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O WHY SHOULD A WOMAN NOT GET A DEGREE?

ON FEMALE GRADUATION AND LADIES' LECTURES.

YE fusty old fogies, Professors by name,
A deed you've been doing of sorrow and shame:
Though placed in your Chairs to spread knowledge abroad,
Against half of mankind you would shut up the road;
The Fair Sex from science you seek to withdraw,
By enforcing against them a strict Salic law:
Is it fear? is it envy? or what can it be?
And why should a woman not get a degree?

How ungrateful of you, whose best efforts depend
On the aid certain Ladies in secret may send:
CLIO *here* writes a lecture, URANIA *there*,
And more Muses than one prompt the musical Chair;
CALLIOPE sheds o'er the Classics delight,
And the lawyers have meetings with THEMIS by night;
Yet, if VENUS de Medeci came, even she
Could among her own Medeci get no degree.

In Logic a woman may seldom excel;
But in Rhetoric always she bears off the bell.

Fair PORTIA will show woman's talent for law,
When in old Shylock's bond she could prove such a flaw.
She would blunder in Physics no more than the rest,
She could leave things to nature as well as the best;
She could feel at your wrist, she could finger your fee;
Then why should a woman not get a degree?

Your tardy repentance now seeks to supply
What your jealousy formerly dared to deny.
You would open a byway where women may pass,
And by which, if they can, they may climb to a class.
But you wish them to show intellectual riches,
Such as only are found with the wearers of breeches;
So if I were to marry, the woman for me
Shouldn't try for a Class, or desire a degree.

Your Lectures for Ladies some fruit may produce —
For a course of good lectures is always of use;
On a married Professor your choice should alight,
Who may lecture by day — as he's lectured by night.
And allow me to ask, what would husbands become
If they weren't well lectured by women at home?
When from faults and from follies men thus are kept free,
There, surely, the woman deserves a degree.

Yet without a degree see how well the sex knows
How to bind up our wounds and to lighten our woes,
They need *no* Doctor's gown their fair limbs to enwrap,
They need ne'er hide their locks in a Graduate's cap.
Then I wonder a woman, the Mistress of Hearts,
Would descend to aspire to be Master of Arts:
A ministering Angel in Woman we see,
And an Angel should covet no other Degree.

—From *Blackwood's Magazine*.

ENTHUSIASM AND GENIUS.

GIBBON was sitting amidst the broken columns of ancient Rome, when inspiration whispered in his ear, "You must write the Decline and Fall." His enthusiasm had been kindled by the grandeur of local impressions. He had roved among those awful ruins till imagination, perhaps, had almost rebuilt the city. As his eye rested on the mutilated arch and prostrate pillar, his mind

had become abstracted. He felt he must tell their story, and perhaps he dropped a tear as he suddenly found himself in the ideal presence of Rome and the Romans of two thousand years ago. Such is the agitation amidst calmness—the resolution—the enthusiasm which almost invariably fills the mind of genius on the eve of all great and solemn operations. Though its special manifestation is found, perhaps, among the votaries of the Fine Arts, still it is not confined to them. It is found wherever grand exertion of the soul must be employed. It is expressed alike in the silence of study, and amidst the roar of cannon; in the painting of a picture, and in the carving of a statue. Some one has said, "there is no celebrity for the artist, if the love of his art do not become a vehement passion;" and when, therefore, "Painting or nothing" was the exclamation of a pupil who had determined on the use of the brush for his great life work it could be taken for nothing less than an omen of success.

It is such enthusiasm as this which throws the man of genius into sympathy with nature, unlocks to him her wonders, and reveals her mysteries. It was such as this which made Silliman venture on the verge of the crater, and which attracts Agassiz to the Alps, or the Alleghanies, or the Amazon. It was such as this which prompted Pliny to explore the volcano in which he lost his life, and which nerved the painter Vernet, when, on board a ship that was flinging and tossing in a raging tempest, he was found in calm enthusiasm sketching the waste of waters, and even the wave that was leaping up to devour him.

Of course there is a possible extreme in all this, which should be avoided as a useless and injurious eccentricity. There is an enthusiasm which will sacrifice willingly on the altar of the ideal all that is most substantial and necessary,—an enthusiasm which longs for the unattainable, and loses sight of the possible and the profitable. There is an enthusiasm of study that numbers among its victims a Henry Headly, and a Kirke White, and a thousand others, the loss of whose bright intellects the world could ill sustain. Nevertheless, it still holds true, that every writer, and sculptor, and painter, and musician, whose name posterity loves to repeat, necessarily threw into his task the unreserved energies of mind, and body, and soul, and heart together.

There are strange methods in which genius is wont at times to exhibit its enthusiasm. "Written while shedding a flood of

tears" was noted by a gifted author on the margin of a most affecting play. That unexplained influence which the mind exerts over every function and energy of the body plays strange pranks with poetic temperaments, not only supplying that endurance which is necessary for mighty tasks, but often, when the soul is absorbed in composition or creation, actually bearing away its subject into the realms of an ideal existence. Byron undoubtedly felt himself at times to be in the very midst of the scenes he portrayed; and it must have been an enthusiasm akin to this which induced a most distinguished actress to watch the entire performance of the play from behind the scenes, in order that, entering into the illusion of the scene, she might actually imagine herself to be the personage whom she strove to represent.

