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LITERARY.

THE HUNTER'S SONG.

FROM SCHILLER'S WILHELM TELL.

Translated by O. B. M.

With his arrow and bow,
O'er mountain and plain,
The hunter goes marching
At morning's gray dawn.

As in the azure realms,
Kings the eagles be,
O'er mount and chasm wild,
Reigns the hunter, free.

Wide stretches his domain,
Marked by arrow's flight;
His booty, beast and bird—
All, his kingly right.

THE SPIRIT'S WATER SONG.

BY GOETHE.

Translated by O. B. M.

The soul of mankind
Is like unto water:
It comes from heaven,
To heaven ascends,
And down again
To earth must tend,
Changing ever.

The pure stream flows
From the high,
Steep, rocky wall,
Then charmingly rises
In billows of clouds
To the smooth rock above,
And, lightly received,
Veiled, it whirls,
Gently rushing away
To the ocean below.

Towards the cataract
Of the jutting cliff,
It sadly foams,
Step by step
To the chasm below.

Along the level bed
It steals o'er meadow vale,
And, mirrored in the sea,
All the stars
Their faces feast.

The wind is of the wave
A winsome paramour;
The wind from depths profound
Stirs the foaming waves.

Soul of mankind,
How like unto water!
Fate of mankind
How like unto wind.

THE THEATRE.

A time-honored institution is the theatre. The monks of old used it to propagate their religious sentiments, though their representations were frequently absurd and almost sacrilegious. Athens and Rome delighted in the comedy and tragedy, while more modern times have elevated them to a higher rank and broader sphere. The theatre is the natural product of human nature. The same spirit which animates art and portrays upon the canvas the conceptions of the soul, the same principle which inspires the orator to picture with vividness the mind's ideal and fosters poetic fancy, developed and nourished the drama. It has been enriched by the labors of some of the brightest minds of the past. From the period of its lowest ebb, when actors strolled about like vagabonds, and their performances were looked upon as public scandals, it has grandly risen to its present position. It is the companion of poetry and the peer of the novel. No period has seen its total extinction, none ever will. But the drama and the theatre are distinct. While one may occupy a high rank in the literature of the day, the other may imbibe customs directly opposed to the tastes and morals of cultivated and

christian men. What, then, is the influence of the theatre as it now exists? This question is not easily answered. We might shut our eyes to all but the Shakspearean plays and pronounce it grand and elevating, or on the other hand we might view alone the low and contemptible exhibitions of the fifth class theatre and declare it wicked and damnable. That Booth, Jefferson, McCullough and others of the same class exert a refining influence upon the public mind is hardly disputed. But when we consider the great mediocre element, the bulk of theatricals, the answer is not so evident. Our first objection to theatres of this class is that they give false ideas of life. The beauty of Shakspeare lies in his fidelity to nature, but the common theatre, unable to undertake a play of that character, must content itself with some inferior production, often weak in conception, faulty in style, loose in morals and unnatural in portrayal of character. Love is made the essence of life, intrigue the secret of success, beauty the only shrine at which to worship and marriage the grand ultimatum of existence. Our second objection is that such plays only tend to develop the emotions and weaken the intellect. There is little in them to excite thought, but they appeal almost exclusively to the emotional nature. Under their influence the devotee becomes a bundle of sentimentalities and needs only to be pricked when he will laugh or cry, love or hate, admire or despise with a noddle as empty of ideas as his chattering progenitor of the forest. There is a fascination engendered by the theatre which is eminently pernicious. It binds its victim to his favorite amusement as the appetite chains the toper to his glass. When once in control it drags him night after night to the play. It disorders the tastes, subdues the mental powers, takes away all ambition for intellectual culture and overrides the nobler and better aspirations of the heart.

But now let us turn our attention to the higher types of the drama. People are brought into contact with but few phases of life. The great world is unknown to them. They have little time to stop and study, and therefore fail to un-

derstand the deep undercurrents of society. In the drama there is concentrated the experience of a whole lifetime, introduced all grades of character, and exhibited the height and depth of human nature. The vices of society are presented as by no other means. The duties and relations of men and women are displayed and strongly impressed. The plain truths, which no other institution dares assail are revealed in a manner bold and striking. It is evident that the stage is a most available place from which to denounce and correct popular evils. The thunders of the pulpit reach comparatively few. The warnings of the press fall listlessly upon the mass. But another chord must be struck to arouse the people. Another instrument must be used to depict the evils of humanity. Thus the theatre in its highest form can be made one of the most powerful forces for the overthrow of vice and the promotion of virtue. Does it subserve this end? In many respects it does. Virtue is always rewarded and crime punished; wickedness is denounced and clothed in its most revolting garb. The villain can get little comfort from his character as represented on the stage. The defaulter blushes at his own perfidy. The treacherous husband and brutal father beholds the blackness of his course. As novels, so plays are often expressly aimed against some popular evil. But while in the former the series of events must be presented and grasped by an imagination oftentimes weak and distorted, in the latter they appear in all the vividness of reality. Viewed in this light the theatre must be admitted to exercise an influence for good.

On reviewing the whole subject it seems that an unqualified affirmation cannot be made either for or against the theatre. That there are blemishes in it is not disputed. But this is not sufficient to condemn the whole, and here we would remark that the church by wholesale denunciations can force toward perdition that which, by judicious protection might be made its greatest support.

Let truth be heard, whether from the pulpit, the stump, or the stage, for "the tremendous

truths of humanity and of good are taught not simply through the burning bush or through the thunders of Sinai, but through the still small voices of pleasure, sweetness and happiness, and sunshine striking athwart and through humanity."

MODELS NECESSARY FOR CULTURE.

