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THE STATESMAN OF THE FUTURE.

THE war for the Union has become a page of national history. Slavery, its immediate cause, is an institution of the past. Not one of those political chiefs that declared the Nation's wrong and achieved the Nation's liberty, now remains. Seward, Chase, Sumner, Lincoln, and Wilson are no more. No one man is now the guardian of the Nation's honor, and the recipient of the Nation's love.

A feeling, half-formed and uncomfortable, exists in the minds of many, that the American statesman, like the stern Puritan, is a character of the past; that political intrigue, President-making, and money-getting are the chief employments of our chief men. The present political developments would warrant such an opinion, were it true that the statesman has to do with politics only. But the statesman deals primarily with principles, and not with parties. When injustice and corruption arise from the vices of men, and not from oppressive laws, then the work of the statesman may be outside of politics altogether.

The statesman has no special office to fill, or clearly defined duties to perform. Like the prophets of Judah, he is born with an energy in his being that makes his life a warfare against wrong. Transfer St. Paul from the church to the Roman Forum, and he would have astonished the world by his statesmanship. The qualities of the philosopher, patriot, and reformer centre in the statesman. Above all he must have faith—faith that the right will prevail; faith that the great heart of the nation will beat unerring response to the principles of right. His ultimate aim is not good laws, but good men. He is not created by the suffrage of the people.

Massachusetts did not make Charles Sumner a statesman by electing him to Congress, but she sent him to Congress because he was a statesman. It was slavery that brought him before the country, yet he would have been the greatest American statesman had he never entered the halls of Congress. Horace Greeley failed to receive the highest political honors of the nation, yet he did more to secure good laws and free institutions than any President from Andrew Jackson to General Grant.

Free institutions are established by law, but are perpetuated in the virtues of a people. When the constitution ceases to be an exponent of the social condition of the people, the dismemberment of the Union is certain; for the moral force of a Republic is the executive of its laws. He is the great statesman, then, who purifies the people and marshals the great moral forces in support of government. In other words, the statesman is practically a reformer —of the laws when oppressive; of the people when corrupt.

The statesmen of the past have given us good laws which secure equality to all, which sanction no national wrong, which protect all without regard to race or condition. Those of the future must teach the people to keep those laws unbroken in letter and spirit. And we have such teachers who are filling the office and performing the work of statesmen as truly as did Washington or Jefferson, as did Chase or Wilson. Upon the lyceum platform, behind the pulpit, in our schools and colleges, or wherever is found a leader in the great conflict of liberty against oppression, of honesty against fraud, of purity against corruption, be he a Phillips or a Beecher, a Nast or a Bristow,—there we have the American statesman of to day. This may seem to belittle the office of statesmanship, except we remember that a nation is great, not in its laws but in its people, and that he who seeks to elevate men is making legislation unnecessary; that he who writes just laws upon the hearts of men is greater than he who writes them upon the statute books, even as Christ was greater than Moses. But if we wish again for statesmen that shall be great heroes, we need to pray for the return of great crises—another rebellion, a war of religions, or a war of races; then from hillside and city, men will rise up whom the nation shall delight to honor. It was the invasion of Philip of Macedon that rendered Demosthenes immortal, and the tyranny of Gesler that gave us William Tell.

All true progress is from law to liberty, corresponding to the Law and Gospel dispensations of the Old Testament and the New. We are now in the second period of national development. The great moral forces which have been expended in defence of liberty and in law making, have now returned to their legitimate

channel,—the direct work of forming and reforming men. We may hope for great things, now that the statesman is at liberty to advance from national to social questions—from defense of public rights to fostering private virtues. Already the effect of this transition is felt in every home. Temperance, virtue, and religion are clothed with new power, and are going forth to fresh conquests. Their standard bearers are those who, had they lived in former times, would have been the defenders of liberty, the framers of laws, and the foes of oppression. Those very men who, in the war for the Union, shouldered the musket and, with "martial tread," invaded the South, now carry the Bible and the spelling book to both conquered and delivered. Men are not now called upon to die for their country, but to live for her. The truth is now sealed in deeds, and not in blood. To live worthily becomes the patriot better than to die nobly.

The relation which this government sustains to the people is unparalleled in the history of the world. It aims not to restrain men, but to give them liberty. It professes to govern by moral power, and not by legal force. It is an ideal government for ideal men, and is fit for men in the highest sense of that term only. So far as its citizens fall short of highest manhood, so far arbitrary rule must be restored, and it will cease to be a Republic. The great mistake of our statesmen is the supposition that public evils can be abolished by legislation. The attempt at reconstruction during the last ten years, and the present "startling developments" of official corruption, should correct this theory. Bad morals, and not bad laws, are our peril and disgrace. It is not the laws that need purifying, but the people. This can only be done by the diffusion of knowledge, and by inspiring their hearts with a love for virtue and religion. The statesman of the future stands, then, in the relation of an educator, and not of a lawgiver. A hundred voices are even now calling for men who shall enter upon this work with a full appreciation of its importance and its dignity. The Augustan age of American literature has scarcely dawned. In the fine arts and in scientific research we are yet in our infancy. Esthetic culture and the gratification of a refined taste are regarded as marks of effeminacy. The defection of Winslow and Belknap point to depths of social and political corruption which the plummet of moral sentiment has not yet sounded. The opposition to Bible reading in our schools is simply opposition to the school system itself, and the time is not distant when the question is to be decided not whether the Bible shall be read in schools, but whether we are to have public schools. To reconcile conflicting sectional interests, races, and relig-

ions, by the general diffusion of intelligence and virtue, is not a light task nor an ignoble one.

The inspired men who signed their names to the Declaration of Independence, were animated by the desire of transmitting to future generations a form of government which should recognize and protect the rights of its humblest citizens. That lofty conception was realized, and they became the architects of a great Republic. Those statesmen of the past shall never want honor so long as the love of liberty inspires men to be free. But to the statesmen of the future is permitted a loftier conception and a grander office; for to them is committed the work, not of founding a free government, but the higher and holier one of taking those principles of justice and religion, upon which our Republic was founded, and instilling them into living hearts, until a free people shall become a virtuous people.

