil, and other environments are the primary causes of the Africans on the one hand being held in intellectual darkness and moral depravity, and on the other hand the Anglo-Saxons being the most splendidly cultivated and developed people on the globe. All the environments favorable to mental and moral development have surrounded the Anglo-Saxons for thousands of years, while the environments of the Africans have been such as to unfit them to grapple with the unfavorable conditions around them and to bind with more inflexible bonds the qualities of mind and soul. However depraved an individual and even a whole people may become, yet the common heart of humanity is ever the same, ever reaching forth toward that which is right and true and most ennobling. Environment may lay its strong hand upon the mind and soul of the savage and doom him to the darkness of ignorance and superstition, yet within his soul lie imperishable the same germs of latent manhood which, being developed by the environment of the Anglo-Saxons, make them the leaders of the human race. No people, no matter what their hereditary qualities may be, have yet been able to develop into a great and progressive nation, exposed to the weakening influence of the torrid zone. Thus we see that climate alone is an environment powerful enough to overcome the inherent faculties of mind.

But it is in the moral field where environment is most influential in man’s development. There are both good and evil tendencies in every man’s nature. There possibly may be more good in one and more evil in another, yet in the nature of every man there is a combination of good and evil. If the environments be tainted with an atmosphere of sin, the evil principles are expanded and the good are left undeveloped. If the environments be such as to ennoble, purify, and elevate, the tendencies for good will be developed instead of the tendencies for evil. Place even the highest-minded philosopher in the midst of daily discomforts, immorality, and ignorance
and he will insensibly gravitate towards brutality. How much more susceptible then is the helpless mind of a little child amidst such surroundings.

Moral degradation is in nearly every case the result of environment. Evil associations will contaminate the noblest character. No man is born wicked or becomes wicked in a day, for there is a certain amount of good in every heart which must be overcome. No man deliberately takes up a life of crime, but he is usually drawn so slowly and imperceptibly that he realizes not his danger until he is bound hand and foot. Those beautiful and suggestive lines of Dryden correctly paint the picture:

"Vice is a monster of so frightful mien,  
As to be hated needs but to be seen;  
But seem too oft, familiar with her face,  
We first endure, then pity, then embrace."

That is a thrilling picture in verse of the road to sin. When first brought face to face with sin in all its hideousness, we start back in affright. We loathe its blackness and dread its contamination. But when we grow more familiar with it, when it surrounds us every day and taints the atmosphere we breathe, we first endure, then pity, and finally evil environments have gained the victory, and we become the abject slaves of sin.

The drunkard, when he starts on the downward road, led on by evil companions and other debasing environments, does not intend to be a drunkard. He looks with loathing upon the drunkard in the ditch. His pure soul revolts, perhaps, from any intoxicant except an occasional glass of wine. But the wine starts a craving that calls for something stronger. He dimly realizes his danger, and makes resolutions. But surrounded by evil environments that ever urge him onward, the seductive wine-glass proves more potent than good resolutions. He is dallying along the highway and plucking the sweet flowers that lend enchantment to that broad road that leadeth to destruction. Finally he fully awakes to his danger, but it is too late. A raging passion has bound him with adamantine
chains that never can be broken. In vain he struggles to escape. Go to him as he lies on his drunkard’s pallet, quivering with delirium tremens, and ask him what brought him there, and nine times out of ten he will say, “Evil environments.”

The surroundings in extreme boyhood and youth decide, to a great extent, the direction of man’s whole after-life. The soft and plastic mind of youth is ever open to impressions of good and evil. We need no better illustration of the power of environment than the efforts of children to imitate their parents. Often at play their words and deeds are but reproductions of what they see and hear at home. Those first impressions on the minds of young and imitative creatures are the most lasting ones, and they are apt to carry them through life and to the judgment bar. The formation of the noblest and purest character is begun at the mother’s knee. That is the place where the child’s moral nature receives its greatest development. A mother’s love and care, the ennobling power of home and Christian companionship, are the environments which mould a perfect character. A youth thoroughly developed by the influence of home and all that endearing term implies, and by Christian example and Christian companionship is given that true fixedness of character which let temptations play over him like the waves over the sea, rippling the surface but unchanging the depth. That is what lays hold of the will, the conscience, the emotions, the soul of man, and bringing them to the service of the perfect Son of God, “temptations fall like broken arrows from the shield of Achilles, and the individual advances in the path of duty with head erect and the light of heaven upon his face.” There may be some natures on whom all good influences are wasted, on whose degraded propensities the best of environments seemingly have no effect, and there are others who come pure and noble from evil and degrading environments, but these are exceptions to the great mass of humanity, and we cannot judge the human race by its exceptions.

J. R. S.
April 10, 1606, letters patent were issued, under the reign of James I., King of England, authorizing the establishment of two colonies in America between 34° N. and 45° N., of which the southern should be planted between 34° N. and 41° N. Thus was conceived the colony which was born in the spring of 1607, and soon came to be called Virginia. During the thirty-five years which passed before Sir William Berkeley became its Governor, it struggled for life amid fightings and fears within and without. But it survived, and, what is more important, became strong enough to endure during another thirty-five years, with the exception of short intervals, the dominion of a man of no genius and but little statesmanship.

Sir William Berkeley, when in 1642 he came to Virginia with his royal commission as Governor of the Colony, found a community still loyal to the English throne, but containing, even then, a few individuals who had republican ideas. These individuals belonged to a liberal faction that had been growing, like the colonial government itself, gradually stronger from almost the very birth of the Colony, thirty-five years before. Sir William, like all his family, was a staunch Loyalist. But his relations with the colonists, and especially with his council and the Assembly, were at first very pleasant. “By some salutary measures which Sir William introduced shortly after his arrival, and by his prepossessing manners, he soon rendered himself very acceptable to the Virginians.” Unfortunately for him and his reputation, if not for the Virginians, he did not continue acceptable to them throughout all his term. The stormy vicissitudes through which he was driven overcame him at last; and no doubt the failures which he could not but make when he encountered perplexing troubles, had much to do with making him so vindictive as he was in the last years of his life.
Of what happened during the first few years of his tenure of office but little need be said, for nothing such as to change the prospect of the Colony seems to have been done. There was, April 18, 1644, soon after his entering upon his office, an Indian uprising and massacre; but it was stopped and avenged by the co-operation of Governor and people.