Still, the most desirable enthusiasm is not of this emotional, momentary kind. There is a sort of enthusiasm that ends in a flash, and there is another sort that sustains a steady glow and a penetrating heat. While the one is entirely dependent on impulse and accidental moods, the other is of life-long continuance, and is itself an imperative, life-giving principle. Constitutional with the individual, it is a never silent talisman, beckoning on to a steadily pursued object, even though a life-time be spent in its attainment. Rufus Choate, in his devotion to the law, was a striking example. The deep reverence which he ever felt for his favorite study was like a soul-absorbing passion. During a long life-time positions of ease and affluence were most decisively declined, in order that his laborious days might be entirely devoted to the practice of his chosen profession.

MULFORD C. ARMSTRONG.

SOCIETY DEMANDS SOME DECEPTION.

THERE is a large class of persons who always insist that every individual should act as if he were on the witness-stand, and had taken oath to "tell the truth, the whole truth, and nothing but the truth." In their anxiety, however, to fulfill the second part of the oath, they are apt to lose the benefit of the third and saving clause, "nothing but the truth." The second clause is viewed with a microscope and so magnified out of all proportion, while

the last, by means of a reversed telescope, is reduced to comparative insignificance. The "whole truth" looms up before this class of people so vast as quite to overshadow the modest modification that follows, and they wholly fail to comprehend its force. Now, for consistency's sake, if we must be made to testify, let us insist upon the whole oath; give us every possible means to lessen the evil, and restrain within bounds the innate and very human propensity to exaggeration. If the whole truth must be started on its travels through the world, for the sake of weak and suffering humanity so guard and protect it as to prevent any thing foreign from being added to it.

But we protest against the whole idea of reducing the common associations of life to the level of a court of investigation. The common notion that every member of society is called upon to tell all he knows about every other member, or even about himself, is utterly absurd, indefensible, and tends to the overthrow of our whole social fabric. The truth is just this: our happiness depends quite as much upon what we don't know of our neighbors as upon what we do know of them. Jones' friend, A., for example, is a very affable man—the very beau ideal of a gentleman; is well supplied with the requisite to make his acquaintance sought; is ever ready to add his mite for the amusement and gratification of the company; and is, in fine, possessed of all the qualifications necessary to make his friendship desirable. Now, how will it benefit Jones in the least to know that A.'s father was a United States Senator? On the other hand, will it not take away somewhat from the perfect freedom and confidence, so essential to easy friendly intercourse, to have it darkly hinted that A.'s real name is B., and that if his present whereabouts were known in the East, Jones might be deprived the pleasure of his charming company? Yet the latter fact has really nothing to do with his good qualities—with those peculiar personal traits which make him so acceptable a companion with whom to while away a leisure hour when time hangs heavily. Whether he is a common swindler, or a member in good and regular standing at the board of brokers, matters little. He might as well be either of these as an honest man, so far as the enjoyment of his society is concerned, or the drinking of his champagne. It is one of the most beautiful points in the grand providential system of compensation, whose effects are so often seen in the world, that wit and wine are no

respecters of persons, but sparkle and flash without regard to morals. Until the summons does come, then, which is to tear A. from the bosom of his friends, and take him back for his enemies to wreak their vengeance on him, let not the curtain rise that is to reveal to the astonished gazers his well-concealed and, to them, perfectly harmless "moral obliquity."

There is another class who, though hardly to be commended, yet hardly deserve censure, for their intentions are good, and, what is so very rare, they carry out in their daily lives the principles they profess to hold. They differ from those already described only in this, that the former tell what they know of others, possibly for truth's sake, while the latter tell all about themselves for conscience's sake. Hating deception, to avoid even the appearance of it they willingly yet sadly confirm any chance suspicion of their imperfections, and reveal facts never guessed at before. If in any way they have found favor in the eyes of another, they are never satisfied till that other knows their faults as well. If a sort of instinctive self-love prevents their speaking, their tender consciences will never give them rest; they bear about a self-imposed burden of fancied guilt. Such are rather to be pitied than rebuked, and the defect will be cured by gentle rather than by harsh measures—by expostulation, not scolding. There is really no ground for such fears and timidity. The world has yet to undergo great changes before it will be unable to pick flaws in the best character. Few are willing to believe others angels. If no faults are apparent, it is easy to imagine enough to supply the lack, and if they *are* apparent, it is just as easy to conceive of more.

Reason and revelation are each very good in its place, but instinct is quite as trustworthy as either, and instinct leads every one to do his best, or, in common phrase, to "put the best foot foremost." It is one of the inborn propensities of our nature,—one fostered by our modern social system, to desire to make as good an impression as possible. That man would be a monster indeed who should cease to care for the respect and esteem of his fellows. Besides, even if we do not take pains to notice our own hidden defects, we are very apt to get credit for them. Men have not stopped judging others by themselves, and a certain bit of moral weakness is always presupposed, and, by common consent, such things as might not be wholly pleasant to all parties, are quietly

ignored. Those who would bring into notice their own mental, moral, or personal defects are only less blameworthy than those who are constantly remarking the deficiencies of others.

We have no sympathy with those who insist upon taking every thing literally,—who will not allow a regard for the feelings of others to vary their language in the slightest degree. It is one of the signs of advancing civilization and high culture to be able to convey unpalatable truth in unobjectionable language. Modern society recognizes this, and for the conventional "engaged," which was always sent down to a disagreeable caller, a truer recognition of the fitness of things has now substituted "not at home." The first was better than expressing one's dislike in plain English, but the present style leaves the visited free, yet saves the feelings of the visitor, and sometimes he may possibly be in doubt whether the message is not really true.

Then, too, these literalists are horrified at the thought of welcoming a visitor with "How happy I am to see you; so glad you called," and afterwards closing the door with, "There, that thing's gone." In their simple and unsophisticated view, every one is silly enough to believe all this cordiality genuine. Now, if it were not for this assumed and conventional style, all social intercourse would be at an end—society would be unendurable. The happiness of all depends to a certain extent upon the observance of certain forms. It is always permitted to go beyond these when desired, and he is truly to be pitied who can not discern between form and spirit. Necessity prescribes form, but the disposition of each one decides the spirit that lies back of form. Paris, the most polite, courteous, and sociable city in the world, is at the same time the most heartless.