MENTAL CONCENTRATION.

THE casual observer of the sky, on a pleasant day, perceives only the sun in a field of blue. The philosopher, by means of his concentrating lenses, in the same clear heavens, beholds orbs thousands of times greater than the sun. Just so, while the multitude are blinded by popular knowledge, he who brings all his mental powers to a focus, and holds them steadily concentrated upon a single subject till the first dawning grows, at length, into the full, clear light of day, will, like Copernicus, pierce the vail, and clothe himself with the resplendent glories of truth.

When the mental energies are divided in their operation, the subjects of thought are enveloped in doubt and uncertainty. Minds thus exercised cause a divergence of the light which passes through them; while others, possessing great focal power, dispel mist and darkness, rendering every object luminous.

The ability to concentrate the mental powers is an index of the advancement made by races and individuals. While the thoughts of the savage and the ignorant are transient and desultory, genius is accompanied by intense application. When a great mind is absorbed in *one* subject there is no room for extraneous ideas. Time, sensation, and even the preservation of life, are forgotten. Socrates, when engaged in thought, would frequently remain an entire day and night in the same attitude. Dante became so absorbed in his meditations that

the most pompous pageantry might pass him unnoticed. At the capture of Syracuse, a Roman soldier found Archimedes engaged in the solution of a geometrical problem. The philosopher had become so engrossed that he was unawed by the approach of certain death, and, with the glittering sword at his throat, calmly said, "Hold but for one moment, and my demonstration will be finished."

Mental concentration is the genius of the poet, the painter, and the sculptor. By its aid alone can the airy creations of fancy be clothed with form and color. Those who have gained celebrity in the fine arts have possessed this power in a marvelous degree. It is also indispensable to the investigation of truth. Natural laws are so hidden, new truths are so directly opposed to plausible and accepted theories, that, like the law of gravitation, they escape detection till investigated by some mind more attentive, more given to comparing and harmonizing phenomena,—in fact, more *concentrative* than common.

Mental concentration is requisite for success in every department of thought and labor. A person exercising this faculty, may, like Hugh Miller, make an ordinary trade the stepping stone to distinction. The meanest occupation, followed with a determination to know everything connected with it, leads to a field of knowledge which expands even to infinity.

The faculty of concentrating the mind isa gift of nature, possessed, in some degree, by every individual; and the law of habits render its splendid rewards attainable by all. The object of education should be to cultivate this power, rather than to cumber the mind with general knowledge, which is a synonym for general ignorance. Better, far better, like the Master, pass the days of youth at the carpenter's bench, and prepare for life by fasting in some wilderness, than to bolt the whole curriculum of a modern institution, embracing so many branches as to compel a superficial habit of investigation. Whatever hinders mental concentration should be sacrificed. If our attention is diverted by the glitter of the world, it would be better to pluck out our eyes and sit in darkness with Homer and Milton!

Finally, we must realize the shortness of life, and the madness of striving after universal knowledge. Would you gain distinction in medicine? Be willing, like Harvey, to spend eight years in a single investigation. Is politics your profession? Give it the assiduity of Disraeli. Are you a preacher? Determine, with Paul, to know nothing but the gospel.

Be assured that with mental concentration for your motto, you will succeed. *"In hoc signo vincimus!"*

SUCCESS.

THIS word is at the door of every one's thoughts; men see it stamped in empty space; when they cannot see it, and wonder where it is, they have it somewhere in their thoughts.

Not often do we behold success as a laurel of victory, but rather as a goal; and so we speculate as to what its real qualities are, what it will be to us, and when we shall have it.

Webster defines success as "a favorable termination of any attempt." The man who by honest effort and constant frugality raises himself from poverty to wealth, has, in that attempt, been successful; yet no more so than one who by intentional fraud and dishonesty has become wealthy, —he attempted to gain wealth fraudulently, and he has done so.

General Grant led the northern army home victorious over secession. In that the slaves were freed and the rebellious South was restrained it was a success—a glorious success; yet no more a *success* than that which rewarded the efforts of the evil-minded outcast, who dragged an innocent fellow-mortal, with himself, down to perdition. A favorable termination of efforts rewarded both.

But success to us has a greater meaning than that which these comparisons present. There is one grand success; the success of the affairs in which we daily engage, help make this up; yet it is infinite in comparison with them. It is so far above them that its purity might depend upon the failure of one of these attempts. I refer to the problem of life.

There is something to our lives besides material existence, something besides the clothes we wear, the food we eat, and the sensations we produce. There is a spirit within us allied to God, which, so far as it is superior to our bodies, thus far attains its success beyond the turmoils of selfish interests.

The one great standard by which we can measure true success, is taught in the Christian religion, and I believe this cannot be established without regard to individual constitution; so each individual must have a standard and measure of success, or to him neither in reality nor thought can success be approximated. That all may have this standard it is not necessary that all be alike, or that one correspond to another, for it is contained in the *personal* estimate of life's purity, nobility, and demands.

Milton says, "Nor love thy life nor hate, but while thou livest live well; how long or short permit to heaven." Men may do things nobly; they may act worthily; but the degree in which they have been suc-

cessful will more fully be shown by history and the final summing up of their lives. Men's present power, their present influence in whatever direction, gives us no right to judge of their success; we can judge of it honestly only by considering whence the men started, what barriers they have been obliged to break down, and what strong inclinations to do evil have been in their natures.

A man who ends any better than he began, who does any better than his ancestors did, who in any degree subdues passion,—is successful. His best efforts may be far below our standard; his worth to the world may appear very small; yet, by the great standard, judged by the great Judge, he may have done more than well, and posterity may more plainly show the result of his endeavor—for him the hardest.

Let us consider a man who is far below our standard, yet by constant effort he subdues a passion and lives a life some better than his father did; his offspring, on this account, is able to do even better than he did,—and so with each succeeding generation, until a man is produced who comes up to our standard—perhaps to the great standard. Was this man in any degree successful? I believe God will consider him favorably. Every man may fairly conclude what his future success will be by considering the past and present. Emerson says, "Immortality will come to such as are fit for it, and he who would be a great soul in the future must be a great soul now."