For several years the new ship of State sailed on smoothly over calm waters, under clear skies, towards prosperous shores; and the colonists were content with Berkeley at the helm.

Like a thunderbolt followed by a terrible hail-storm, came the beheading (in 1648) of Charles I. and the beginning of the Commonwealth. Some of the Virginia colonists held, "that their colonial government, being derived from the Crown, was itself now extinct." But the Assembly was not yet ready to adopt such an opinion, and, in October of the same year (1648), declared that to express a doubt of the right of succession of Charles II., or to propose a change of government, or to derogate from the full power of the government of the Colony, was high treason. They were not ready to say, as Henry said a hundred years later, "If that be treason, make the most of it." The Governor, Council, and Assembly continued to legislate for the Colony until March 12, 1652, when the commissioners of Parliament, with the Governor, Council, and Assembly, representing the Colony, ratified articles of capitulation, in which, as Campbell says, "The principle that the authority of the colonial government ceased with the King's death" was recognized.

Sir William was too much of a Royalist to serve as Governor under the Commonwealth, but the Assembly continued to meet during this period, and from time to time elected the Governors of the Colony. "The Colony was as free, and almost as independent, during the Commonwealth as after the revolution of 1776."

Sir William betook himself to retirement, and for a few
years, at least, was allowed to remain in Virginia and free from molestation, at Green Spring estate, three miles from Jamestown.

April 22, 1659, Richard Cromwell resigned the protectorate. Matthews, Governor of Virginia, had died in the preceding January. England was without a monarch, and Virginia without a Governor. "The Virginia Assembly convening on the 13th of March, 1660, declared by their first act, that as there was then in England no resident, absolute, and generally acknowledged power, therefore the supreme government of the Colony should rest in the Assembly. By the second act Sir William Berkeley was elected Governor; and he was required to call a Grand Assembly once in two years at the least, and was restricted from dissolving the Assembly without its consent." He accepted, declaring, however, "If any supreme settled power appears, I will immediately lay down my commission, but will live most submissively to any power God shall set over me, as the experience of eight years has showed I have done," and expressing sorrow for having yielded (in 1652) to the parliamentary force. He was evidently hoping for the restoration of Charles II., which took place just two months later. Charles soon sent (July 31, 1660,) Sir William a new commission. Sir William replied with an extravagantly loyal letter of acknowledgment and apologized for having accepted office from the Assembly. "The new Assembly (too) strove to display its loyalty by bountiful appropriations to the Governor and the leading Royalists."

Thus did the Governor and Assembly support each other by mutual sympathy and by common devotion to the King, who was not slow to show his appreciation.

But the estrangement of Governor Berkeley from the colonists was approaching. Sir William embarked for England in May, 1661, and came back in the Fall of 1662. The principal purpose of his visit was in full sympathy with the colonists, but at least one of the results offended them.
He went to defend the Colony against the navigation act, which the first action of the Assembly, held at James City March 23, 1661, had declared was threatening to violate "their freedom." In this he accomplished nothing. But he obtained a grant of land for himself. This grant was but the first drop of a shower of lands, both wild and settled, which the King allowed to fall at the feet of his favorite Royalists in Virginia.

The people were sorely vexed. And when, in February, 1673, the King granted all Virginia to the Earl of Arlington and Lord Culpepper for thirty-one years, and illegally authorized them to make conveyances of it in fee-simple, the people were aroused to revolt. Even the Assembly made an humble address to the King, praying for a revocation of the patents and for a new charter; but in vain.

As for the Governor, he was still very popular with a few Loyalists. The Assembly, at the same time that they petitioned for a revocation of the land patents and for a new charter, asked of Secretary Coventry that Governor Berkeley might be retained in his office for life. A minister, the Rev. Morgan Goodwyn, wrote a pamphlet, in which he deplored the religious condition of the Colony, and at the same time acknowledged that Governor Berkeley had, "as a tender father, nourished and preserved Virginia in her nonage." But to the people, he represented at the same time the throne, which bestowed grants upon favorites, and the favorites themselves, that class of loyal Royalists who fared sumptuously at the expense of the yeomen, pioneer backwoodsmen, struggling for existence; he represented the supporters of the navigation act, on account of which times were hard—tobacco down and imported goods up; he was the tyrant, who had retained (by prorogation) the same burgesses in the Legislature for fifteen years.

His order for the disbanding of the forces under Sir Henry Chicheley, when they were ready to move against
the marauding Indians, was the spark which fired the
train for a rebellion, not only by Bacon, but by the people.
This rebellion was necessary merely because the Governor
was afraid of doing wrong; he attempted to have the trouble­
some Indians quieted in the way he thought most lawful, and
feared to give freedom to such spirits as Bacon. Thwarted in
his honest but weak endeavors, and overcome by the spirits he
had sought to restrain, he became more odious to the people,
and turned to cruelty for revenge.

The special commissioners sent from the mother country
quieted the commotion as best they could, and Berkeley was
recalled by the King to England. April 27, 1677, he went
back home, an old man, broken in health and humiliated. He
had but one strong earthly desire—to see his King—and that
was never satisfied, for from the day he reached home he was
never able to leave his room. He died July 13, 1677; the
Colony survived. He was buried; let us hope, to be raised
again at the last day, no less glorious than the Old Dominion—
the transformed Colony in which and for whose ruler's sake
his life was spent.

As the auspicious evening of the brilliant eighteenth cen­
tury was fast fading into obscurity, a new republic was born
in the western hemisphere. After it was ushered into the light
of day it had to undergo a long and tedious struggle for its
existence, as the British Lion was trying to crush out its life
with his iron heel. At times it seemed that it could not stand
the deadly strife, but with almost superhuman efforts it at last
overcame every foe, and entered upon a career of prosperity
and power unparalleled in the history of mankind. Thus was
the formation of another State in the world, thus another star
appeared in the constellation of nations—a star whose lustre,
even though dimmed in its embryo with turbulent disputations,
yet as the years glided swiftly onward its light became more
brilliant, until to-day all the nations of the earth perceive its splendor and are illuminated by some mellow ray from its intense refulgency.