Finally, then, it seems most reasonable to treat all this talk about deception and social hypocrisy as either, first, *cant*, in the case of those who, under the plea of seeking the whole truth, are only anxious to expose the part that others wish to conceal; or, secondly, as a well-meaning attempt to show the whole truth by those who do not fully consider all the advantages to themselves and others of ignoring some slight blemishes, whose worst effect can but slightly injure themselves alone; or, lastly, as the work of a misguided zeal for reform, born of ignorance, and led by a total lack of knowledge regarding the first principles of social intercourse. If concealing things it would benefit no one to reveal

is deception, us let have more of it; and to those who would bring to light the faults and even sins of others, our only reply is, in such cases truly "ignorance is bliss."

THE MAN WHO COULDN'T TAKE A HINT.

As I was sitting in my room one day,
Marking the moments as they passed away,
Anxiously waiting for an hour of bliss,
When I should see my—but enough of this,
Suffice to say that an engagement pended,
Which promised great results before it ended,
A friend dropped in—I knew he meant to stay,
'Twas one of those who always spend the day.
What should I do? One hour and I must go,
And yet my heart could never tell him so;
And should I ask that I might be excused,
My friend would likely think himself abused;
Or, likelier yet, would ask me whither bound,
And offer to accompany me round.

No; I must manage to convey a hint,
Must watch the clock, hitch, roll my eyes and squint.
I, planning this and running o'er with bile,
Maintained a rattling jabber all the while:
We talked of weather, politics and war,
Of all the girls we knew and many more,
Of glory, honor, statesmanship and duty,
Religion, base-ball, piety and beauty,
Of books and papers, poetry and prose,
Of who had pretty eyes and who a crooked nose,
Of Sherman, Johnson, Sheridan and Grant,
Of how the rebels act and what they want,
Of Indian wars and tumults in the South,
Of stomach-ache and canker in the mouth,
Of what is good for this and that disease,
How hard it is the other sex to please;
We mentioned money, talked of wheat and corn,
Of how the hair is cut and beards are worn;
Discussed the markets, coupons, bonds and notes,
Consuls and gold sales, poodle dogs and votes;
Talked of Free Trade, and woman's rights, of course,
The whisky law; and, for a last resource,
Spoke of the day, how beautiful it was,
How cold the week before, and of the recent thaws.

Thus running on on subjects without end,
I sat on pins myself and entertained my friend.
The latter, seeing me intent to please,
Felt more and more inclined to take his ease.
I rose and walked the floor with nervous pace,
He sought the lounge, an easy resting place;
Indeed, the fellow grew so much at home,
I feared like others he would "never roam."
I held my watch, and snapped the hunting-case;
He lay there calmly, smiling in my face;
I ceased to talk, and changed my clothes; the bore
Turned coolly over and began to snore:
One short half hour and I must surely go,
But what to do I really did not know.
Soon deep despair possessed my very soul,
Impatience scarce submitted to control;
With disappointment gnawing at my heart,
I felt an aching that my friend should smart.

With this the thought came gleaming through the gloom,
I might torment him till he leave the room:
If sods and suasion fail to move a boy,
Are men to blame who sticks and stones employ?
I grew more cordial as the thought took form—
A calm should always go before a storm—
I hitched up nearer, trod upon his toes,
And begged his pardon while I pinched his nose;
Then ordered tea unusually hot,
And gave his hand the contents of the pot;
By leaning on the lounge I pulled his hair,
And bruised his fingers with my heavy chair;
On some excuse I managed to pass by
And drop some pepper in his open eye:
For each offence I asked a new excuse,
Then racked my brains to find some new abuse.

But now the clock, with stern, relentless face,
Refused to grant one hour more of grace,
And while I listened with attentive ear,
I heard the rumbling of the coming car.
If this should pass, my hopes were blasted quite,
No later car would serve my turn that night.
Once more discouraged, and in mute despair,
I sank exhausted in my easy chair.
The car came on, drew near, and then passed by;
Some one got on—it surely was not I.
When the last sound had died upon the ear,
My caller marked the time, began to stir,

Put on his shoes, pulled down his coat and vest,
 And took his hat—he now was fully dressed.
 He rose to go, and, in a bitter way,
 I bade him call again and spend the day.

THE PHYSICAL BASIS OF LIFE.

New voyages of discovery are constantly made into the unexplored regions of the world of Science, and the number of new and interesting facts brought back by these explorers is constantly increasing. By the use of the telescope man reads the secrets of those parts of the universe which are far removed from him, and by the microscope he prys into the hidden mysteries of the earth itself. In each department great activity is displayed, and, were it not that each new discovery seems to broaden the field, and to open up new channels for investigation, we should feel that the end would soon be reached. The study of man himself has long been an important one. Its two principal branches, the science of the mind, or Metaphysics, and the science of the body, or Physiology and Anatomy, have developed side by side. The one, speculative and dealing with the spiritual alone, is always striving to find some sure and firm foundation upon which to build; the other, practical and dealing with material facts, finds in these a good foundation. These two branches of knowledge, so different both in their subjects and in their manner of treating them, seem to be drawing near to a common ground, and physiology will yet enlarge its field so as to take in the mental powers and the manner of their action.