My idea of success is my standard, and by this can I tell just what I am to-day. What have I done? Have I by earnest effort approached my idea of success? Have I subdued passion and overcome wrong impulses? Am I stronger? Is my mind broader, more comprehensive, and tenacious? Is the world, is heaven any more to me? If I can answer these questions favorably, I may fairly conclude that I have been successful; and if I go on with the same purpose and the same effort, I shall be successful in the future.

It is well that this word be at the door of our thoughts, but better that each day we feel the assurance of success in our souls, congratulating us for the past, and inciting us to nobler efforts in the future. Success every day will bring the final success so much desired; for who would be a great soul in the future must be a great soul every day; and the little resting-places, where we stop to look over the past and contemplate the future, tell us continually how we are succeeding, and what the final success is likely to be.

CENTENNIAL BELLS.

THEY'RE chiming, brothers, chiming;
Their music, grand and sweet,
Peals once again for freedom;
Triumphantly they greet.
The hundred years are speaking
From out the full-voiced past;
Lose not, in any measure,
The blessings round you cast.

Great thoughts those bells are lifting,
Undarkened by the cloud
Of any present musings;
The century, their shroud,
Hath burst its snowy wrapping,
And they rise, pure and free,
Up from a grave full honored,
Themselves in acts to see.

Great deeds those bells are sounding,
And bringing to our sight,—
Grand deeds, but ne'er forgotten,
Whose meaning beareth light
Upon the deeds and triumphs
Of even our to-day:
Their holy, sacred greeting,
Centennial bells should play.

Great souls those bells are hailing,
Through all the hundred years,
Whose thoughts and deeds, so earnest,
Their memory endears
Unto a nation, risen
A glory and a grace,—
Unto a people, fallen
Into a goodly place.

O mighty bells! far speaking
Into the future dim,

Ring faith and truthful courage—
A benediction hymn!
And may the sons and daughters,
In all this God-blest land,
Cement, with growing reason,
The truths whereon they stand.

MATERIALS FOR HISTORY.

OF all things, human life is the most precious; for nothing would man sacrifice more than for life. God thought it not too much to suffer for that very life. What renders it so precious as to be worthy even of divine sacrifice? Is not man like grass, "that to-day is, and to-morrow is cast into the oven"? After a short career he dies; his body moulders to dust; but *his history lives.* It is for this that life is invaluable. As the blossom is for the fruit it may bear, so life is for the record it may add to history. Life is a means, but history is the end.

Why is history worthy to be called the end? All existence is but an embodiment of history. The earth would be the same shapeless, barren mass that it was on the first day of creation, had it not great historic periods of development. Take the history of the race out of existence, and you place man where Adam and Eve were; nay, more: annihilate the history of the creation, and immensity becomes as dark and void as though God had not created. From the beginning the race of man has been active—conquering, killing, inventing, discovering. Therefore history is crammed with records; yet let not the world congratulate itself upon its abundant records, for more than half of it is nothing but a mass of rottenness. The lives of Napoleon, Alexander, and Cæsar are full of events; they have left many and deep marks in the world; but look at those marks and see what meaning you can make out of them. A life of ambition and selfishness can leave nothing but records of blunder; and such memorials no more add materials to history than the number of idiots add to the population of the world. Six thousand years have passed since the creation of man, and the world is more than half uncivilized; sadder to say, more than half the civilized world—so called—are barbarians. Did not

God know what the race have been doing during these six thousand years, he would think they had been sleeping. Such records as millions are leaving daily can not be expected to raise men. History would starve for want of material, were it not for the noble records which have been left by Socrates, Luther, Howard, Wickliffe, and others. Records of this character are the life of civilization; the growing world feeds upon such materials, and such alone are worthy of preservation.

America may well mourn the loss of Sumner. While in his death the nation's crown was deprived of its brightest jewel, history was bereft of copious and priceless materials. A long life is a luxury enjoyed by a few; but what is it to live long? One may live only twenty years and yet live a long life; while another may live two hundred years, and not live at all. He does not live who simply sees the sun rise and set, the seasons come and go; but he lives, who, by his noble deeds, enriches the pages of history. One year of Abraham Lincoln's life is longer than nine hundred and sixty-nine of Methuselah. Nay, more: the three years of Christ's ministry are equal to eternity.

But, if history is the end of life, what shall we say of the millions whose existence is hardly suspected, —much less their history written? Where was it ever written that, in the distant ages of the earth's formation, there was a carboniferous period? and yet the scientific world is surer of nothing than this. There is a book—it is God's book of remembrance; upon its pages the names of many whose resplendent fame dazzles the eye of the world, will be found amid those of the refuse of humanity; while the name of many a despised laborer, servant, slave, is to be seen in the list of the foremost. As many a bed of most beautiful marble is formed by most insignificant insects, so the silent histories of many whom the world deigns not to notice, stand as pillars of human happiness. Be there a future life—a heaven, a hell—or no, one's history shall live for ever; and a man's history is nothing but himself. What, then, can be a worse hell than for one to look back upon a long life, and see either no traces of his existence, or a series of black and unintelligible marks? On the other hand, what can be a brighter heaven than the consciousness of having lived a life of noble deeds—having left a record worthy of a place in history.

INTERNATIONAL INTERCOURSE.

THAT man was designed for a social being, is a truth everywhere admitted. Exclude him from society and he sinks to the level of the brute; but in society he rises, or may rise, to all that is grand and heroic. Now, as with individuals in this respect, so with nations. Association, intercourse, is as necessary between nations as between individuals. The testimony of all history confirms this assertion. The national character seldom improves except by intercourse with other nations. There is so much selfishness in every nation, and so much confidence that it has the wisest laws, the most stable form of government, and the best institutions, that self-improvement is almost an impossibility. This self-conceit has to be overcome by contact with other nations, before there *can* be much advancement. This is illustrated in the case of China. While other nations, by international intercourse, have been advancing to a higher and broader civilization, she has stood still for centuries. Now she begins to realize what she has lost, and is opening her ports to foreign nations. We may therefore predict a brighter future for degraded China. Those ancient nations which rose to such eminence, and in turn swayed the sceptre of power over the civilized world, were commercial nations; and this fact largely accounts for their superiority. This intercourse has given rise to schemes of colonization.