In the past nations have arisen, become great, and then passed away. With great admiration do we look back upon their history; with feeling too deep for expression do we regard the heights they attained, and yet we would like to know what it was that caused their downfall. Why was it that they waned into an obscurity from which they have never emerged? In a word, it was because their very system was undermined by a selfish love of power, by unnumbered dissensions, and by the vilest corruption. Long before they fell their hearts had become rotten to the core, and only the mere shell remained.

Greece and Rome, the two greatest States of antiquity, contributed greatly to the civilization of the world. Greece, with her free institutions, her admiration for the beautiful, her love of liberty, has inspired all subsequent nations, through a close study of her history, to become more broad-minded, to lay the foundations of free institutions, and to grant to every man independence of thought. Rome, with her desire for conquest, with her introduction and extension of legal and political science, instills into the people a wish for compactness of acquired territory and an eagerness to be governed only by laws known to all the people. The contribution of Judea has also been felt through all the ages. The religion of Judea, the arts of Greece, and the laws of Rome are three very real and potent elements in modern civilization.

For nearly a century and a quarter a power has been rising in the western world. In 1789, when the first President of the United States was inaugurated, the republic consisted of only thirteen small States fringing the Atlantic seaboard. Then the settlements were pushed into the northwestern States. Then we covered with our States and Territories, first the mighty Mississippi Valley, next the Rocky Mountains, and lastly the great Pacific Coast. The growth of the United
States has been marvellous, its parallel not being found on the pages of history. Since the United States first entered upon the stage of the world as an actor it has contributed more for the advancement of civilization than any other Power. Her contributions to original research, invention, settlement of difficult problems, science, and education will ever be held in veneration by all peoples.

America is a land of change. In no country of the world is this more marked than in our own. Our forefathers, who fought for their independence and who bequeathed to us our form of government, had no idea that the nation would undergo such marvellous changes. Even during our recollection great innovations have taken place. No one doubts that fifty years hence it will differ at least as much from what it is now as it differs now from the America of 1835, which DeTocqueville described.

The United States is as a vast field upon whose fertile soil has been planted a variety of flowers. Here and there can be seen a few plants far surpassing the rest. These, through greater attention and superior cultivation, have taken all the substance of the earth, and become great. Now, by checking the growth of those which have become large, and by nourishing and protecting the weaker ones—for the same sun bathes them, the same stars woo them, the same south wind caresses them, and the same heaven sheds its tears over them—the whole field will bloom, sending forth its fragrance into all the earth. Now, in the United States there are certain lights which through superior attention have become more brilliant, eclipsing and obscuring all others. This causes dissension and often brings corruption. If this continues long our whole system will be undermined. Now, the thing to do is to take some of the attention that is given the greater lights and bestow it upon the lesser. Then some will not so far surpass others, and unlimited power will not find its way into the hands of the few. Then shall our institutions be saved; then shall the United States shed a sweet
fragrance upon all nations, and become the pride and joy of the world.

Has America no higher destiny than to repeat and improve upon the old experiments? Is her destiny to be one of unbounded material growth, followed by corruption and ruin? If so, then Columbus has simply extended the realms for men to try material experiments. Make New York a second Carthage, Boston a second Athens, Philadelphia a second Antioch, and Washington a second Rome, and we tread the same path that the nations of antiquity trod. Can America lay hold of forces that the Old World never had, such as will prevent the uniform doom of nations? There is nothing that can be urged, based on history and experience, why she should escape the fate of the nations of the past unless new forces which have a conservative influence arise on this continent different from what the world has known. If America has a great mission to declare and to fulfill, she must put forth altogether new forces, and these not material. These, and these alone, will save her and save the world. It is mournful to contemplate even the future magnificent material glories of the United States, if these are not to be preserved, if these are to share the fate of ancient wonders. It is clearly obvious that the real glory of our country is to be something entirely different from that of which the ancients boasted. And this is to be moral and spiritual forces of which the ancients were entirely destitute.

Why should America be an exception to the uniform fate of nations? The world has been an eye-witness to many great and powerful empires which have passed away and left “not a rack behind.” What remains of the antediluvian world? We cannot find so much as a spike of Noah’s ark, which was larger and stronger than any modern ship. What remains of Nineveh, of Babylon, of Thebes, of Carthage—those great powers which were stars of the first magnitude? Is not the simple story of the ages, industry, wealth, corruption, decay, and ruin? Is this to be the fate of America? No, a far more
glorious future is in store for her. America is the only country under the sun in which there is self-government—a government which purely represents the wishes of the people, where universal suffrage is not a mockery. Our country is developing new spiritual and intellectual forces which have a conservative influence.

The power that is to save America is Christianity. If there is nothing before us but the triumphs of material forces, then Christianity is a dismal failure—is a defeated power, like all other forms of religion which have failed to save. Our country is more favorable for the healthy developments and applications of Christianity than the other countries of Christendom, and we may look forward to great improvements in education, in political institutions, in social life, in religious organizations, and in philanthropical enterprises. Then the objects of our forefathers will be gained, and the grandeur of the discovery of a New World will be established.