Travelers in Rome often stop and wonder at the strange groups of figures that may be seen on many prominent street corners, or on the stairs of almost any public building. The groups are always grotesque, on account of their strange contrasts, for, reclining or standing, are ruddy peasant boys, dreamy-eyed Venetian women, and dark, fierce-looking bandits.

A stranger often wonders at them, but soon finds that waiting there in those graceful attitudes is their business, for they are groups of models waiting until some Roman artist shall carry them off to his studio. They are very necessary to the artist's work, and the groups of models are quite as important as the marble cutter, or the one who furnishes coloring and brushes. However fine the fancy that runs in the artist's head, yet he must have a model to study and work from, before it can be caught and imprisoned. Not only in carrying out his own ideas does he use these patterns, but in the beginning of his profession the careful study of models forms half his education. Music likewise points its students to the masters of the profession, and in studying them the young musician finds the most thorough culture.

Not only in music and art are models required to be studied for complete development, but in any department, where excellence is desired, must this course be pursued. Especially is this true in obtaining what the world calls "culture." Culture does not spring up in a day. We have to work for it; and the first requisite is the study of a model which embodies the idea we are trying to foster in ourselves. We can not say we will be independent of others. There is no such thing as being without the influence of others. From the beginning of our education we are im-

itators. We learn how and what to study, as others advise; we take the knowledge others have accumulated; we act as they act, and think as they think; in fact, sometimes, sad to say, we so far lose our individuality as to become only copies of others. This last result is a useless mistake, but no more so than to neglect the real advantage that may be drawn from the judicious selection and study of models. As long as we are imitators, why not be rational in imitating, and search for those that will furnish what we need. On the contrary, the fitness of a model is rarely considered. If we are hot tempered we follow the fashion of a hot tempered friend who has not learned control; if indolent, we despise the energy and vigor of those whom we ought to imitate. An artist would be ridiculed if he took a broken, decrepit old man to represent a Hercules, or a smiling, sweet-tempered face for a Cleopatra; yet you and I do equally absurd things.

Where are models most needed, some one says. Where the weak point is, to be sure; and perhaps no point is more generally neglected than that of social culture. True, people may know how to use their knives and forks, perhaps they can bow gracefully, and leave a room without a catastrophe, and yet they lack something. They do not bear their manners as if they were familiar with them. Their social culture impresses you as something put on for the occasion. Polished manners must become a part of our nature, as they are in every well-bred man. If we have not been born to them the lack can only be made up by a thorough familiarity with that which is genuine. We must select a good model, and then mould, train and lift ourselves to its height. Books on etiquette will never suffice. They stand in the same relation to a well-bred model as the marble image to the living being. Stiffness is the result of one, and ease and grace the almost certain result of studying the other.

But how to behave is not the foremost idea in education. The mind is the field where the hardest work is done, and how are we to do it? Every one likes to follow his own methods of

thinking and studying, but the deplorable result of doing so is evident in many cases. Every student knows how often much time is spent upon a work, and meager results are all that he has to show for it. He perhaps laments over his poor ability, while in truth his ability is all right—good enough; the trouble lies in another direction—he does not follow good methods of thinking and studying.

Bishop Simpson, in his Yale College lectures, often gives as models the men who have been great lights in the ministry, and by studying their acts shows the best way of performing certain duties. If we, in our mental climbing, would be sensible enough to take a trustworthy guide, we would be saved many a backward slide, and many a tumble. If we are warned that inattention is one of the pitfalls in mounting the hill of Science, and are directed around it by some experienced hand, we may triple our mental power. Take models, and healthy, earnest-minded, living ones if good fortune has placed you in contact with such, and, if not, look to books for them.

The true worth of biographies is that they furnish warnings and examples, for others. Said some one, "the well-written life of a great man is a thing to thank God for," and when we think what the story of a well lived life may do in encouraging others, we believe it. The ancients recognized the same principle when they filled every niche and corner with the busts and statues of the great and noble who had gone before them. It is an old and true principle that models are necessary to culture, and why should we fail in gathering the good results that spring from following it?

TACT.

Among the many qualities of mind that are powerful aids to one's success in life, there are few of more importance than tact. It often happens that one's success or failure, for the time at least, turns upon a pivot; that an important position is gained or lost by a word or action insignificant in itself.

At such times tact comes to the rescue, whis-

pers in one's ear a suitable word, indicates the fitting action. When some unforeseen event occurs requiring immediate action, when there is no time for preparation, tact leads the way out and brings victory from what seemed imminent defeat.

Tact, as it is generally understood, is an undefinable quality inherent in the nature of him who possesses it, that manifests itself at every emergency, that always knows how to do the suitable thing at the proper time, that acts as a sort of guardian angel, ever present, ever helpful, when most needed. With it many a victory has been gained, many a suit at law won; without it the diplomatist is helpless, the politician feeble, the statesman inefficient. The tact of Washington led him to cross the half-frozen Delaware on that Christmas night when the Hessians would be in a drunken revel, and gained for the discouraged colonists the cheering victory of Trenton. And when the two hostile armies lay encamped with only a narrow stream between, the action of this same quality influenced the American generals to keep the watch fires burning, while they with the army marched away, and in this way not only avoided defeat, but won the victory of Princeton. The independence of this nation was brought about, not by powerful, well trained armies, for the colonists did not possess them, but more than to any other one thing, it was due to the superior tact of American commanders. The consummate tact of Beaconsfield did much in gaining for England the adoption of the measures her Chancellor advocated.

While this quality is of great value to the general and statesman it is no less necessary to men of every position in life, from the minister in the pulpit and the lawyer pleading at the bar, to the obscure farmer, and the saucy newsboy. He who would be successful as a teacher, must possess keen perception, so that he can explain the lesson in different ways suited to dissimilar minds.