The Tyrians colonized in the north of Africa, and built up the kingdom of Carthage, and extended the influence of their superior civilization not only over northern Africa, but far into the dark interior. The Angles, the Saxons, and the Normans, colonized in the British Isles, and there their traits of character combining with those of the early Briton, have produced the noble English race,—a race which has more of the elements that work individual greatness and national aggrandizement than any other race on the face of the earth. Not only has England been *benefited*, but in this respect she has set a worthy *example* for other nations to imitate. Things in this world are affected very much by comparison and contrast. The savage is satisfied with his condition till he comes in contact with the arts and comforts of civilized life; then his wants are at once increased, and he has fresh stimulants to industry. His mind is roused, his invention set at work, his ambition fired to supply his newly discovered wants. The same is true of nations. The mingling of the nations of Europe with the eastern nations in the wars of the Crusades, aroused the sluggish mind of Europe, which had been crushed by civil and religious despotism, and sowed the seed from

which sprung our modern civilization. This intercourse promotes free trade, which is the life-blood of any nation. Check its circulation and you impair its health. The wants of one people become known to another, and a demand is created which is sure to produce a supply. It is in this way that the resources of a nation are brought out, and its skill and enterprise cherished. Wealth is necessary to national greatness, and in no way can it be obtained so readily as through commercial intercourse. The history of all great and wealthy nations corroborates the truth of this statement, and we have only to look at home and across the water to see it demonstrated. What are some of the elements of national greatness, and how are they acquired and developed? As a rule, these elements are contained in individual character, but something is needed to develop them.

Patriotism, general knowledge, and natural resources, are among the important elements of a nation's strength. In no way are these strengthened and developed so much as through international intercourse. It tends to break down national barriers, and binds nations together by the strong claims of common interest. While a barter is going on in the grosser commodities, friendship is weaving its golden web, social and domestic relations are forming, and the works of philanthropy and religion are all contributing to bind the people of different nations together. They become more and more identified in interest and feeling, and a war between them is nearly impossible. America might almost as well devastate a portion of her own country as to invade England. England could nearly as well afford to lay waste Scotland or her own colonies, as to make war on America. They have a strong interest in each other's prosperity. As the common interests of individuals have created the laws of social life, so have the common interests of nations given rise to and perfected the whole system of international law. The literature of a people is influential in the formation of its character. The introduction of the ancient classics into Europe has done much toward forming the character of civilized nations; and to-day English literature is doing much to mould the character and customs of all nations that are acquainted with it. This intercourse is one means by which knowledge has been diffused, civilization extended, wealth increased, the principles of free government made known, and inventions and discoveries promoted. It stimulates every people to develop their national resources, that they may compete successfully with other nations. It also affects the moral character of nations, and has, in many instances, opened the door to Christianity. It has hushed into silence the elements of human dis-

cord, and given wings to the angel of Christian charity to fly through the heavens, and convey to the nations the gospel of peace. The establishment of perpetual peace, and the universal reign of Christianity in the earth, presupposes free intercourse among all nations.

RESULTS.

RESULTS may be classified as immediate and mediate. Commence from the cause and follow the effect to that point where the influence ceases to flow directly from the cause, and you have the immediate result. All beyond this is the mediate result or results.

The immediate result is, for the most part, single; that is, there is only one for each cause. It is definite also, and can often be computed by man with a greater or less degree of accuracy. It is the most easily seen, being many times the only result apparent. Immediate results are, strictly speaking, the first fruits of efficient causes. But we apply the term, according to the more common usage, to whatever directly follows any cause, whether first or secondary.

Mediate results are numerous. We cannot count those that follow a single cause. The immediate result is the first link of a chain that extends beyond the finite, all the other links of which are mediate results. But more than this: influence does not proceed from any source in a single line, but radiates from the source as a centre; so that the immediate result is a first link for many chains, and we see the mediate results reaching out on many sides to infinity and eternity. We may be assisted in these conceptions by a simple example. The blacksmith swings his sledge; considering this as a cause, we have, as an immediate result, the stroke upon the iron. Let us now follow for a short distance a single line of mediate results. By the stroke the iron is shaped; the shape gives value; the value affords the smith and his family the means of support. Material support brings with it advantages for mental and moral culture. These affect man's immortal nature, by which the influence is carried into the realm of the infinite.

This classification of results may benefit in various ways. We will suggest two marked causes in which its value must be readily recognized. First, in the choice of means and methods for securing desired results. As a rule the most unthinking use the most direct means. They strike for immediate results, and take little account of any thing

further. This is characteristic of the child and the savage. There is in them little of the foresight necessary in employing indirect methods. They can do but one thing at a time, and in every effort the greater part of the influence is wasted. Whoever would have large results should learn to secure them by aiming at something else. Plot, scheme, system are necessary to him who would use this method. Study nature if you would know how the grandest ends are secured as mediate results.

Second, in deciding whether any course of action, which is in some respects desirable, is advisable, all things considered. Here again the short-sighted look no farther than immediate results. They see not the long lines of more remote results as they stretch forth, burdened with significant omens, into the darkness of the future.

He is wisest who acts in view of the most distant results of his action, for it is the accumulation of all that precedes. He is the most successful who is able to place his attainments the farthest into the future, for he then gains the advantage of a greater number of mediate results.

CONVICTION IS POWER.

THE word conviction, as used in the above statement, expresses the state of persons when fully convinced or persuaded in their own minds of the truth, reasonableness, or feasibility of a thing.

When used in this connection it needs no extended argument to prove the correctness of the statement. Indeed, the derivation of the word suggests the idea of power. It has its origin in the notion of conquest. It carries with it the idea of a contest and a victory. Hence the very nature of conviction is to be a source of potency. The fact that conviction is power is clearly shown by its effects upon individuals, and through them upon the world.