In a lecture delivered at Edinburgh last November, Professor T. H. Huxley, Professor of Natural History in the Royal School of Mines, and of Comparative Anatomy and Physiology in the Royal College of Surgeons, asserts that there is a certain substance which is the "Physical Basis of Life," and which appears in every living thing found on the earth, in "the flower which a girl wears in her hair," and in "the blood which courses through her youthful veins"; in "the dense and resisting mass of the oak," and in "those broad disks of glassy jelly which may be seen pulsating through the waters of a calm sea, but which drain away to mere films in the hand which raises them out of their

element. This substance is called Protoplasm or, as Professor Huxley translates it, "The Physical Basis of Life." We shall attempt in this article to give a synopsis of Professor Huxley's lecture.

The common nettle is covered with exceedingly minute and tapering hairs, and it is to these that it owes its stinging power. Each one of these hairs consists of a delicate outer case of woody substance lined with a layer of semi-fluid matter full of innumerable granules of extreme minuteness. This semi-fluid lining is protoplasm which thus forms a bag full of a limpid liquid. The granules in this liquid are driven, in relatively rapid streams, through channels in the protoplasm. The currents in adjacent parts of the protoplasm usually flow in the same direction, and a current is thus formed up on one side of the hair and down the other. Partial currents also exist, however, frequently moving in opposite directions and even within a twenty-thousandth part of an inch of each other. Thus even in the small hair of the nettle we find protoplasm exhibiting the phenomena of life. But the hair of the nettle is not an exceptional case. Similar phenomena have been observed in a great multitude of plants, and it is probable that they exist in all vegetable life.

Again; if a drop of blood be viewed under a very high microscopic power, among the innumerable multitudes of little corpuscles which float in it and give it its color, a comparatively small number of colorless corpuscles of somewhat larger size and very irregular shape will be seen, and so long as the blood be kept at the temperature of the body these colorless corpuscles exhibit a marvelous activity, drawing in and thrusting out prolongations, and creeping about among themselves. This active substance also is protoplasm, and its movements differ rather in detail than in principle from those of the nettle. In the skin, in the lining of the mouth, and scattered throughout the whole framework of the body we find these corpuscles, every where nearly the same and undergoing the same changes. In fact during its earliest stages the human organism is nothing but a mass of protoplasm, and every organ of the body was once no more than such an organization. A nucleated mass of protoplasm, then, turns out to be the structural unit of the human body.

Having found that protoplasm is the physical basis of all life, vegetable and animal, the interesting questions immediately arise,

"What is this protoplasm?" "Of what does it consist?" and, "Can it be produced in the laboratory of the chemist?" A chemical analysis necessarily kills all living matter subjected to it. In perfect strictness, therefore, we can draw no conclusions concerning actual living matter from our analysis of the matter of life when dead. But a like difficulty arises with regard to many inanimate substances. We can analyze a substance into its elements, but we are often unable so to compound them again as that they shall reproduce that substance. When we say that calc-spar consists of carbonate of lime, we mean simply that it can be reduced into carbonic acid and quicklime. But if these two substances be again compounded we receive as a result carbonate of lime, but not calc-spar or any thing like it. So, too, by chemical analysis of protoplasm we find that these four elements, carbon, hydrogen, oxygen, and nitrogen, are united in a very complex manner to form it. Each of these elements is a lifeless body. Carbon and oxygen unite in certain proportions to form carbonic acid; hydrogen and oxygen united form water, and nitrogen and hydrogen give rise to ammonia. These new compounds are still lifeless bodies, but when they are brought together under certain conditions they form the complex body, protoplasm, and this exhibits the phenomena of life.

Although animal and vegetable protoplasm are so similar both in their action and in their appearance, there is yet an important distinction between their offices. "A solution of smelling-salts in water, with an infinitesimal proportion of some other saline matters, contains all the elementary bodies which enter into the composition of protoplasm; but, as I need hardly say, a hog'shead of that fluid would not keep a hungry man from starving, nor would it save any animal whatever from a like fate. An animal can not make protoplasm, but must take it from some other animal, or some plant." The vegetable world is the origin of all protoplasm. The solution of smelling-salts is a rich feast to plants, and with a sufficient supply of this alone they flourish finely and build up the material of life. But while the four elements, carbon, hydrogen, oxygen, and nitrogen remain uncompounded with one another, they furnish no food even for plants. The plant then takes from the lifeless world the compounded elements of protoplasm, and from these makes living protoplasm, while the animal takes this protoplasm of the plant and raises it to a higher and

more active state. The substance is the same in both cases and is composed of the same elements.

THE MODEL MAN.

FOR once the Development theorists are right; man in imitation resembles the monkey. In shaping the course of our lives we have before us a model. The influence of example is more extensive than we are ready to admit. Different classes of society have their shibboleths, by which they try each one's claim to manliness. Various styles of manhood come in fashion, and are in time superseded by others, just as styles of coats and bonnets change. Some one has said, "There are no vices so incurable as those in which men are apt to glory;" and since all are proud of imitating their "model man," the pattern should do more than merely approximate perfection.

With quite a large class the power to pound and be pounded and beaten to a jelly is quite a good proof of manliness. We would not disparage muscular manhood, but it is too much like repeating the bad features of a dark age to train men to act like brutes—to develop in them the bear or lion. Yet our daily papers must pamper to a depraved taste, in advertising to the world all the affairs in the ring. It was once a common expression that Heenan, compared with Sayers, was a "better man." In the pictures which are given of such men to show their characteristic claims to being men, they must be exhibited in tights, and a description of their virtues would apply quite well to a mad bull of the Spanish ring. A certain class of imported citizens think a thick neck and a ruddy, round face, are the marks of a true "gentleman." When Marco Polo was traveling in Africa, the negroes pitied his sad deformities. They gathered round him, and suggested that so poor and pinched a nose, and lips so thin, could never have occurred unless cruel parents had cramped and compressed these parts until they assumed so sad a shape; and as for his sickly color, surely it could have come only from a long soaking in milk. We object to the "everlasting kink" as a mark of beauty, but Sambo despises the straight hair of the European.