Without this quality of mind the merchant stands idly behind his counter, looking with a wishful, longing gaze at the crowds that pass his door; and the numerous agents seeking support from the public, would be scarcely able to make a living.

The unparalleled development and rapid growth of our country is due not so much to great wealth and far-reaching design, as to individual tact and courage. But tact is not, as it is generally believed to be, a mysterious quality, possessed by certain persons more highly favored by providence than their fellows.

It is not a single faculty of the mind, but results from the action of many faculties. In many cases, what we consider as being done without any premeditation has been all thought out beforehand. Indeed, the men who are noted for their tact are also noted for the perfection of their plans and the measures taken for future exigencies. Tact is in a great degree the result of looking before and providing for all accidents. When Napoleon laid out his plans for a campaign, though he intended they should be carried out, he provided for failures, and in this manner made himself equal for any emergency. In the Revolution the tact of the Americans that so often brought victory from impending defeat, was largely due to their better knowledge of the country, to their greater vigilance and activity. The wit has a natural inclination for merriment, and, also, in many cases, has learned his witty sayings for use on suitable occasions. Dr. Vincent, the great Sunday-school organizer, who is so remarkable for his tact, has his plans well matured, and the contingencies provided for. According to Webster, "Tact is peculiar skill or faculty; it is nice perception; the ready power of appreciating and doing what is required by circumstances."

"Peculiar skill or faculty" may be to some extent inherent, but practice always makes it more peculiar; "nice perception" may be somewhat intuitive, but disuse robs it of its nicety; and to possess "the ready power of appreciating and doing what is required by circumstances," one must have a thorough knowledge of the circumstances, of the means accessible, and of the effect of certain actions; he must have an active mind that will quickly comprehend the entire case; he must possess decision that will not hesitate, but immediately determine and seize upon the right course of action.

The public speaker exercises this quality when he adapts his expression and manner to the language and taste of the audience, using eloquent language before cultured audiences, and more common expressions before rude, uncultured people. Religion, knowledge, and riches, are great possessions, but without tact riches diminish, knowledge is of little practical value, and religion exerts a feeble influence.

DULL BOYS.

An ambition to become great is a characteristic of youth. When it is universally conceded that a higher state of intelligence is possible and desirable; when the axioms of reason, the longings of ambition and the dictates of conscience, demand a future which shall be brighter than the past, there is no barrier to progress, no circumstance which seems to point to failure, which does not receive the attention of him who hopes and labors for success. When a just estimate of the mysterious, the unconquerable, the almost divine forces of exalted genius, with ambition and a desire of imitation, enter the mind, there comes also a wish to be acquainted with the circumstances and difficulties through which success so eminent was attained. Every youth is anxious to compare his abilities with those of his predecessors, eminent in art and science, and thus discover on what grounds his hopes and aspirations rest.

From the activity of intellect displayed by all great men comes the opinion, so prevalent and so natural, that they must have exhibited evidences of talent in early youth, and have been as successful school-boys as they afterward were men of the world. But a review of a few biographies of eminent men will soon disabuse the mind of this error.

About the year 1758, an attendant of the Free School of Bristol, England, a boy of six or seven years, after the greatest exertions had been made to arouse his intellect, was returned by his teacher to his mother, as a hopeless dunce. Ten years passed, and this boy had written and presented to

the world poems which stamped him as a genius. They are superior to the youthful productions of any other English poet; and when, at seventeen years of age, Thomas Chatterton died, he, who had been the block-head of a school, was acknowledged to have been the most remarkable literary prodigy of England.

Richard B. Sheridan, when sent to school, was pronounced by all his teachers to be a dunce, possessed of dullness so extreme as almost to equal idiocy. But the final estimate of Sheridan stands graven upon the tablets of history as a statesman of diplomacy and wisdom, an orator of burning and sublime eloquence, a dramatist renowned for knowledge of character and for versatile, irrepressible and brilliant wit.

In the loved and oft-read pages of fiction, history and poetry, there are none more bright with mirth, more glowing with good-natured humor, or superior in the beauties of style and imagery than those penned by that classic English author, Oliver Goldsmith. Yet his fame is but the brighter because compared with that dark morning of life whose history is stupidity at home, at school, at college, at the university.

When the pen of genius delineates in unfading colors the beauties of the past; when that which seemed of dim and bygone times stands before us in the freshness of the present; when the glories of chivalry and the romance of feudalism are restored; when we almost see the noble castle with moat and drawbridge, towers and turrets, upon the rocky steep where now are crumbling stones, we feel that the past is touched by a magician's wand and the doer of this worthy of the veneration of his fellow men. And who has so bewitched antiquity and resurrected the dead centuries so truthfully as has Sir Walter Scott, he who was without note at school and was supposed by his college professors to be one in whom not genius alone, but an ordinary intellect was wanting?

But what conclusions are to be drawn from all this? Not that good scholarship is unfortunate and dullness fortunate, but that the present systems of education do not effect everything for the mind, and that he who is unsuccessful in them need not despair of success in life.

That youth who wholly concentrates his mind in text-books is liable to become narrow-minded. He neglects that literature so indispensable in acquiring the arts and graces of society. He is not a student of mankind and never receives that knowledge of human nature so necessary in intercourse with the world. While devoting his time to his lessons, the expansion of the soul, the glories of creation, and thus the glories of the Creator are neglected and unknown. In the poet's words—

"In vain through every changeful year,
Does nature lead him as before;
A primrose by the river's brim
A yellow primrose is to him,
And it is nothing more."

The boy who has a distaste for his studies turns to more pleasing tasks whose results not brought forth by his teacher, are slow in becoming visible, and then they seem the creation of genius rather than the result of persistent effort.