It is marvelous in the extreme to see the vast amount that the world owes to conviction. Superficial thought would lead a person to the conclusion that the progress of the world, in all its important affairs, is due in no great degree to any specific force, but is rather the gradual and natural outgrowth of fixed principles. That these principles have, since the beginning of time, been concealed in the great heart of the human race, and have only required the aid of time to bring their results into view. In part this is true, and in part it is not true. The germ of progress has, without doubt, always had its abode in the minds of men; but great

changes have, almost invariably, been wrought out with comparative suddenness. Many of them have burst upon the startled universe like the flash of a meteor, and with such violence as to keep the world in agitation for centuries; and, strange as it may seem, we find that the source from which originated all their motive power was conviction.

In religion this is most forcibly illustrated by the life of Martin Luther. We see, on one hand, a system of severe oppression, but possessing immense power. Hardly a king in all the civilized world dared seriously oppose a decree of the pope. Hardly an emperor in Christendom who had not, with a humility born of fear, placed his royal neck under the pontificial foot. Princes and people were alike powerless, and hence, obedient. The nations of the world lay in fetters, and dared not complain. On the other hand, we find a poor monk—a mere teacher of theology at Wittenberg—yet a man of intense convictions and absolute fearlessness in a just cause. This man, at first alone and unaided, driven by his firm conviction that he was right, attacked, with terrible earnestness, this giant evil in its tower of strength, and laid it in ruins at his feet. No power appalled him, no terrors turned him back. The very powers of darkness he defied. When threatened with violence on his journey to the Diet of Worms, he declared with vigor to the bearer of the message, "Go and tell your master, that even should there be as many devils at Worms as tiles on the house-tops, still I would enter it."

Germany arose at the sound of his voice and threw off its shackles. Switzerland followed his counsel; and the simple echo of his voice, as it were, caused the thrones of England and of Scotland to rock and tremble for more than a hundred years, until they found peace in believing.

The life of Mohammed affords another striking exemplification of the power of conviction to shape the destinies of men. He was born in poverty, but lived to bring order out of chaos, and to become the ruler of an immense empire which he himself had created.

In early life he became dissatisfied with the religion of his ancestors. As he grew older and more experienced, he was thoroughly convinced that it was not what the people needed; and, with the longings of a deeply religious nature, he sought for a substitute, among the existing religions of foreign lands, which would bring satisfaction to his own heart and peace to the homes of his countrymen. Being disappointed in this search, he took the longings of his own nature for the voice of divine inspiration, and at once set about purifying and uniting the idolatrous, warlike, and hostile tribes about him. A wonderful success attended his endeavors. Although death threatened him again and

again, even at the hands of his own household, his convictions drove him forward. As he fled from city to city and from tribe to tribe for safety from his enemies, he continually exhorted the people to a purer and better life. So great was his zeal and earnestness that frequently, when closely pursued, he preached even to his pursuers; and at least one case is on record in which the leader of his enemies was turned from enmity to friendship by his eloquence. His words, thus spoken, seldom fell unheeded; but, as years passed, his followers multiplied. Men who had, with brutish stupidity, bowed in worship before rocks and trees, were taught to obey an unseen God. Men who had never loved aught but the shedding of human blood, were led to adore a God of purity, mercy, and justice. And when the once poor camel-driver saw the wrinkles of old age upon his brow, and his hair silvered by many years, he could look over a vast country filled with a united people. And the youth of the nineteenth century can see a well governed and powerful nation, where the youthful Mohammed saw only an ignorant, wretched race, split up into barbarous tribes, whose only and highest ambition was to murder and destroy one another with the most revolting cruelty.

But it is not alone in the histories of the religions of the world that we find evidences of the power of conviction. Indeed, there is hardly any sphere in which men have figured that does not contain striking and even beautiful testimonials of its dominion.

In the department of scientific knowledge, the conviction that there had been an age when cold and ice were the reigning elements, rendered the name of Agassiz famous, and, through him, laid open a store of scientific information for which the world of culture is, and always must remain, deeply grateful.

Our knowledge of astronomy is the child of conviction, born amidst persecution and poverty, but brought by the strength of its parent into a position of world-wide veneration.

We admire the grand appearance of an ocean steamer, as it ploughs its way through wind and wave with matchless grace and well-nigh resistless power; and, by our very admiration, we pay an involuntary compliment to the energy of Fulton's convictions.

In fact, all the world over, we see passing before us a great multitude of discoveries, improvements and inventions, and almost every one of them bears witness to the fact that conviction is power. It is written upon the telegraph, the steam-engine, and the printing-press. It rings out in triumph from the church towers of a thousand cities, and is echoed daily in the hum of manufactories and the bustle of active life.

EDITORS' PORTFOLIO.

ATHLETIC GAMES.

THE prospect is that the coming season will witness an increased interest and enthusiasm in athletic sports. Already arrangements have been made between some of the colleges, and other organizations, for match games to be played early in the season; and their men are at work, training for them. We are glad that some of this enthusiasm has reached Bates, but would like to see more of it. We think there is material here, if it was only cultivated, to ensure us a respectable position among other colleges in these games.

Base-ball. This promises to be the leading sport this season. Some of the colleges have decided not to enter the regatta, but to devote their interests to base-ball. We notice with pleasure the enthusiasm of our best players, and the confidence of their friends; also that the players are at work in the gymnasium, which will put them in a better condition, at the opening of the season, than they have ever been before. There ought to be more candidates, for the vacant places on the first nine, at work; and more system about the practice. The captain should appoint regular hours for work, and have all the nine there, with four or five others of the best players. The manager should be chosen soon, so that he can make arrangements for the games that are to be played, and have every thing in readiness for the work when the season opens.

The annual meeting of the State Association, at Brunswick, was a farce, only three associations being represented. Some of the leading clubs seem to take no interest in it this year, since they cannot have things all their own way. We hope there will be another meeting called soon, and some action taken so that things will be managed differently than they were last year, and the club awarded the championship that wins the most games, rather than the one that loses the most.