America is founded on a solid rock—Christianity. Great glory awaits her in the future. Her destiny is not feared. Then, with a tear for the dark past, turn we to the dazzling future, and veiling our eyes press forward. Then shall America be lisped in the earliest words, rung in the merry voices of childhood, and swelled to heaven upon the song of maidens. She shall live in the stern resolve of manhood, and rise to the mercy seat upon woman's gentle, availing prayer. Holy men shall invoke her perpetuity at the altars of religion, and she shall be whispered in the last accents of expiring age. Thus shall America survive and be perpetuated, and when it shall be proclaimed that time shall be no more, and the curtain shall fall, and the good shall be gathered to a more perfect place, still may the destiny of our dear land recognize the conception, that

"Perfumes, as of Eden, flowed sweetly along,
And a voice, as of angels, awoke the glad song;
America, America, to glory arise,
The Queen of the world, and the child of the skies."
The Alumni Department is glad to present in this issue a communication on "The Relation of Alumni to Alma Mater," from the pen of Dr. W. C. Bitting, a valued and enthusiastic alumnus of the class of '77, now pastor of the Mt. Morris Baptist church, New York city. Arrangements are being made for the publication of a number of letters from the younger alumni on this vital and interesting theme, while the series of "College Memories," so happily inaugurated in the April No. by Mr. Josiah Ryland's "Recollections of an Old Boy," will be continued in future issues.

THE RELATION OF ALUMNI TO ALMA MATER.

Surely no one can feel that his relations to a college are ended when he leaves it with any honors or benefits which the institution has given. He has a poor estimate of the value of what he has received, who can think that he has paid for it in money. For what he gets at the mess-hall, or from the tailor, the stationer, and the coal man, he renders an equivalent. But who can say that his tuition fees represent even the commercial value of his course, to say nothing of his personal appreciation of the training and instruction he has received, the educational atmosphere in which he has lived, the intellectual stimulus he has experienced, and the new worlds into which he has been introduced. Material benefits can be estimated in terms of cash. Intellectual and moral blessings defy such standards of value.

Therefore, the intelligent alumnus must evermore have a debtor sense about him. This expresses itself in his consciousness of gratitude, in a feeling of pride in his alma mater, sometimes in a very deep realization of obligation to individual professors, and often in later life in the consciousness of how
much worse than death existence would be to him without the intellectual privileges he enjoys. What we pay during our student days only partly keeps our teachers from starving that they may give us the imperishable things which they hold in trust for the students. We are all beneficiaries of the endowment fund, which supplements our meagre contributions to necessary college expenses.

This is the feeling that deepens as we grow older. When one who has been prosperous in his vocation searches for the factors that have contributed to his success, among the greater will be found his college life. The institution nurtures him, and he in turn reflects honor upon it. The one office is that of implanting ideals full of brooding power, or of developing latent abilities, and stimulating energies which need strict discipline for reaching their highest possibilities. This is the work of the college for the student. It loads him with diplomas and degrees, only to indicate that he has been receptive of what was offered, and reasonably industrious in improving his opportunities.

The other honor is that of the attainment of exalted position in life, which the alumnus secures by the use of these disciplined energies. It is indeed a survival of the fittest when, in the crowded world, he rises to his place of honor. In all the noble fields of toil, it is, with rare exceptions, true that each man deserves to be where he is. In reaching and maintaining a high place the alumnus gives the greatest glory to his alma mater.

And so it has sometimes occurred that a small college has graduated only a few eminent men, and thus justified its existence. The honor which these few have conferred upon their college, perhaps, has been the only thing that has made its reputation more than local.

He is indeed unappreciative of what has been done for him, and without a discriminating knowledge of the forces which have moulded his life, who does not recognize the experiences
of his student days and give them a lofty place. In every ideal life the forces should rank as follows: First, the family; next, religion; next, the intellectual life. The home, the church, and the school, these three are the great institutions. Their influences are so interwoven that it is difficult to separate their contributions until in later life we begin to analyze very closely, and from the resultant find the particular direction in which each energy has acted.

(1) The alumnus ought to love his college. This follows from what has been said.

(2) The alumnus ought to help his college. It is love which works here, as everywhere else, that is commendable. Let us think of some ways in which aid can be given.

(1) Students can be sent. It is one of the notable things in this part of our country that alumni are loyal to their institutions in battling for new students. Particularly is this true of graduates from some of the smaller colleges. These have educated generation after generation in the same family. Their alumni form themselves into local chapters, in order to influence patronage. This is a regular business in many sections. In most large cities of the North there are alumni associations. By means of annual dinners and frequent meetings, the college spirit is kept alive, the ties are preserved, and the alma mater is advertised in the community. If the graduates of a college do not praise their alma mater, others are not likely to patronize her. The dumbness of an alumnus is either the evidence of ingratitude, or the confession that opportunities were unimproved. Loyal and enthusiastic alumni are the best "drummers" in the educational world.

(2) The alumni should contribute to the endowment of the college. There is no reason why one who has received benefits without cost to himself, should not recognize these benefits financially as he becomes able. Many a minister who has received his tuition for nothing is in after-life able either to pay back the amount of his tuition, or to influence gifts which
will more than equal that sum. It would be a good plan to have all beneficiaries sign notes for the amount of their tuition fees. They will then more fully recognize the college as a creditor. The effect on manhood of the present prevailing policy is a wide subject for investigation. The effect upon the finances of the college in the future is a matter of easy calculation. The lawyer, doctor, merchant, or man in any other calling who heaps up money, and does not recognize that the institution which fitted him to earn his fortune is entitled to some share of his goods needs to have his conscience and reason rectified. If a man attends Richmond College five years, and retires with diplomas and degrees, the cost for his tuition will be, say $500. The major part of his expenses goes for material things. This $500 is really what he spends in developing himself so that he can produce many times that amount annually. The income from the endowment fund helps to pay for his education. One need not examine the treasurer's books to reach the conclusion that the sum of the tuition fees received during a session is inadequate to pay the already too meagre salaries of professors, and to run the educational plant. Were it not that invested funds, given by others, provide for deficiencies, not a college in the country offering first-class facilities for education could run a year. Every student is thus a debtor to the grace of the endowments. This should be recognized. A most fitting opportunity presents itself now in the effort to raise money for the Science Building. There should also be a liberal endowment provided for the school of Greek, in honor of one of the most distinguished alumni of Richmond College, who for nearly thirty years filled that chair.