Beneath the waves of a Southern ocean, which sparkle in the sunlight, and at long intervals foam in snowy whiteness beneath the prow of the passing vessel; deep down in the ocean world, myriads of tiny insects toil for centuries, unseen. The prow of the passing vessel strikes a rock, and a wreck lies upon the coral reef. Time hastens on, and the palm tree rises, as it were, from the deep. A varied vegetation springs forth in beauty. Above, green boughs and azure skies; around, the waves falling languidly upon the winding beach, refresh the eye and delight the soul. Thus, in the sudden and long-delayed spring time of fortune, bud and bloom the flower of the Dull Boy's success.

When William Shakspeare, unlearned in schools and books, ran away from Stratford to London, to become the greatest character of literature; when Ben Jonson stopped laying bricks and fighting battles and began to write his dramas; when Patrick Henry, from apparent idleness and ignorance, in behalf of liberty lifted his voice against oppression, they established the principle that the mind which works out its own way has gained a higher plane of thought and feeling than schools and teachers can give. The mere scholar, when under his teacher's guidance, is like the moon when touched by the sun's rays: bright then, and then alone. They whose thoughts are independent, are as the stars: unseen in the sun's presence, yet, when left to their own resources, burst forth through the darkness as galaxies of golden light and constellations of undying glory.

Wordsworth, who so often wandered away from College, to green fields and rugged hills, says that—

"One impulse from a vernal wood
May teach us more of man,
Of moral evil and of good,
Than all the sages can.

"Sweet is the love which nature brings;
Our meddling intellect
Misshapes the beauteous form of things
We murder to dissect.

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

Sad is the life of the Dull Boy. But history teaches that he may make amends for the jests of his companions, the sorrows of his parents and the contempt of his teachers; that his name may be upon the scroll of honor whose emblazoned character will be seen, unfading, through all the vistas of time.

THE STUDY OF LANGUAGE.

There is a practical and also a theoretical side to human life. It need scarcely be mentioned that the former mostly precedes the latter. We think before we know how we think; talk before we can give the philosophy of vocal expression; utilize our muscular forces for practical ends in life, before we can define the principles upon which the exercise of these physical powers depends: and so we might say of almost the entire catalogue of human labors.

There are branches of study, lines of thought that are foreign to the provisional cares for the continuance of mere physical existence, that look to no great elevation of mental discipline. Men may live without labored thought. The farmer may cultivate the soil with total ignorance of its chemical properties, of the conditions requisite to the germination and growth of the seeds he scatters. So may it be in all the common callings of men. But there is a profounder realm for mental activity. There is a causative force behind all forms of moulded matter, all phases of intellectual operations, that furnishes the ground-work of philosophy, opens up to mental vision the wonders of infinite creative wisdom, unfolds the possibilities of mind force beyond and above mere matter, and provides means for that soul discipline which is the obvious end of earthly human existence. Such a field of thought is indeed not in the range of the practical in the broadest sense, yet conducive to it, as the foundation of popular views on universal economy of the universe, and ideas of the great problem growing out of man's relation to another, yet higher existence.

Although the great body of mankind are satis-

fied with an existence in great part intellectually passive, yet there are souls that struggle to leap out of and beyond the material into the sublimer regions of investigation. They are not contented to know that their thoughts are transferred to others, but must know how this is effected. They will not halt suddenly at the discovery of some great effect, but must trace out the cause. To this class of kindred spirits, belong all the scholarly minds that brilliantly shine in the firmament of thought.

Now, that the study of pure language belongs to the catalogue of branches opening out into the greatest learning, no one will presume to doubt. As thought unexpressed is powerless, and as a complete knowledge of language is necessary to readiest and fullest expression, no one aspiring to proficiency in learning can consistently discard language from the requisite disciplinary studies of a college course. Moreover, the majority of all who enter college have an outlook for a broader life of usefulness in public circles, and ought not to omit the study of the languages.

In this practical age there is very much said against the prominence given to classics. It is claimed to be a vast loss of time, otherwise precious to a young man. They claim that the study of the English is sufficiently disciplinary for all needful purposes.

As it has been already intimated that the study of foreign, or classic language, can be dispensed with for common, practical purposes in a life intellectually passive, so is it also a requisite to a fully rounded education. However, is it true that the English is sufficient? We are inclined to think not. Who is a profound English scholar? He, only, that has delved deep into the study of the languages from which the English so largely draws its beauty, elegance and power, is master of his native tongue. Did a reputed scholar of the world ever cry down the claims of the study of languages relative to the mother tongue? Milton was a profound Latin scholar, and can any one say that it was useless in the discipline of so great and so searching a mind? So may it be said of Bacon, Shakespeare, Kant and all the truly learned.

Nothing is more reasonable to suppose than that the knowledge of word derivation relating to our own language, is the great key to the full, accurate meaning and force of the same. Are not some of the finest English figures of thought and conception, derived from the venerable Greek and Latin? Careful examination into all the agencies that have to do with lingual proficiency, and thence most thorough culture, will remove all doubts of the propriety in language study.

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If we may be permitted to judge from their words, their actions and their resolutions, the members of Allegheny Literary Society have been standing, for a long time, in mortal dread of a committee of their own creation, known as the Building Committee. They feared that the committee had usurped control of the whole society, and was "lull-dozing" them; this they charged with cutting invective. They feared that the committee would exercise power, delegated to it at the out-start, and sell out the society and go west.

Members of the society momentarily becoming more incensed against it from the expectation of coming revelations of dark deeds which it had done or was about to do, made out in their holy anger that the members of this committee were fustilarians of high orders; and to a stranger their invective could convey but one meaning—they *cannot be trusted*.