Some persons suggest another standard of manliness, viz.: the

capacity of the stomach. "There is a story," says Addison, "of a man at Corinth who demanded the prize at a drinking feast, on the ground that he first had reached the goal—a state of inebriety. But in this thirsty generation he is awarded the meed who knocks down a proper number of companions and carries away the most liquor." He also tells us of one "honest Will Funnell, the West Saxon, who, upon computation, stated as the amount of liquors quaffed the last twenty years of his life: twenty-three hogsheads of October, four tuns of port, one half kelderkin of small beer, nineteen barrels of cider, three glasses of champagne, besides assisting at the demise of four hundred bowls of punch, and many extra sips and whets." Will Funnell is not yet dead. A model of this type may be seen on an adjacent corner. The reply of the young man sent as ambassador to Sweden was apt. When asked why his Government had sent a beardless youth to transact its business, he answered, "If it had wished to send you beard, it might have transmitted a goat."

Quite opposite to this character is that of some young men who worship Fashion at the expense of every element of true manhood. Is it an unfair inference that he who acts thus—who is an "exquisite," never should be taken from the band-box save on state occasions? Is it unjust to suggest, at least, that his manhood needs all this and even "the first faint prophecy of beard" to give him the semblance of a man? I do not deprecate neatness or elegance of dress, but only that inordinate and contemptible display of littleness which a few are pleased to call gentility. You have, no doubt, seen an outcropping of kindred assumption in the Young Americans whose fathers are the "old gentlemen." Billings says of these, "When a young man ain't good for any thing else, I like to see him carry a gold-headed cane. If he can't buy a cane, let him part his hair in the middle."

We thus see how foolish men are in their estimates of manhood. It is not difficult, neither is it unimportant, to exhibit to ourselves ways to be avoided. Trivial habits may change a man's destiny. Within the weakest frame often is found a large heart with undaunted moral courage, but brute courage, muscle, and giant strength alone could hope to compete for glory among the ancient Italians. The Roman tongue never used a word to express the qualities which our model man must have. How rich a language, with such barrenness! With one class of Greek

philosophers wisdom was the characteristic of the model man. "The wise man," says one of them whom Horace ridicules, "is a shoemaker, a barber, a master of every art—a *king*." How much do men arrogate to the little stock of knowledge which they can gather in a few short years! The symmetrical development of the physical and intellectual powers of man was a noble conception, yet this development would make man a monster.

If the gods of the heathen poets were so corrupt—so full of sensuality—so swayed by passion, what must their greatest men have been! If Jupiter ruled by an arbitrary and lawless will, throwing an inferior deity from Olympus in childish rage, what must have been the spiritual conceptions of the masses! Some persons, even in our day, imagine that an exhibition of feeling—a fine sense of honor, is most manly. Did you ever see a person who was always on the alert to hear some one call him a liar? Such an one forgets that passion is a suffering, not an energy. The fact that one rages and frets under opposition, unable to bear up manfully under restraint, is not a proof of a noble spirit, but a sign that some evil power carries him whither he would not. Artemus Ward says truly, if not elegantly, of our first President, "G. Washington was a stiddy-goin' man, and never slopped over." If some, who think it a great mark of a man to browbeat the weaker, could only imitate so illustrious an example, they would be more honored by God and men. But Washington is not the model man. There is a better character to which the world is giving its attention. Let that character be to us, what the works of the masters are to the sculptors. All they hope to do is to imitate some of the graces of ancient statuary; but let us have the perfect model.

THE ECONOMY OF NATURE.

IN ALL well-regulated business houses each employé has his own particular task to do, and is limited to the performance of it. No matter how many may be at work in them every thing moves on in perfect order. So though nature works by thousands of agents, each one knows its own work and quietly performs it. Wherever she is undisturbed a certain proportion is always maintained between the animal and vegetable worlds, as well as

between the various classes of the animal kingdom. Thus it has been calculated that there are four insects to each plant. But when man steps in, extermination begins, and he overthrows the existing harmony by destroying all animals which tend, however indirectly, to the decrease of his wealth. A few of the lower orders perhaps he passes over in silent contempt as not worthy of notice, but we purpose to show that many even of those orders of creation which are the most disgusting render invaluable aid to the human family.

All insects undergo three transformations either partial or complete. In the period of infancy they are called larvæ, in the second pupæ, and the third period is called the adult state. For instance, we have the maggot, the pupa, the fly; the caterpillar, the pupa or chrysalis, the butterfly; the grub, the pupa, the beetle. The lady watching the dainty little fly sipping the tea from her saucer, would be shocked, perhaps, to think that a few days ago that very same insect was a loathsome maggot rioting in filth. But even the larvæ, detested as they are, perform a work which is of incalculable value to us. They are nature's scavengers, removing decaying matter. Though the first thought may be one of repugnance to such offensive creatures, the second must pronounce them beneficial to mankind. Insects in the adult state, though frequently injurious, are very often of great service.