Foot-ball. Foot-ball is a sport that has been indulged in for a long time, and occasionally match games have been played, yet there were no definite rules governing the game. But recently some of the colleges have adopted rules that are fast coming into general use, which reduce the game to a system that rivals base-ball in the skill with which it is played. Our first game, according to these rules, was played last fall, and it resulted so satisfactorily that we trust it will lead to their adoption, and the choice and practice of an eleven. All know the disadvan-

tages under which we played—being comparatively ignorant of the game, having had but one week to learn the rules and practice them, and being without uniforms, which hindered us in running and dodging—while our opponents were thoroughly acquainted with the game. With all these disadvantages we were not beaten very badly,—our opponents saying we played a much better game than they expected, and had the material for a good eleven. With these things to encourage us, we trust none of the enthusiasm will abate that was manifest last fall, but will increase till we have a first-class eleven, and return the visit of the Tufts boys—doing by them as they did by us. Match games are already arranged between some of the best teams in the country, and their men are training. All of our players who are not at work in the gymnasium should begin now, and, as soon as the weather permits, commence out-door practice.

Field Sports. This subject has been under discussion for some time at Bates, and now we think it is time for action. Most of the students agree that we ought to have them, yet no movement is made towards the accomplishment of this end. We think arrangements should be made to have these sports; and it should be done as soon as possible, to give those a chance to commence practice, who wish to take a part. The time is rather short to do much this spring, but we can make a beginning and do better next fall. By having these sports, certain desired results would be attained,—more work would be done in the gymnasium, which is needed by all the boys, especially the base-ball and foot-ball men, to put them in a proper condition when the season opens; the improvements would be made in the gymnasium which we need, and the reputation they would give us outweighs all other considerations. Athletic games have become so prominent a feature in college life, that a large number of people esteem a college lightly which does not have them. They excite more attention with the public, and have more fascination for many students who contemplate entering college, than literary exercises,—and students and reputation are what we want.

Some may say that our own college is not large enough, and we have not the time to devote to such things. Other colleges have them whose classes are no larger than ours, and why should we be merely spectators of those things which we can perform. It is sometimes remarked that too much time and attention are already devoted to these things; that students are graduated good oarsmen, professional base-ballists, expert gymnasts, etc., rather than thorough scholars. This may be true in a few cases, but not many. Generally those who take

the lead in these things are the best scholars. They have the health and spirit to enter upon their tasks with animation, and the energy to push them through; while those who are too indolent to engage in these, are too lazy to study hard. We have leisure time that can not be better employed than in training a healthy, vigorous body, to support an active mind.

EXCHANGES.

We notice in the editorial columns of the *College Argus*, an article which is too good to pass over in silence. We give a few extracts: "There are a good many students in college in the different classes, who have an exalted idea of their own knowledge. . . . . When they recite it is with an air of conscious superiority, and when they make a mistake they quickly correct it by taking the only other alternative, with a smile that shows that it is a mere slip of the tongue that betrayed them. . . . . They always exhibit remarkable ingenuity in framing questions to ask the professor; they ask these questions in a manner that seems to give information, not to seek it. . . . . These persons often stay after the class to continue some discussion they may have started," etc. This article tells of several friends of ours as of folks under the hundred-eyed Argus, but they will probably not claim the picture as belonging to them. The *Argus* is a first-class college paper, and is one of the few that it is worth one's while to read carefully.

The *Trinity Tablet* sends us a good number for this month. In an article entitled "Our National Burden," speaking to college boys especially, it seems to hit the right method for correcting public abuses: That the educated young men of the country take hold and, instead of carelessly laying back, do their share of the work of reform. There is a very pretty sketch of the Abbey at Bec, and its celebrated founder, Archbishop Lanfranc.

The *College Herald* is well gotten up, and, in spite of a certain air of dryness, one can manage to skim over its contents without much fatigue.

ROBERTS' RULES OF ORDER.

Published by S. C. Greggs & Co., Chicago.

We have received and carefully examined "Roberts' Rules of Order." It is a work, as stated in the preface, "based, in its general principles, on parlimentary law; and adapted, in its details, to the use of ordinary societies." As to completeness of information, it seems to contain directions for any points of order or parliamentary etiquette which can possibly arise. But the best point in the work is the arrangement and classification of the subjects in their most natural order. It is divided into two parts, the first of which is designed to cover any

technicalities, and is rather restrictive and minute; while the second, going over the same ground, presents the subjects in a somewhat simpler manner, and is better adapted to the use of those who have not time to perfect themselves in the laws of order, but still have occasional need of referring to them. With each subject, also, are found references to any rules, in other parts of the book, which may chance to have a bearing,—a quality which makes it especially valuable for speedy reference in regard to a disputed point. We can recommend it to our readers as being just the thing for use in learning to conduct a debate, and to transact business in an orderly manner. In spite of the attention given to literary societies among students, there are few of us that have a good understanding of the technical forms of debate. Mistakes are apt to happen, and we are often uncertain as to how to bring forward any matter of business. As a remedy, we suggest this little book as one of the best gotten up, of its kind, that we have seen.

JABEZ BURNS, D.D., LL.D.

The announcement of the death of Rev. Dr. Burns of London, which took place on the 31st of January, has been received with great sorrow by his numerous friends in America. He had visited America twice, the first time in 1847, as a delegate to the Free Baptist Triennial Conference, and the second time in 1872, when he was present at our Commencement. On his first visit, Wesleyan University conferred upon him the honorary degree of Doctor of Divinity; and on his second, our college that of Doctor of Laws. We need not say that Bates College has lost one of its warmest and most honored friends.

Dr. Burns was in his 71st year, and at the time of his death had been pastor of a General Baptist Church in London for more than forty years. The *London Book Catalogue* gives a list of about forty volumes of his works, chiefly of a theological character.

The *London Daily News* says of him: "Dr. Burns, who was a Baptist minister, was a voluminous writer upon religious and social topics, and an eloquent preacher and platform-speaker, and was widely known throughout the United Kingdom and the United States. The temperance reform, especially, found in him for forty years a fearless and able champion."