(3) The alumni should in some way be represented in the management of the college. Some institutions have found by experience that it is a very good plan to allow the Alumni Association to elect a certain proportion of the members of the Board of Trustees. This plan is entirely without risk, for the ample reason that the best friend of a college cannot be the
great denomination, which is impersonal, but the individual man who is interested in the institution. The denomination has its theological and sentimental interest in education. The alumnus, because of his personal experiences, is interested not only in the general cause of education, but also in the particular institution which has helped him. No harm can come to the interests of the college, if its most devoted constituency is allowed to have a voice in its management. The advantages of this plan are many. I suggest a few. The pride of the alumni will assert itself in the management if the body of graduates is organically related to the institution. Their effort is great to provide alma mater all the advantages which an after-life of continuous development is quick to recognize. No one is so well fitted to judge of the value of a teacher as an intelligent student. Many an ambitious man has been forced to endure incompetence in a professor's chair. He finds it out in after-life when the shame of incomplete training and instruction is begotten by communion with those who have been trained by masters. Just here the opinion of alumni as to the value of a faculty is of great service. The possession of information is one thing. The imparting of it is another. And education is still another. Is the professor an incarnate encyclopedia, or a cramming machine, or a trainer in intellectual processes which make the student independent? No one can answer this question so well as the alumnus, whose after-life proves his right to an opinion. Why should not each generation of students have the benefit of the judgment of those who have gone before?

These are, in brief, the relations which I think alumni should bear to the college which graduated them. Personally I am very grateful that my academic career was at Richmond College. The influences of some of the Faculty from 1871 to 1877 were precious beyond expression. The training given in some of the schools of the College put those who took advantage of it where they needed not to fear contact with the alumni of other
institutions. While twenty years of experience in life's serious occupations have revealed to me some things in which the College might have been better, they have shown me more directions in which I might have profited, and, most of all, have proved that what I did get was equal to that which I could have received anywhere else. With the new order of things I am in deepest sympathy, and heartily rejoice that my *Alma Mater* has steadfastly set her face towards the future of vastly greater things.

W. C. Bitting.

Prof. S. C. Mitchell delivers the commencement address at Hollins Institute, Hollins, Va.

President F. W. Boatwright will deliver the commencement address at Southside Female Institute, Burkeville, Va.

Mr. Pegram Dargan, of Darlington, S. C., a graduate of Harvard, delivered a lecture in the College Hall on the evening of May 15th. Subject: "Beauty as Manifested in Nature and Art."

The annual excursion of the Geographical and Historical Society took place on April 23rd. The visit this year was to Washington and Mount Vernon. Students and their friends to the number of two hundred made up the party. The weather was favorable, and all spent a delightful day.

The crimson and blue of Richmond College will wave in foreign lands this summer. Professor Mitchell and seven of the students will make a tour of England, France, Belgium, Holland, Germany, Switzerland, Italy, and round by the Strait of Gibraltar during the months from June to September. They will sail from New York on June 6th, and return in time for the opening of next session. The student members of the party are Messrs. A. R. Willingham, Joe and Vivian Myers, of Georgia; W. S. McNeill, of South Carolina; and John A. Coke, Thomas B. McAdams, and Charles R. Moses, of Virginia.
WELCOME, THE "SPIDER." The first issue of the Spider, the new annual publication of Richmond College, will soon appear. Thanks to fraternal courtesy, we have been allowed to visit the editor’s private sanctum and see the tender creature, which is not yet sufficiently developed to endure the public gaze. It has spun a vast and intricate web, and we have been caught entangled in its meshes; but we are not alarmed. We are held fast in labyrinthine mazes, but our sufferings are sweetly exquisite. The Spider’s advances have been so enchanting that we have succumbed to the spell, and no longer fear closer contact with the creature itself.

We recommend this new publication to your intimate acquaintance, believing that such acquaintance will win your interest, friendship, and affection.

CONGRATULATIONS TO THE "BULLETIN." The fourth No. of the Richmond College Bulletin has just appeared. This is a worthy journal of higher education. It is published quarterly at Richmond, but the names of its editors and publishers are not given, and we presume that it is compiled by some editor of like passions as ourselves, and published by some power behind the throne.

More than half of its twelve quarto pages is taken up with matters immediately connected with Richmond College. Besides, there is a very able address by Prof. C. H. Winston, LL.D., on "Science in the College." After defining the true aim of college work to be "the requisite development and training, not only for the wise acquisition of needed facts, but for meeting and solving the problems—intellectual, moral, social, physical, religious, and economic—that will confront him in future life, to enable him to think right, to feel right, to decide right,
to do right,” he discusses in a masterly way the importance and methods of the study of science in college.

MORE COLLEGE PUBLICATIONS. The Messenger used to be the sole publication (except the College catalogue) from Richmond College. In our day the Bulletin and the Spider have come into being, and the attractiveness and solid worth of these publications has suggested to us the idea of “more.” This idea has been discussed already by individuals, and we hope it may soon be adopted by some organization in College. Why not have a weekly (if not a daily, as some large universities do) published by the Athletic Association, say, which should be strictly a newspaper? We commend this as a pertinent question to students, Faculty, and alumni of Richmond College.

Heretofore the Messenger has tried to serve, as best it could, as literary magazine, newspaper, and historical repository, while art has been neglected, and no art journal was necessary or possible. But why not divide these departments among different periodical publications? The Messenger, published once a month, cannot publish all the College news that would be interesting to friends and patrons of the College who do not read even the little accounts of campus doings published in the Richmond dailies. And, besides, it is the peculiar organ of the literary societies, and only to that extent could it be expected to be the organ of the College; but it has been compelled, by stress of circumstances which were not entirely unpleasant, to represent, in the best way it could, every phase of college life.

With regard to the best interests of the College, which consists largely of the student body, but belongs in a peculiar sense to its alumni as well as its Faculty, and without consideration of our own personal pleasure, we are constrained to say, let the principal phases of college life be represented by different publications. We understand that this may look like
an attempt at suicide on our part, and yet we do not believe that it will be deadly. Competition is admitted to be the life of trade, and we could, in any event, do no worse than decrease, in order that as the fittest survived it should increase. But the outcome would not be so. The Messenger would be a symposium of literary sweets—poems, orations, essays, and fiction. Some weekly (or daily) publication would keep our friends well informed about everything done at, or by, or for the College by any person or organization. A quarterly publication, under the control, say, of the Historical Society, would be a repository for historical and biographical facts, and the annual—charming Spider—would spin a glistening web around every thing of beauty. Such a happy state of affairs exists in other institutions of learning, and why might it not prosper at Richmond College?