Some beetles destroy caterpillars, plant lice, and other noxious insects. Others live upon mushrooms, toadstools, and plants which are of very little use, and some of which are even poisonous, while in process of decay they are frequently offensive. Still others live under the bark, and in the trunks of old trees, and are serviceable by contributing to destroy and reduce to dust plants that are fast going to decay. Another order of insects, including ants, wasps, hornets, bees, etc., on account of various services which they perform, are to be reckoned among the benefactors of the human race. To one family of this order we are indebted for the gall-nuts which are of so much value in coloring, in medicine, and in the manufacture of ink. The ichneumon fly, also belonging to this order, destroys immense numbers of caterpillars in the following manner. It punctures the skin of the caterpillar, and lays its eggs. When hatched, the larvæ subsist upon the fat of their victims, and finally destroy them. Some of these flies are very small, and deposit their eggs inside the eggs of other insects, and

their larvæ find a sufficient quantity of food in the larger eggs which they occupy. Bees, not only by the production of honey, confer a great favor upon man, but also by carrying the pollen from one blossom to another prepared to receive it and be fertilized by it, render an important service to vegetation.

Many authors have written, and many orators have spoken, in behalf of mercy towards birds, but all that has been written or spoken has not turned the tide of popular opinion. The farmer's boy uses as targets those which are considered harmless and worthless, that he may learn how to shoot valuable game. Thus the harmless are shot for amusement, the destructive in self-defence, and the valuable for food, so that it matters little to what class a bird belongs, he is sure of death in any case. And yet there are a few families against which man seems to have a special grudge. Among these may be mentioned the black-bird family, including all the varieties of black-birds, ravens, crows, etc., many of which should be reckoned among the best of the farmer's animal friends. The slaughter of these is entered upon with a zest worthy of a better cause. Think, for a moment, of the value of the raven which is found in many parts of our country. True, he helps himself to a sheep or lamb occasionally, and borrows eggs from the farmer's barn-yard without permission, but balance against this trifling injury the vast amount of service he renders to the husbandman and the injury will appear slight indeed. He protects the plants of the garden and the field by searching out and destroying numberless insects, grubs and worms; acts as guardian of the farmer's granaries by killing rats and mice wherever he can find them; watches over the poultry-yard and the sheep-fold, seizing the weasel, opossum, and skunk, and apprises the farmer of the presence of the prowling wolf; yet, in spite of all this, ignorance and prejudice combine to put an end to his ominous croakings. Second in the list of the farmer's true friends should be mentioned the common crow, yet I doubt whether another bird so cruelly treated exists. Where laws have been passed offering a premium for each crow's head, as many as forty thousand have been shot in a single state in the course of a season, besides the multitudes of young birds killed in the nests, and the slaughter of other thousands by poison, yet this same bird destroys every day myriads of gnats, and small animals innumerable, every one of which is a far more dangerous enemy

to the farmer than itself. It helps also to clear the meadows of snakes, frogs, lizards, and other small reptiles, and chases the thieving hawk from the barn-yard. Yet, for all these benefits it seldom receives a word of praise. Did you ever notice a bird following close upon the heels of the ploughman in order to seize the grubs laid upon the surface by the plow? The farmer understands the value of the services of this bird in the spring in destroying so much greater an enemy than itself, and is careful to protect it. But when winter is at hand, and the blackbird comes to claim its rightful share of the ripened grain, the farmer forgets its past benefits and rewards it with death. Thus I might continue to speak indefinitely of the material aid rendered by those insects and birds which are proverbially detested, but I wish to use a little space in considering one or two of the many important lessons we may derive from the same source.

That man can learn a lesson of cleanliness from such disgusting and unsightly animals as some that I have mentioned seems scarcely credible, and yet some of the insect race, and the quadruped as well, rival in neatness the most fastidious of the human family. Perhaps it would be difficult to find a more tidy house-keeper than the spider. As the over-nice maiden does with her carpet and curtains, forever sweeping and shaking, and thereto adding the personal propriety of never failing to clean herself when her work is over, so does the domestic spider with her web, shaking it and dusting it, then smoothing down her person, and combing her hairy legs till no unseemly particle is left to disfigure her attire or abode. In "Insect Architecture" is given an amusing description of the laborious industry of a spider passenger on board a steamer in clearing her geometric web of flakes of soot adhering to it from the smoke of the engine, and rendering it unfit for use. Whenever practicable, she stripped from her lines every sooty particle, and when clogged past clearance, detached, bundled them up, threw them away, and supplied their place by new spun threads.

Conjugal felicity is also taught by some of the animals already mentioned. Some of the black-bird family are remarkable for their attachment to each other as mates. After a male bird has wooed and won the object of its affections, they start away on a wedding tour, being gone sometimes several days. During this time the male pays its mate every attention in its power. Now

it sails gracefully along by her side, now flies around her in airy circles, and anon glides beneath her and appears on the other side. After the honeymoon is over they return to their favorite haunt, select a projecting rock on some high cliff as the place for their nest, and immediately construct it. When the nest is completed and the female sits upon the eggs, her mate is, if possible, more attentive than before. Whether sitting by her side, and talking as only a bird can talk to his mate, or going away in search of food for her, or assisting her in the task of incubation, we find at all times the same affectionate, self-denying male. Thus they live together contentedly and happily, and as we see them unitedly caring for the birdlings of the nest, we long for the time to come when every human dwelling shall present as pleasing a picture of domestic concord and happiness.

W.

CORRESPONDENCE.

EDITOR INDEX UNIVERSITATIS: *The Watchman and Reflector* taking some news items from your pages says, "We also learn from the above, that one million five hundred thousand dollars have been subscribed to build another University at Glasgow. It is already in process of erection and is to be the finest edifice in the world."