The following letter to the editor of *The Alliance News*, from Mr. S. C. Hall, the venerable editor of the *London Art Journal*, will show, in some adequate manner, how he was estimated by those who knew him best:—

Sir,—I ask you to aid a project—of which I am sure you will approve—to place, by subscription, a modest monument over the grave of

Rev. Jabez Burns, LL.D., in the "grave yard" at Willesden.

No doubt the estimable family would do this; but it may be a happy duty to take it out of their hands, and thus give a public record of the services to God and man of the venerable and estimable pastor.

"During nearly the whole of a long life, he was doing the work of his Master; doing it as a Christian minister should ever do it, not only for the eternal welfare, but for the temporal advantages of mankind. He was among the foremost workers in the vineyard of his Lord, laboring to improve the social condition of humanity; to lessen the evils by which it is afflicted and tried; to make peaceful all the domestic virtues; and to expel vices by warnings, entreaties, and prayer. I believe there are thousands on earth, and gone from earth, who owe most of their happiness in this world and for heaven, to that good Christian teacher.

Especially was he a preacher, by precept and example, of the holy cause of temperance. I knew and honored him in that light more than forty years ago, and I heard him dilate on its blessings for time and eternity, within forty months of his removal from the sphere in which he was so indefatigable a worker. He was emphatically a good man; a great man also, for his works do follow him; they have borne fruit, the seed being often planted on good ground.

It would be a privilege, of which I am sure many will gladly avail themselves, to place over his grave a public record of his services—his long labors for the cause of God and man. It is impossible I can make this appeal in vain. A large sum will not be required, for it would be a pain, and not a pleasure, to his family and friends to erect to his memory a costly monument. It should be simple, as was his own nature; unpretending, as he was in all he thought, said, and did. But it should be done by subscription—the combined subscriptions of many, the many by whom he was revered, honored, and loved as, first, a faithful minister of Christ; next, an able and eloquent minister of his word; and also a most kind and benevolent gentleman, ever ready to counsel and comfort those who stood in need of advice and consolation. Such a monument as I devise, and as his friends require, would be an emphatic comment on the text—a teaching by example—"Go and do thou likewise."

Your faithful servant,

S. C. Hall, F. S. A.

ODDS AND ENDS.

Heavens! how it blows!

The Boston elm is no more. John Bull was overheard asking "What will the 'ub do without a helm?"—*Advocate.*

The editor who was told that his article was clear as mud, promptly replied, "Well, that covers the ground, anyhow."—*Ex.*

How about the plan to "trip the light fantastic"? We fear it has "gone where the woodbine twineth." "If at first you don't succeed," etc.

Rubber boots are now in demand. It is expected that before long there will be either a small lake before P. H., or a skating rink, according as it thaws or freezes.

We heard a Freshman speak about having a game of base-ball out of doors, the other day, but since the last foot of snow his enthusiasm has somewhat subsided.

Our printer suggests that contributors to the STUDENT would do well to buy paper enough to hold their articles without using both sides of the sheet. A word to the wise, etc.

We suggest that the Sophs and Freshies have a pitched battle, and use those barrels to carry off the victims. All they (the barrels) are good for now, is for Juniors to hide hats, books, etc., in.

Scene—The recitation in Greek Testament. Prof.—"How do you explain the passage, 'Strait is the gate and narrow is the way' etc.?" Fresh.—"I suppose it means that all *professors* shall not enter into the Kingdom of Heaven."—*Ex.*

On investigating the cause of a certain Soph's declaration that "those darned petticoat ulsters were a hollow mockery, a delusion, and a snare," we learned that he had asked to *see one home* the Sunday night previous.—*Brunonian.*

Scene—recitation room. Student making up back lessons. Prof.—"First, Mr. ——, is the article more or less frequently used in German than in English?" Mr. —— (carefully considering the subject)—"Yes, I think it is." "Right!"

A Junior asks: "Is there any cure for laziness?" Well, we cannot say positively that there is, for we have never been troubled with that fatal disease. Castor oil is warranted to make you lively, but if you prefer jalap, take a spoonful every half-hour.—*Niagara Index.*

If you see a man going round with a black eye and and a melancholy look on his countenance, always ask him who hit him. It shows sympathy and makes him feel good. We asked O. B., and he said it was a base-ball, and shook his fist at us.

Fresh.—"I wonder why my mustache doesn't grow under my nose as well as at the corners of my mouth?" Soph.—"Too much shade." (Cries of more.)—*Ex.*

Possibly that's what's the matter with one or two of our classmates, whose strenuous efforts produce only one-sided results.

The late storm washed out the gymnasium. This is the first time within the memory of—well, at least any that we have seen, that this has been cleaned out; and even this is due to the extensive base-ball practice carried on therein, which has had the effect of *opening* the windows. What could we do without base-ball!

A Junior, somewhat afflicted with bashfulness, made a slight mistake the other day. In translating a sentence from the German, he made it "kissing under the red moon," when it should have been "on the red mouth." Whether he thought distance lent enchantment or not, it is evident that he don't know much about the subject or he would never have made that blunder.

A Senior was recently called upon in a recitation in Logic to define *modal*, and to give an example. As an illustration he made the remarkable statement that "Romulus killed Julius Cæsar." Now, this may be good logic, but when it comes to history, it is original, and tends to cast a doubt upon the truth of certain historians who have hitherto enjoyed public confidence.

A young gentleman got neatly out of a fine scrape with his intended. She taxed him with having kissed two young ladies at some party at which she was not present. He owned up to it, but said that their united ages only made twenty-one. The simple-minded girl thought of ten and eleven, so laughed off her pout. He did not explain that one was nineteen and the other two years of age. Wasn't it artful?—*Ex.*

A certain parson, who is also a school-teacher, handed a problem to his class in mathematics the other day. The first boy took it, looked at it a while and said, "I pass." The second boy took it and said, "I turn it down." The third boy stared at it awhile and drawled out, "I can't make it." "Very good, boys," said the parson, "we will cut for a new deal." And the switch danced like lightning over the shoulders of those depraved young mathematicians.—*Ex.*

COLLEGE ITEMS.

To dance or not to dance — that's the question.

Union College comes out in Red, White, and Blue, at the next regatta.

Prof. Murray of Rutgers College has resigned, to become superintendent of public instruction in Japan.