Then would the different phases of our college life be presented in acceptable form by men of diverse talents, and these men themselves would not only acquire a kind of technical or professional training in connection with the deepening and quickening of thought and feeling provided for by the College curriculum, but would start a breeze which would fan into flame some hidden spark of latent genius.

Professor Mitchell Carroll spent several days in Baltimore recently.

Rev. E. B. Pollard, Ph. D., and wife, of Columbian University, Washington, D. C., visited the family of Dr. John Pollard last week.

The following visitors were on the campus for a few days some time ago: Dr. W. B. Crumpton, agent of Georgetown College, Ky.; Rev. Frank W. Williams, pastor Baptist church at Harrodsburg, Ky.; Miss E. S. Broadus, of Louisville, Ky.; and Rev. Everett Gill, of Hannibal, Mo. They were on their way home from the Convention at Wilmington, N. C.
PERSONAL AND IMPERSONAL.

The *Spider* of '97 will soon finish its *web*.

The latest—Bowles' revolving shirt front.

Dr. John S. Sowers, of Mt. Vernon, Ky., was with us recently.

There seems to be a swelling of the head among the students—*Mumps*.

The Graduating Class will appear in caps and gowns at commencement.

Mr. O. L. Owens, physical instructor, spent last week at his home in Nansemond county recuperating.

Prof. S. C. Mitchell and about forty of the boys accompanied the base-ball team to Charlottesville on May 4th.

Almost all of the Baptist pulpits of Richmond were filled on Sunday, May 9th, by Richmond College students.

Dr. F. L. Wilkins, of Chicago, the former general secretary of the B. Y. P. U. of America, conducted the chapel services on May 4th.

Quite a number of the students went to Jamestown on May 13th to attend the anniversary of the landing of the colonists. A pleasant time was reported.

Dr. H. A. Tupper, professor of Bible Study, is conducting quite a successful Woman's Bible Class besides his regular work. The class meets weekly in the Greek lecture-room.

Mr. B. went on the excursion to Jamestown; lost his hat, and was compelled to go around bareheaded. On being asked how he enjoyed the day, he said: "Considering the disadvantages, I never spent a more pleasant day in my life."

Barnum & Bailey's great show was in Richmond last week. Mr. W., a ministerial student, walking up to the ticket box, innocently asked: "Do preachers get reduced rates?" When answered in the negative, he seemed entirely crestfallen, and has been keeping his room ever since.

The superintendents of the public-school system of Virginia were tendered a reception by the President and Faculty of Richmond College, May 5th. They were received in the chapel, where a cordial speech of welcome was made by President Boatwright. Professor Winston made an interesting address. After this the Glee Club rendered several entertaining selections, and a gymnastic exercise followed. The superintendents were then invited into the library, where an informal reception was held and refreshments were served in abundance.

ANNOUNCEMENTS.

The medal for improvement in debate in the Philologian Society was won by Mr. Sands Gayle, of Richmond, on May 7th.

The medal for improvement in debate in the Mu Sigma Rho Society was won by Mr. J. P. McCabe, of Bedford county, on May 13th.

The declaimers' contest for the Woods medal will take place in the chapel on Monday, May 24th, at 8:15 o'clock P. M.
The readers' contest for the Steel medal will occur on Tuesday afternoon, May 25th, in the chapel.

Examination in Latin May 28th. The examinations proper begin June 10th. Until after then, adieu.

The Baccalaureate sermon will be preached in the College chapel Sunday evening, June 20th, by Rev. W. T. Chase, D.D., of Philadelphia, Penn.

The contest for the best debater's medal of the Mu Sigma Rho Society was held on Friday evening, May 21st. Mr. B. M. Hartman, of Richmond, was the successful contestant.
The final meeting of the Greek Club of Richmond College for the present session was held on Saturday evening, May 8th, at the residence of Prof. A. M. Carroll, on Lombardy street. Besides the regular members, there were present at this meeting the members of the intermediate Greek class, who will be eligible to membership next session, and a few invited guests, including Mrs. Martin, Mrs. Boatwright, Miss Pollard, Miss Winston, Misses Wilson; Mrs. E. B. Pollard, of Washington, D. C.; and Misses Duke and Moomaw, of the Woman's College.

"The Greek Drama" has been the subject of study for the second half-session, and papers have been presented by Professor Carroll and others on "The Attic Theatre," "Æschylus," "Sophocles," and other subjects. At the last meeting Mr. Hurt read a paper, with "Euripides" as his subject, and was followed by Mr. Kaufman, who made a report on recent archaeological excavations in Greece, calling especial attention to the fruitful labors of American scholars at Corinth. The concluding paper was read by Professor Carroll on "Greek Studies in America." In this paper the influences of scientific methods on Greek studies were considered, and attention was called to the increased interest in Greek in American colleges, which has been the result of decidedly better methods of instruction and the attention paid to Greek art and archaeology. The club has done much towards cultivating the literary taste of the students, and a general interest in all that pertains to Greek literature and Greek life.

After adjournment of the club, an hour or more was spent by those present in music and social intercourse.

Rev. Eldridge B. Hatcher, Ph. D., pastor of the First Baptist church, Norfolk, Va., was with us a few days ago.
During the past month the Association has been visited by Messrs. C. T. Studd and W. K. Matthews, representing the International Committee, and by Mr. L. A. Coulter, the State Secretary.

Mr. Studd spent two days on the campus, and spoke several times to the students in the chapel. The Mission Study Class suspended its study for Wednesday, April 28th, in order to hear him; on Wednesday night, instead of the regular devotional meeting, we heard him tell about "Missions in China," and Thursday evening he led a special consecration service.