And what was this power, which was so feared? A committee was appointed, when the society started to remodel the Hall, for the doing of that work. It had power to buy and sell, as it might judge best. It had not only the promise of the society to pay its bills, but the assets of the society were in its possession to the extent that it

could sell them to pay its debts, should the society fail to meet them. The present committee came into possession of the prerogatives of the former one. And, as has been said, after the present members had served for a year, the society became terrified with the expectation of finding themselves in the power of the committee; and that only destruction awaited them. No member of the society has ever objected to a single act of the committee. The whole matter is conjecture that they might do some wrong thing; or rather it is a reflection upon their honesty as men, and their loyalty as Alleghenians. Were the committee to make a purchase now without the ready money, their only backing is the word of the society, which is no doubt good; but besides the promises to pay there should be security. It is to be hoped that their successors will have less embarrassment than the former committee have experienced, viz: that more funds will be placed at their disposal, and that they be free from the impudence of the business (?) members.

The Seniors are now putting forth their best efforts to master Political and National Economy. This is the most anomalous of the collegial studies. The text books on this science usually made use of in our schools and colleges are the hazy emissions or ebullitions of learned college presidents and professors. Poor men! that they should be compelled to write upon topics about which they know nothing. But, then, it is for a long felt need of something better, that they do it. They define wealth and value with great clearness and accuracy.

They enlarge upon Malthus's Law of Population or refute it; and, at times, they venture those of their own concocting. They wax eloquent over Land Tenure: they never owned an acre. The relations which exist between capital and labor are clearly and forcibly pointed out. Could men only see, as they see, this thorny earth would soon be a blooming Eden. Why do not statesmen heed them in regard to taxation and commerce? Perhaps they would like to know what these men know about it; but they

have no right to make this inquiry. The young boy is sent to school and leaves college to engage in teaching or preaching for a stipulated salary. His brain is not perplexed with financial problems, unless it be to live within his income. He finally becomes a college professor or president. It is now burned into his soul that it is his duty to write a text book; he chooses Political Economy. Of course he should, he has never dabbled in finance and politics, and his judgment will be honest and impartial. After collecting his materials from the writings of theorists, he rehashes and theorizes for the edification of embryonic merchants, financiers and statesmen. What right, then, have men, who are engaged in the very things about which he writes, to question his doctrines? But would not these Drs. save, if Ingersoll were to turn preacher with his present knowledge of divine things? There is a beautiful consistency (?) in the actual and imagined cases.

A GREAT deal of ado is kept up over the existence of Greek Letter Societies in American colleges. Certain classes look upon them as nuisances for the waste of time and money and as destructive of morals. Certain college faculties, too, regard them as hostile to order and discipline. And under the sanction of such faculties societies are organized, whose avowed object is war, relentless war, upon what they term secret societies. We protest that fraternities are *not* secret societies in the strict definition of the term, the anti-secret societies are, however, for reasons obvious to anyone who cares to make inquiry. College journals start up, whose first chirp on escaping from their shells is, war against Greek societies. And passing upon them a scriptural judgment, one reaches the not agreeable conclusion that they, by some strange freak of nature, or invention of man, were hatched from spoiled eggs.

There is no reason in their opposition, their arguments are returned upon them answered. Instead of destroying discipline and giving trouble, fraternities do more to promote order

than the mandates even of the most metaphysical McCosh. They stimulate to higher excellence and more gentlemanly deportment than the precepts, or even the examples of teachers. They furnish the best means for social culture—a want which the college cannot supply. They inculcate good moral principles, and this truth has never been attacked by the faculties who war against them. The time spent in the chapter hall is not wasted, and benefit is received for all money expended. Can as much be said for those who are not society men? How do many of them spend these same evenings, and how goes their money? In what colleges is there trouble? Those which prohibit the Greek societies, or those which welcome them? The fraternities do away class distinction and hazing; they bind the several classes together in brotherhoods. Who gets the grand bounce for deeds worthy of such severe reprimand; Greeks or anti-Greeks? We wish all college authorities could take the sensible view of this question, which our faculty take.

“WHEN I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things.”

It was hoped that all the students had passed into that time of life, when childish actions would no longer characterize them as overgrown boys. Many of them, however, act at the table, when the meal does not suit them, like mamma's spoiled darlings. They are so wanting in manliness as to grumble at the matron over the merest trifles. Some persist in the district-school practice of raising their hands when anyone in the class hesitates or fails to answer a question. Nothing is gained by this pusillanimous childishness, as the professor knows how much each student is worth.

WE notice that the question is asked by certain of our exchanges, and it seems to be one worthy of careful consideration, why not have a course of lectures by the professors? There are topics of universal interest, daily arising and agitating financial circles, churches and States, which

we must soon grapple with. The faculty *ought* to be posted concerning them, and *should* give the students the benefit of their knowledge. The college is at present too poor to support a course of lectures by regular lecturers, and so are the students; but the professors, if they would only take hold of it, could supply this want from their own information. Several carefully prepared lectures, delivered each term, would enable the students to understand much better the condition of ethics, politics, etc.

It would have a tendency to start them to reading up and reflecting upon these questions. What say you, professors?

COMMUNICATION.

MESSRS. EDITORS CAMPUS:—Will you be so kind as to answer the following question?

Is the "marking off system" of some of our professors a system of marking off only, or is it teaching also? This question is beginning to interest us more as the lessons assigned are rapidly increasing in length. We hear it said every day by the students: I have quit studying this and that study to learn; I am now studying to pass. By forcing us to spend three or four hours upon a single lesson, it has become a dull task, and, as a consequence, revolting.

I was looking over the pages of one of the "word books" not long ago, and found mingled with the words some very happy thoughts and observations. Indeed, were the professors of these departments to peruse some of them—and they are to be found in more than one book—the perspiration would pour forth with the thermometer at fifteen degrees below zero. The following stanzas are some of the happy thoughts:

I could mark and never tire,
Student mine, student mine;
Don't you kick or I'll go higher,
Student mine, student mine;
I can mark you two or three,
It is all the same to me,
And mistakes I like to see,
Student mine, student mine.
I have been across the sea,
Student mine, student mine;

Seeing France and Germany,
Student mine, student mine;
It was there I learned to use
The very chalk that you abuse,
And all mercy to refuse,
Student mine, student mine.