This foolish statement began its press-round from the remarks of a certain enthusiastic Scotch minister of your city, lately returned from a visit to the old world. That for this paltry sum "the finest edifice in the world" could be built is a manifest absurdity. There are scores of buildings now in England and on the continent, built in the golden eras of architecture, which have cost from ten to fifty times that amount. I have seen the designs for the new University, they have long been on exhibition in Glasgow, and the building in cost, size, and elegance will be far inferior to our own Capitol at Washington. In fact the material is not so elegant, nor the design a whit more graceful or elaborate than that of what our British friends would call Mr. Palmer's new "shop" in Chicago.

H. D. J.

AMONG the more recent institutions of which Chicago has reason to be proud is the Dental Infirmary, No. 21 Washington street, (corner Wabash avenue), under the management of Dr. C. B. Stoddard. It has been our privilege to visit this establishment, and we can truthfully testify that, while the suite of rooms it occupies are most beautifully and tastefully decorated, they are excelled by the many and convenient appliances for the practice of the Dental art. An excellent feature of this Infirmary is the provision whereby people of limited means can obtain skillful dental treatment without charge. This specialty is highly appreciated by family-servants, mechanics and others, suffering alike from grumbling teeth and impecunious pockets. If any of our readers visit the Infirmary either on business or from curiosity, they will be politely received and amply repaid for their time.

PIANO PRICES REDUCED.

CHICKERING, the celebrated piano manufacturer, has just issued a new price list, in which he has reduced the prices on each piano from \$125 to \$250, intending to increase the sales by thus putting them within the reach of every one, and also believing that the time has come when the high prices that ruled during the war should be abandoned. Reed's Temple of Music is the general salesroom in the Northwest for the shipping of these (and other) pianos, and they can be had at the *exact prices* for which they are sold by the Chickering's in New York and Boston, thus saving all freights and risk of transportation. We may also mention that the same house, Reed's Temple of Music, is prepared to furnish pianos from \$250 to \$375. To those who may wish such terms, they will furnish instruments upon payment of \$50 down, and the balance from \$15 to \$20 per month, until paid. They will also furnish a first-class piano upon payment of \$100 down, the balance, \$10 a month, till the whole amount is paid. Those who wish further information on these points can write to Reed's Temple of Music, Nos. 47 and 49 Dearborn street, Chicago.

EXCHANGES.

In the May number of the *American Agriculturist* fifty engravings are given, many illustrating various devices and implements useful in the house, in the garden, and on the farm. Among them are eight fine illustrations of different kinds of poultry lately introduced into this country. This journal takes it upon itself to furnish needful information on all subjects pertaining to agriculture, explaining carefully by words and engravings the best methods of performing the various duties pertaining to the farm and garden. One important branch of its work is to expose the different *humbugs* and *swindles* which are now so prevalent in the country. Altogether the *Agriculturist* furnishes a great amount and variety of pleasing information. Terms, \$1.50 a year, or four copies for \$5.00. Single numbers, post-paid, 15 cents each. ORANGE, JUDD & Co., Publishers, 245 Broadway, New York.

THE reputation of *The Nation* was fully established long ago. As a political paper it takes a position in the front ranks. Its political articles are not mere rants, so common in political journals, but they treat subjects of vital importance to the people in a common sense way, supporting the views advanced by calm and candid reasoning. Its literary merit is also of a high character and its literary criticisms, while they are sometimes severe, are usually just and sharp. *The Nation* calls for more thought in its readers than any similar journal with which we are acquainted. Its style is exceedingly suggestive, and no one can read it without being greatly profited. Terms \$5.00 per annum in advance. Address, Publishers of *The Nation*, Box 6732, New York.

The Atlantic Monthly for May is full of interesting matter. *The Atlantic* always has a great and pleasing variety in its articles and seems well suited to the capacities and tastes of all. It is therefore one of the most popular of our American magazines. In the number before us "Malbone, an Oldport Romance" is still continued: "The Clothes Mania" is a pleasing dissertation upon fashion, giving the history of many of our latest ones and showing that they are, after all, but the revival of old ones. The

author of "Brahmanism" shows how the ancient history of India is read by comparative Philology. The other articles in this number are the following: "The Heroine of Long Point," "The Puritan Lovers," "The Foe in the Household," "Spring in Washington," "Eleanor in the Empty House," "Autobiography of a Shaker," "Can a Life Hide Itself?" "The Pacific Railroad — open," "The Intellectual character of President Grant," "The New Taste in Theatricals," "Reviews and Literary Notices."

THE May number of *The American Builder* and *Journal of Art*, published in Chicago, by Charles D. Lakey, contains a variety of interesting matter pertaining to the building arts, and presents a creditable appearance in its full page illustrations of the First National Bank Buildings, Potter Palmer's Block, and the new Tribune Building. The more noteworthy articles are, "Architecture and Landscape Gardening," "Mortar," "Domestic Economy of Architecture," "The Preservation of Timber," with able editorials on "Real Estate," "Worthless Wooden Pavements," "The Raid on Western Railways." The design for a Country Villa, with specifications, is valuable. *The Builder* is emphatically a builder's paper, and is worth its price, \$3.00 per annum.

PERSONAL.

OUR personal column this month is uncommonly full. We are glad to see it so, however. Visitors to our institution may always be sure of a hearty welcome. We are especially glad to welcome our brother editors; to sit down with them and have a social chat; to talk over the evils and pleasures, the banes and blessings pertaining to the life of a college editor, as well as to compare experiences and gain somewhat of profit. We were therefore in an uncommonly pleasant mood when on May 18th, Mr. G. C. Duffe, the senior editor of *College Days*, made his appearance in our sanctum. His visit was only too short, and we were unable to form that thorough acquaintance with him which we desired. We learn from Mr. Duffe that there will be but ten issues a year of *College Days* hereafter.