Several colleges are enjoying courses of lectures on scientific subjects. It would be well to start some such project here.

But three colleges of New England send crews to the inter-collegiate regatta this year. These are Harvard, Wesleyan, and Dartmouth.

There was a mistake in the statement in our last number to the effect that the term ended in two weeks. It should have been three weeks.

Term bills have again made their appearance, to haunt the student until he gets the treasurer's name at the bottom and can call it all his own.

The Juniors have been happy for the last few days. For one reason or another they have had considerably less than their usual number of recitations.

We understand that the Sophomores do not have a public declamation at the close of this term. Prof. Stanley takes charge of their rhetoricals, we believe.

The University of Michigan has in connection with its gymnasium a billiard hall, a bathing room, and a dancing hall. Somewhat in advance of New England ideas.

The year 1876 will have three hundred and sixty-six days, fifty-three Sundays, and four eclipses.—*Ex.*

Besides this, it is expected that we shall have a Centennial and one or two other extras.

It is stated that the Sophomores are not to take French the third term of the year, as has heretofore been the custom. If so, their knowledge of the language could probably find commodious quarters in a very small nutshell.

There will be two base-ball nines down town this year—the "Androscoggins," who will probably send off for some of their players, and the "Centennials," a new nine, who will take their players from home men. We may expect some lively work.

On the 8th of March, two delegates from our Association went to Brunswick to attend a meeting of delegates from the clubs belonging to the State B. B. Association. Only three clubs were represented, by reason of some misunderstanding, and the meeting was adjourned *sine die*. No meeting has since been called.

Why can't we take books from the library every day, instead of being allowed to do so on but two days of the week? It would be a great convenience, and since the library is open every afternoon, it seems as if it would be but little trouble to let out books.

We have heard several complaints about colds caught during prayers. It happens once in a while that the students find a cold room with no sign of a fire. Since attendance on chapel is compulsory, it seems to us that we either ought always to have a fire or else a *cut* on such occasions.

General Eaton, United States Commissioner of Education, estimates the child-population between the ages of six and sixteen, in the several States, at about 10,288,000. An army of three hundred thousand teachers is needed to educate this host of future freemen.—*Tufts Collegian.*

There will probably be two base-ball men to be chosen this spring. Of the old nine of last Fall, Hoyt has left us to study medicine, and James has gone into business. It is expected that Records, formerly of the "Live Oaks," who has entered the class of '77, will fill one of these places. There still remain two men to be chosen, — one to fill the vacant place, the other as tenth man. Here is a good opening for some one to work for, and the men who work will undoubtedly get the chances.

The Junior class was recently entertained at the house of one of the merchants of the city, and passed a very pleasant evening,—nearly all the class being present. They say that it was coming home from this that a Junior of literary fame got off the sidewalk into the snow, but we can't be quite certain that the report is true. He was supposed to be star-gazing, and forgot about his feet.

President Porter of Yale College recently gave the following laconic advice to the students in the course of an extended address: "Don't drink. Don't chew. Don't smoke. Don't swear. Don't deceive. Don't read novels. Don't marry until you can support a wife. Be earnest. Be self-reliant. Be generous. Be civil. Read the papers. Advertise your business. Make money and do good with it. Love God and your fellow-men."—*Ex.*

PERSONALS.

'72.— F. H. Peckham is supplying the pulpit of a church at Newport, Me., and is meeting with good success.

'72.— A. M. Garcelon, who has been studying in New York, has returned to Lewiston and commenced the practice of medicine.

'74.— A. O. Moulton has been in Lewiston for the past week or two.

'74.— John H. Hoffman is at Bangor Theological School.

'75.— L. M. Palmer made a short visit to the College a few days since. He is Principal of the High School at Hopkinton, Mass.

'75.— F. L. Washburn is studying law in Boston, and is Principal of an Evening School in that city.

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Candidates for admission to the Freshman Class are examined as follows:—

LATIN: In nine books of Virgil's Æneid; six orations of Cicero; the Catiline of Sallust; twenty exercises of Arnold's Latin Prose Composition, and in Harkness' Latin Grammar. GREEK: In three books of Xenophon's Anabasis; two books of Homer's Iliad, and in Hadley's Greek Grammar. MATHEMATICS: in Loomis' or Greenleaf's Arithmetic, in the first twelve chapters of Loomis' Algebra, and in two books of Geometry. ENGLISH: In Mitchell's Ancient Geography, and in Worcester's Ancient History.

All candidates for advanced standing will be examined in the preparatory studies, and also in those previously pursued by the class they propose to enter, or in other studies equivalent to them.

Certificates of regular dismission will be required from those who have been members of other Colleges.

The regular examinations for admission to College take place on the second Saturday before Commencement, on Tuesday preceding Comm encement, and on Saturday preceding the first day of the Fall Term.

COURSE OF STUDY.

The regular Course of Instruction is that commended by the leading Colleges of the country as eminently adapted to secure liberal culture and a sound classical education.

EXPENSES.

The annual expenses are about $200. Pecuniary assistance, from the income of thirteen scholarships and various other benefactions, is rendered to those who are unable to meet their expenses otherwise.

Students contemplating the Christian ministry receive assistance every year of the course.

THEOLOGICAL SCHOOL.

This is a department in the College, established by vote of the corporation July 21, 1870. It occupies Nichols Hall, situated about a quarter of a mile from the College buildings, and is in charge of a special Faculty appointed by the College corporation.

Candidates for admission are required to furnish testimonials of good standing in some Christian church, and to give evidence of their duty to prepare for the gospel ministry, certified by the church of which they are members respectively, or by some ordained minister.

Those who are not graduates from College, previous to entering upon the regular course of study, must be prepared for examination in the common English branches, Natural Philosophy, Physiology, Chemistry, Geology, Astronomy, Algebra, and in the Latin and Greek languages.

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COMMENCEMENT.....JUNE 28, 1876.

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The Course of Study comprises three years and as many classes; that is, the first year, or third class; the second year, or second class; the third year, or first class. The classes are so arranged that students can enter the school at any time during the year.

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