Bismarck rules the German bold,
Student mine, student mine;
And the tyrant is extoll'd,
Student mine, student mine;
Why can't I be tyrant, too?
Why can't I the blackboard strew
With designs of three and two,
Student mine, student mine?

But you must not, dare not, "squeal,"
Student mine, student mine;
For from me there's no appeal,
Student mine, student mine;
And my lessons long or short
You must get, without retort,
From my chalk there's no resort;
Student mine, student mine.

—YA YA.

[We are not prepared to answer the question and will refer it to those who are more immediately concerned. We never get "chalked off." Eds.]

EDUCATIONAL.

A daily paper called the *Daily News* is published by the students of Yale.

Amherst has received a gift of \$2,500 for the purchase of statuary.

The library of Lehigh University cost \$120,000.

The National Teachers' Association will meet at Philadelphia, in August next.

A large part of the U. S. educational exhibit at Paris, at the special request of the Minister of Public Instruction, has been placed in the hands of the French Government.

Class of '79 at Rochester University has decided to abolish class day.

William and Mary College stands next in age to Harvard, which is the oldest American college.

General McCook has been ordered to take charge of education in the army, and provisions are being made to establish in all the garrisons and permanent camps where troops are stationed, schools for instruction in the common English branches.

Bishop Matthew Simpson, of the M. E. Church, is delivering a course of very instructive and interesting lectures to the theological students of Yale.

Besides the Normal department in connection with Swarthmore College, a shop has been established in which practical mechanics are taught.

A plan is on foot to found a college for young women at Oxford.

The Ohio Association of College officers convened during the holidays at Oberlin. Several papers were read, and subjects discussed. It criticised and excluded from its ranks some of the lower grade of so-called "Colleges." The Association will meet next year at Ohio State University.

Lafayette has student officers governing the whole body of students.

Good for the Lone Star State! Texas will hold its first State Convention of Teachers in Austin, Jan. 28.—*Ex.*

A sleighing party of twenty-five Princeton students have been arrested at Trenton, for boisterous singing.

In the State Normal School at Oshkosh, the young ladies are required to learn the elements of military drill.

PERSONAL.

—Why will not our alumni write to us occasionally?

—J. J. Phare is now teaching in Nephi, Utah. He has charge of both a day and a night school.

—Miss Eudora Klock has returned to her home in Jamestown, N. Y. She had charge of the music in the schools at Norwich, which she conducted very acceptably.

—'77 W. C. Bear, lately city editor of the *Crawford Journal*, is now connected with the *Daily Republican*.

—'56 Col. J. W. H. Reisinger, editor of the *Meadville Republican*, is receiving numerous compliments from the press. He has lately reduced the price of his weekly to \$1, and his daily to \$4 per year.

—'79 C. W. Kugler was sick the first two or three weeks of this term, but is now back at work again.

—'81 D. W. Hume lately attended the funeral of his mother. He has our sympathy in his grief.

—W. M. Kincaid is now at home in Rouseville, Penna.

—'51 Dr. Marvin read a paper entitled "Citizenship" before the Missouri Valley Teachers' Association, at Kansas City, Dec. 28th.—*University Courier*.

—'65 A Chinese hymn book was lately presented to Allegheny Society by Rev. B. F. Edgell, who is now stationed at Bridgeport, O. He spent several years as a missionary in China, but was obliged to return in '76, by the poor health of his wife. Before going to his present station he preached a year in Oakland, Cal.

—C. W. Phelps, a farmer and grain dealer of Rochester, Minn., is paying Meadville a visit for the first time since he attended college here in '46. He finds much to interest him in strolling about the city and college, and noticing the great changes that have taken place in 33 years.

—'69 Rev. J. W. McEntyre is preaching at Dayton, Pa.

—'61 Rev. Noble G. Miller remains where he was last year, at Irwin, Pa. Rev. Miller is rising to considerable prominence as an eloquent and effective minister.

—'57 Rev. Harvey Henderson is doing successful work preaching at Clarion, Pa.

—'54 Rev. S. L. Wilkinson is preaching at Emrickville, Pa.

—'52 Rev. P. P. Pinney's address is Edenburg, Pa.

—'67 Rev. E. D. McCreary is meeting with good success preaching in South Oil City. He is one of the growing ministers in Erie Conference.

—'57 Rev. R. S. Borland occupies the M. E. pulpit at St. Petersburg, Pa.

—C. D. Eckels, a student of '74-'75, is in town.

—'82 M. F. Compton is sick at Franklin, where he has been conducting protracted meetings.

—A. D. and L. W. Colegrove were here attending the Loan Exhibition.

—'76 Miss Austa Densmore was married at Philadelphia, Dec. 28, '78, to J. W. Sturdevant, of Spartansburg, a graduate of Cornell University class of '76.

TABLE.

Professor—Mr. H—, what are you eating?

Mr. H— (after feeling in his pocket)—Very sorry, Professor, but that's all I've got.—*Student Li ju.*

Prof.—Mr. McFarlane, what is the Aurora Borealis?

Mac. (after a moment's thought)—Indeed, Professor, I knew very well, but I've forgotten.

Prof.—There, we are in a fix; the only man who ever knew what the Aurora is has forgotten it.—*Dickinson Liberal*.

Prof.—Mr. X, why do you get behind Mr. K? I want to see you when I talk to you.

Mr. X—I was only getting out of the draught.