Mr. Matthews came to work up interest in the Southern Students' Conference, commonly called "Summer School," to be held in Knoxville, Tenn., June 18–28th. The Summer School Committee are H. M. Fugate, John Jeter Hurt, and W. Ernest Gibson, and they hope to secure a delegation of half a dozen men.

Mr. Coulter conducted the devotional meeting May 19th. We are always glad to see him, for he does us good.

A Sunday reading-room has been opened in the College building. The Librarian loans a number of papers and magazines, which are placed with some reference books in the Faculty room, and any student is welcome there from 1 o'clock to 6 P. M. every Sunday. The committee in charge consists of H. G. Noffsinger, J. T. Bowden, and E. S. Ligon.

The following have been appointed a Committee on Work for New Students: J. W. T. McNiel (chairman), J. T. Bowden, Jr., G. Frazer, B. M. Hartman, R. S. Garnett, G. T. Lumpkin, H. G. Noffsinger, E. W. Provence, S. L. Morgan, J. P. Scruggs, and C. E. Taylor.
FIELD-DAY.

Many of the friends of the College were on the campus Friday, May 14th, to witness the events of our annual Field-day. The following will show the events of the day, prizes awarded, winners and their records:

Tennis (doubles) prizes—One dozen photos each. Winners, G. E. Mabry and J. H. Mabry.

Tennis (singles) prizes—(1) Gold medal. Winner, G. E. Mabry; (2) racket. Winner, J. H. Mabry.

Mile run—Gold medal. Winner, W. M. Seay. S. P. De-Vault, who won this medal two years ago, was in the contest and made the run in 5:17½, but failing to break the College record, Seay, who came out one hundred yards behind him, won the prize.

Shoe race—One pair bicycle shoes. Winner, J. Day Lee. Record, 36½ seconds.

Running broad jump—Sweater. Winner, R. D. White; record, 17 feet 7 inches.

Hurdle (220 yards)—Umbrella. Winner, R. D. White; record, 32 seconds.

Standing broad jump—Rocking-chair. Winner, R. D. Quisenberry; record, 9 feet 7½ inches.

Three-legged race (100 yards)—Copy of the Spider (College annual) to each winner. Winners, O. L. Owens and J. T. Bowden; record, 14 seconds.

Fence vault—Cuff buttons. Winner, R. D. Quisenberry; record, 6 feet ½ inch.

Putting the twelve-pound shot—Hat. Winner, R. L. Williams; record, 36 feet 11 inches.

Basket-ball (match game), Invincibles vs. Olympics—Each
ATHLETICS.

man on the winning side received a photo. of his team. Winners, Invincibles; score 2 to 0.

One hundred-yard dash—Gold medal. Winner, M. L. Rea. he being second to White, who made it in 10 ¾ seconds. White had won the medal once before and failed to break the College record.

Apple-eating contest—Cane. Winner, Burnley Lankford.

Running high jump—One dozen photos. Winner, R. D. White; record, 4 feet 11 inches.

Base-ball throwing—Smoking jacket. Winner, R. D. White; record, 115 ½ yards.

Gymnasium, prize drill—(1) Gold medal. Won by G. E. Mabry; (2) one hundred visiting cards and plate. Winner, W. C. Pulliam; (3) medal, W. M. Seay.

Pole vault—Set of Shakespeare's works. Winner, M. L. Rea; record, 7 feet 11 inches.

Consolation race (220 yards)—One gallon ice-cream. Winner, J. D. Frazer; record, 30 seconds.

All-round medalist—Roy D. White, who won 110 out of the 300 possible points.

A bouquet of American beauties, to be given to the most popular contestant, was presented to both Rea and White, since both were so popular.

The bicycle race was put off on account of rain, and was run on the 17th. Winner, Sanford Fleming, making the five miles in 15 minutes.

The crowd gathered in the chapel after the events of the day were over, where the successful contestants received their rewards.

In the absence of Mr. J. Alston Cabell, the director-general of the day, Mr. B. F. Johnson presided, and after a very appropriate talk upon athletics, proceeded to deliver the prizes.

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BASE-BALL.

The Spiders are still in the game. Have been beaten only
twice out of the fourteen games played with college teams this season. They have lost the games played with the Atlantic league teams, but who could expect otherwise than for them to lose?

The Spiders have met two league teams and four college teams since our last issue with the results indicated below.

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<td>4 vs. Catholic University of America</td>
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<td>4 vs. University of Virginia</td>
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The game with Richmond was lost, simply by their superior strength.

Bagby's catch of a long fly in left field was a feature of the Norfolk game.

In the game with Columbian, Ellyson struck out nine men and hit a home-run. Bagby got a home-run, and Rea a three-bagger.

The game with the Catholic University was the hardest yet won. Up to the ninth inning the University kept in the lead by one run. But they won nothing in the ninth. The score was three to two against the Spiders when they came to the bat for the last time. Cunningham went out with a fly; Rea was hit by the ball, and walked to first; Ellyson fanned out; White followed with a hit, scoring Rea. The score was now a tie—two men out and White on first. Wills made a hit, and advanced White to second; then Hirsch went to the bat, and drove out another, scoring White and winning the game.

The Spiders were to play a game with Georgetown College the next day, May 1st, but a heavy rain prevented.

The Washington papers complimented the players very highly for the manner in which they played while up there.

About thirty-five of the College students accompanied the team to Charlottesville May 4th to witness the game with the
University. Professor Mitchell, an alumnus of the University, went along also to root for Richmond College.

This was the first game lost with college teams by the Spiders this season. The first two innings the game was to our favor by a score of 2 to 0. In the third, however, the 'Varsity made six runs. Here is the score:

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The star play was a double one from White, in deep right field, to Wills to Rea.

Ellyson struck out ten of the University team, and Collier, who pitched for the University, struck out seven. The University has a strong team, it is true, but no doubt they have won many a game by their rolling field, together with their constant practice in batting the ball down the hill, over the near-by fence. We trust that the University will pay us a visit to Richmond, where the ground is level enough for our little outfielders to see the batmen anyway, even though we are defeated.