Prof.—You were avoiding the draft, were you? Well, it looks very much as if you were trying to obtain a substitute.—*College Mercury*.

When a theologian saunters down town with an empty can, saying "My oil to heaven is gone," what does it mean?—*Vidette*.

We saw a young man with two heads on his shoulder the other day, but didn't consider it much of a curiosity. One belonged to his girl.—*Ex*.

"In my airy days," remarked the old man as he shovelled coal into the school-house bin, "they didn't use coal to keep us young 'uns warm, I can tell you." "What did they use?" asked a boy near by. A sad, far-away look seemed to pass over the old man's face as he quietly responded, "Birch—my boy—birch."

SOPHOMORE RHETORIC.—Professor—Mr. S., can you give me an example of the apostrophe? Mr. S., dreamily, but enraptured—

"Oh, woman, in our hours of ease,
Uncertain, coy, and hard to please;
But seen too oft, familiar with thy face,
We first endure, next pity, then embrace."

The Professor is dumb with astonishment, the class smile, while the Sophomore's face wears a look of infinite content.—*Ariel*.

ALL AROUND THE CAMPUS.

A Junior translates "Ea quid statis" come off what are you giving us?

Prof., addressing Soph.: Translate "Ignoras te." Soph. Do you know it yourself?

Junior, reciting in Physics: "A gas is a liquid which can be compressed and has spontaneous combustion of itself."

If he had not told us not to, we would say that one of the Seniors went to the inauguration at Harrisburg. Wonder why he don't want it to go in the CAMPUS.

There has been a perceptible decrease of patriotic reverence for Washington since it appears that his birth-day comes on Saturday this year.

The Sophomore class ought to be able to successfully cross the stream of adversity since it has a good supply of *ponies* and a first-rate Ford.

"I own his power to hold me."

Messrs. Cooper, Siggins and Colter, have telegraphic communication between their rooms.

The class in Esthetics meets but twice a week, once for a lecture, and once for recitation.

Through an arrangement of Miss Boyce, we have now an *after* taste of the old custom of chapel declamations. A member from her classes declaims each morning.

The services of Miss Boyce as critic have been secured by Allegheny society. Her criticisms are highly appreciated.

The election of Allegheny Society for select performers resulted as follows: Declaimers A. L. Bates, and S. M. Decker. Essayists, C. E. Everett, and S. E. Foster. Orators, C. B. Mitchell, and W. W. Tarbell. Debaters, W. M. Beyer, and C. E. Richmond.

A Senior, who should have known better, induces a number of unsophisticated preps to engage with him in a game of *euchre*, each smoking the pipe of peace. While thus engaged one of the Professors makes his appearance and views the whole scene. They are all sorry now and won't do so again.

Since *euchre*-playing has been forbidden a large number of second hand decks can be purchased cheap at Culver hall.

Our President lately remarked in chapel that a *few* instances were known in which students had been out after ten o'clock at night. A Senior remarked that he knows a *few* instances of students being in their rooms at *half past nine*.

A member of the Senior class spells it "*aggrigate*."

It was somewhat amusing and a little disgusting to see the hasty exchange of cards between two Juniors and two strange Corry girls as the Loan excursion train was about departing.

The newly elected officers of the various societies are as follows: Philo Franklin—President, W. Bowser. Vice Pres., A. Fleming. Sec., W. G. Warner. Treas., C. L. Pappenhagen. Critics, L. O. Mead, Fred. Shellito, W. J. Armstrong.

Allegheny—Pres., F. S. Chryst. Sec., S. Foster. Treas., P. A. Dix. Attorney, W. S. McClurg. Critics, E. M. Wood, S. S. Ford.

Athenian—Pres. A. H. Siggins. Vice Pres., D. W. Robinson. Sec., W. F. Goodban. Treas.,

J. M. Sherwood. Attorney, Y. T. Cozins. Critics, A. T. Cooper, N. W. Shugert, J. W. Moore.

Ossoli—Pres., Miss I. J. Henderson. Vice Pres., J. Haven. Sec., M. Shaver. Treas., G Beebe. Critics, H. A. Linn, J. Smiley.

The declamation contest of Allegheny Society on the evening of January 14th, was fully up to the standard of excellence, and showed that the society had many first class declaimers. The prize was awarded to J. M. Thoburn.

The dedication of Athenian Literary Hall took place Friday evening, Jan. 24. Only members of the society and invited guests being present, the audience was just large enough to be comfortable. The President, A. H. Siggins, called order at 7:45, asking Prof. Haskins to offer prayer. A history of the society was given by J. W. Moore. He stated that it was founded as the Critique Club, in Oct. '77, with ten charter members, and was changed to Athenian Society in March '78. At present they have a good membership, and neatly furnished hall, with every prospect of becoming a first class society. The objects of the society were well explained by Y. T. Cozins. The dedicatory address was delivered by Dr. Bugbee in his usual forcible and eloquent style. Several excellent songs were given by Misses Merchant and Calvin, and Messrs. Wilson and Cooper. Short, interesting speeches were made by Profs. Williams, Reid, and Haskins, and Dr. Dobbs. It was a memorable occasion in the history of the organization, and the society deserves congratulation on its prosperity. The CAMPUS editors extend to the society their cordial thanks for the invitation to attend the dedication. It is the first recognition of the kind we have ever received.

The Junior class will give a public performance some time the latter part of the present term or first of the next.

The Allegheny Society has challenged the Philo to a public contest.

A series of essays on *parliamentary rules* are being prepared and read by members of Philo society.

During the month of January students were not admonished to keep off the "grass plots."

The genial old man at Culver Hall says that the book of Job cannot be true, because it states that after Job's adversity the Lord restored to him an hundred fold. Now Job had ten sons, and I am sure the Lord didn't give him a thousand at his advanced age.

EXCHANGES.

It is a source of interest and encouragement to note the rapid growth of college journalism. Its history is entirely comprised within the present century, and yet it now embraces upwards of 200 prosperous papers. A corresponding advance is also seen in the appearance and ability of the individual papers. Scarcely a month passes without an improvement in the form of some of our exchanges. Nearly all have dropped the inconvenient newspaper form, and now appear with neatly cut and stitched leaves. It is indeed a pleasure to receive and peruse our college exchanges.

The *Transcript* may have some foibles, but it is still a valuable exchange. The local department is about the fullest and most interesting of all our exchanges, and the personal column should be highly appreciated by the alumni of O. W. U. An article on "American Irreverence" contains some very ornate language, but rather deplorably confuses *irreverence* with *ignorance* and *superstition*. We are not prepared to accept its conclusions. We think the Exchange department should occupy a different position in the paper, and the general news should be more extensive.

We cheerfully respond to the request of the *Argosy* to "Please Exchange." It is a sprightly monthly from Mount Allison College, Sackville, N. B. It has several excellent features, but we would kindly suggest the enlargement of its personal column, and the condensation of its account of literary exercises.

The *Tuftonian*, *nee Tufts' Collegian*, is a neat little monthly from Tufts College, Mass. We are always pleased to see this exchange, yet there are several points in which we think improvement might be made. The Editorial and Local departments are certainly very brief. "Book Notices" might well be shortened so as to give space for more interesting matter. "Earnest attention" is called to the Personal column. We attend. Lo! We behold *five short personals!!* And now the *Tuftonian* undermines the foundation of that little paragraph about fire escapes which has so often inflicted a sigh upon us as it appeared successively in about 50 exchanges! We follow your advice, *Tuftonian*, and go to you for news.

On the wrapper of one of our exchanges was a list of names and the following interesting remarks attached, which we publish for the benefit of that exchange, should it wish to recover them:

Ad. to J. P. 60; better pass, (below 50); ditto about 30; passed to J. P. 85 or 90; (below 50) 10; failed; do.; passed to J. P. 70; failed; do.; passed to J. P. about 50; etc.

The *Bowdoin Orient* is not the best exchange we have, but it always contains something of interest. The educational notes are well selected, but rather too meagre. We think the paper would be greatly improved by the addition of two or three pages of literary matter.

The *Wabash* is one of our new exchanges. It hails from Crawfordsville, Ind. We are pleased with it so far, though we think it might profitably enlarge its Literary department. A peculiar feature of the *Wabash*, and one which we believe is not found in any other paper, is a column of fraternity news.

As a literary magazine the *Va. University Magazine* occupies a very high rank among College papers. The bill of fare for December includes an excellent article on "The Tardy Recognition of Poe," and a very readable paper on "Our Ideal Life." "Collegiana" is also an interesting department of the paper. A College journal, however, we think, ought to contain a department of educational news. The *Magazine* would be improved by such an addition.

REVIEWS.

VICK'S FLORAL GUIDE.—This work is before us, and those who send five cents to James Vick, Rochester, N. Y., for it will be disappointed. Instead of getting a cheap thing, they will receive a very handsome work of 100 pages, and perhaps 500 illustrations—not cheap, but elegant illustrations, on the very best calendered paper, and an elegant colored plate, that we would judge cost twice the price of the book.

The prosperity of *The Phrenological Journal* would indicate an increasing interest in this subject, and that many people have a proper appreciation of its practical value. The price has been reduced to \$2.00 (from \$3.00), and to each subscriber is offered a choice of two premiums. First, a Phrenological Bust, a model head, made nearly life size, of plaster of Paris, so lettered as to show the exact location of all the Phrenological Organs. With the aid of this and the key which accompanies it, together with the series of articles published in *The Phrenological Journal* on Practical Phrenology, each person may become quite familiar with the location of the different Phrenological Organs. The second is a new

book, *The Temperaments; or, Varieties of Physical Constitution in Man, considered in their relation to Mental Character and Practical Affairs of Life.* By D. H. Jacques, M. D. Price \$1.50. This work shows the relation of temperament to marriage, education, and training of children, occupation, health and disease, etc. It contains 350 pages, and over 150 portraits, handsomely printed and bound, and can not be obtained except as a premium, at less than retail price, \$1.50. When either of the premiums are sent, 25 cents extra must be received to pay for boxing Bust, or for postage on book and *Journal*. Accept the publishers' offer, and send ten cents—half price—for a sample copy of the *Journal*, to S. R. WELLS & Co., Publishers, 737 Broadway, N. Y.

The marvelous beauty of the illustrated magazines of this country is attracting attention throughout the world. The edition of *Scribner* in England has doubled within a few months. The London correspondent of the *New York Times* says: "The whole lot of magazine annuals (English) put together, are not equal in pictorial art to a single number of *Scribner's Monthly*." But the price at which our magazines are sold is even a greater marvel. For example, a single number of *Scribner*, "The Midwinter Number," just issued, has a full-page frontispiece Portrait of Emerson, of rare excellence, and contains one hundred and sixty pages of letter-press, with more than seventy illustrations, many of which are works of art such as before the advent of *Scribner* appeared only in gift-works and purely art magazines, and yet it is sold for 35 cents.

In children's periodicals, too, America leads the world with *St. Nicholas*. It is sold for 25 cents a number, and fourteen numbers (November 1878 to 1880) are given for \$3.

At first glance one would say, literature, art, and cheapness can no further go—but in this country intelligence is so widespread, and artistic culture is so extended, that there is scarcely any end to the demand for such magazines as *Scribner's* for grown-ups, and *St. Nicholas* for children, and, as the sale of these publications increases, their conductors will no doubt continue to add new features of excellence and attraction.

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