Three members of the team, McNeill, Decamps, and Kaufman, were sick on May 19th, and substitutes had to be put in for the game against McCabe's.

The following games will be played in Richmond: May 22d, Locust Dale Academy; May 29th, Catholic University of America; May 31st, Georgetown University.

FOOT-BALL.

Claude M. Dean has been elected manager of the foot-ball team for '97-'98. He and Captain Wills are already getting up some equipments for the team, and they contemplate having their team in prime condition to play ball just a few days after the opening of school in September. Captain Wills says that the prospects are good, and that there are already twenty applications. Manager Dean is arranging for some nice trips for the team next fall.

The students are already talking foot-ball, and there will be no lack of interest or enthusiasm on their part.
A good article “Concerning Originality” appears in the March No. of the Davidson Monthly. The writer takes no position he does not prove, and his view of originality, into which “judicious imitation” largely enters, we believe to be correct. The following contains good advice: “To be truly original, first be yourself, and write yourself as well as believe yourself. But at the same time be careful that you keep your mind in close contact with the rich store of thought that has come down to you as a heritage through the ages, in order that you may keep your own inward fire kindled.”

One of the wonders of the world is that a country no larger than England controls one-third of the globe. “The Colonizing Power of England” is discussed in the Villanova Monthly in a well-written article, from which we quote:

“France has attempted to grab, and Madagascar is the fruit of her grabbing. By her colonizing she has made this great island an almost exclusive French province. Should Russia grab, her government would be in the highest degree despotic. If Spain were to grab, we know what her policy would be from the experience of Cuba. But England’s colonizing is far different. Wherever her sovereignty has gone two blades of grass have grown where one grew before. Her flag, wherever it has been planted, has benefited the country over which it floats, and has carried with it civilization, the Christian religion, order, justice, and prosperity. And under her rule, whatever is law for the white man is law for his black or red or yellow brother.”

These things are among the reasons which constitute the secret of England’s successful colonizing. No person, community, or government loses anything by making their dealings with people accord with fairness and justice. The grandeur of our mother country is unexcelled, and our nation, as her child, glories in her greatness. Judging by the progress of the world during the last century, the time is rapidly drawing near when the doleful songs of pessimists will be drowned in the sweet music of optimistic harps.
The exchange department of the Furman Echo for April is good. We congratulate the Echo on having a good exchange editor.

Surely the students of Wabash College could get out a much better issue than the April No. of the Wabash. The literary department will certainly admit of much improvement. The exchange department has no literary criticism. Palpable mistakes are made in spelling. On the whole, there is room for decided improvement in the next issue. The article by President Burroughs is well written.

The Earlhamite for April presents what it calls a "Debate No." The debates are good, and the issue, doubtless, is of great interest to the students and friends of the institution. It is our opinion that this is a good idea, and not a bad one for other magazines to follow.

"Timidity vs. Courage" is the subject of an article in the Baylor Literary. The following are quotations from it:

"Each one face to face must fight his own battles if he would wear the victor's laurel wreath or the conqueror's crown."

"Whatever may be the cost, whatever of immediate pain or punishment, sacrifice or suffering you may brook, face the issues of the hour like a 'hero in the strife,' unswerved by the aspersions, malignities, vituperations, or calumnies of foes, but denouncing timidity, poltroonery, cowardice, and recalcitrancy, and ever singing as you fight,—

'Perish policy and cunning!
Perish all that fears the light!
Whether losing, whether winning,
Trust in God and do the right!'

'Some will hate thee, some will love thee;
Some will flatter, some will slight;
Cease from man, look above thee,
Trust in God and do the right!'"

The Hendrix College Mirror is one of our best exchanges. The April issue has several good articles. More athletic news, however, would be an improvement; in fact, there is a total
absence of such news. We fail to see the wisdom of this omission. "College Politics" is the subject of an editorial which has a decided flavor of truth. Those who have much experience in college life know that this evil is always productive of harm. We find the scheming politician in nearly all of the college organizations. We deplore the circumstances which afford an opportunity to develop politicians within college walls, but we confess ignorance of the best method to remedy the evil.

We have found much pleasure in reading the following verses, from the Vanderbilt Observer:

IN OLE TENNESSEE.

Some niggahs keeps talkin' 'bout Arkn'saw;  
Dey's eternally rillin' me wid deir jaw;  
Whyn't yo' skip out to dat furrin lan';  
Whar vittles and clo'es am plenty es san';  
Dey kin all go 'long, no mattah ter me,  
But dis niggah's home's in ole Tennessee.

Some niggahs keeps tellin' 'bout Texas, too,  
Jes' a raisin' all sorts of a hulloboloo;  
Whyn't yo' move outi'n dis wo'-out State  
Yo' kin mek dah in one mont' wot yo' can't heah in eight;  
But dey ain' many niggahs no happier'n me,  
An' I'se jes gwine stay in ole Tennessee.

Den some keeps tellin' me to go Norf or Wes';  
Dey 'ten's dat of all lan's dey am be bes';  
Dey tells 'bout niggahs dah be'n' pow'ful rich,  
Oawnin' big fahms, fine hosses, and sich;  
But dis niggah's heart won't nevah beat free  
'Cepin' right heah in ole Tennessee.

I ain' got but one gallus an' one paiah of pants,  
Which am almighty patched for ter hide all the rents;  
My shoes am 'mo' holy dan righteous, fur sho,  
An' I ain' got a dollar fur ter git any mo';  
But my soul it am happy es Jong's I be  
On my ole mastah's fahm in ole Tennessee.

Some dem niggahs jes calls me dat ole fool Sam,  
But I thanks de good Lord dat I'se jes wot I am;  
I ain' gwine Eas', an' I ain' gwine Wes',  
De happies' home am de one yo' loves bes';  
An' dis ole log cabin, whar I was made free,  
Am de home for dis niggah—in ole Tennessee!

—E. R. S.
ROBERT J. KELLOGG, M. A., Ph. D.
(Professor of Greek.)