Mr. A. B. Hostetter of the Class of '68 arrived at the Univer-

sity on May 8th and spent several days in visiting the boys. He has been teaching for some time back in Glendale, Ohio, and is on his way home. He is looking hale and hearty. Mr. E. P. Savage of the same class also made us another of his short visits on May 19th. Mr. Savage seldom if ever comes into the city without finding time to run up to the University.

Professor J. N. McAfferty, Professor of Elocution in Racine College, made us a visit recently. He attended the elocution class here, conducted by Professor Booth, and expressed himself as well pleased. He also gave us some private readings in the chapel which were highly appreciated.

The Athenæum Society was honored by the presence of two Professors from the North Western University at Evanston. On the evening of the 21st of May, Professors Nightingale and Stone of that institution with a company of their students were visiting our college, and, justly considering the literary societies an important branch, attended the exercises of The Athenæum.

Judge Purdue of Lafayette, Indiana, was here on May 12th together with Mr. M. L. Pierce of the same place, a trustee of our own University. Judge Purdue has just made a large donation to the Purdue University lately founded at Lafayette.

We fully endorse the views of the editor of the *American Builder* in regard to the climate of Chicago during March, April and May. Three days out of five it rains or snows, or both, and the other two days the dust blows in dense clouds.

BOOK NOTICES.

EGGLESTON'S SUNDAY-SCHOOL MANUAL. The purpose of this book, as stated by the author in the preface, is "to furnish a practical guide to the Sunday-school work in all its departments, to give the most essential and necessary instructions without encumbering the book with theories; * * * in short, to make a thoroughly practical and compendious hand-book of advanced methods." The book seems well adapted to accomplish this purpose. Besides the divisions into parts and chapters, each paragraph has a heading of its own. It is thus nicely arranged

for a book of reference. The ideas advanced are up with the times, and the book is remarkably free from the religious cant so common in works of this kind. It is written in a plain, forcible style, and good common sense pervades it throughout. In speaking of the practice of merely learning verses the author says; "The memory is a kind of intellectual *tender*, in which a stock of information may be carried for future use; but storing the memory gives, of itself, no sort of development to the religious nature, and only the most meagre and one-sided mental development." He justly criticises much of our Sunday-school literature as simply dissipating and exciting. The moral does not compensate for the falseness in the characters, the plot, or the conversations of the book. In regard to the kinds of books suitable for Sunday-schools, the author says: "We have excluded general works because they are not religious. We have shut out old religious works because they were uninteresting. We have made another literature, almost wholly of semi-religious fiction. * * * These books, regarded as almost out of the pale of literary criticism, are generally of inferior character. Shall we not cultivate a better taste? Shall we let our scrupulousness about the Sabbath prevent us from healing a great disease? Why not put such of our standard literary works as are best adapted to children's reading on the shelves? Juvenile histories and scientific works may serve to turn the current of a child's whole life into the right channel. Surely, even the Sabbath is not too sacred for a work so Christian." The book is full of good, sound, common-sense suggestions. Price 75 cents. Published by Adams, Blackmer & Lyon, 155 Randolph street, Chicago.

The *National Sunday-School Teacher* is a monthly magazine published by the same firm, and edited by Rev. Edward Eggleston, Rev. H. S. Hammond, Rev. Charles Edward Cheney, Rev. E. G. Taylor, and Rev. Arthur Mitchell. Its reputation as a help to the teacher in the Sunday-school is well known.

STUDIES IN PHILOSOPHY AND THEOLOGY. By Joseph Haven, D.D., Professor in Chicago Theological Seminary. Warren F. Draper, publisher, Andover.

Dr. Haven is well known in the field of Philosophy. His work on "The Will" is a standard treatise on that subject, and has been adopted as a text-book in many of our leading colleges.

The subjects of which he treats in the book before us are not such as commend themselves to the public at large, but scholars make them, perhaps, their chief study. There is a certain enchantment about the study of metaphysics when once it has been entered upon, which draws the student on, and causes him to strive with constantly increasing interest to solve its deep, and at present, unfathomable problems. It opens up to the mind of its student an entirely new field for thought and observation, and even the commonest actions of life gain from it a new meaning and a new value. While at present too much exactness and nicety of distinction is required for the study to become popular in its details, yet many of the leading principles have taken such a form that all can comprehend them.

In the book before us Dr. Haven does not intend to give a full and comprehensive view of the sciences of which it treats, but simply to discuss leading thoughts connected with them. He writes in an easy, forcible, and plain style, and, while some knowledge of the subjects is needed in order fully to appreciate his book, yet it is interesting and profitable reading for any one. In the first chapter upon "The Philosophy of Sir William Hamilton," the author gives an interesting account of the first appearance of Hamilton in the ranks of philosophers. In speaking of his general characteristics as a philosophical writer he says: "After the manner of Leibnitz and Aristotle—to both of whom, in other respects also, his mind bore a marked resemblance—he seems to have made himself master of what the human mind had as yet attained, as the preparatory step toward the enlargement of those boundaries by contributions of his own. To that power of philosophic analysis by which he was able, as by intuition, to resolve the most intricate and complicated problems of thought into its simple and primary elements, and that remarkable erudition by which he was able to take in at a glance the whole range of previous thought and labor on any subject, we have but to add a style almost without a parallel for precision, definiteness, and strength, and we have the chief elements of this man's power as a thinker and writer." The main features of Hamilton's philosophy are discussed somewhat at length, and its distinguishing traits are made very clear to the reader. In the second essay Mr. Hamilton is compared with Mr. Mill. Dr. Haven is a very

decided disciple of Hamilton, and he vindicates his master with much ability.

In the chapter on "The Moral Faculty," an act of that faculty is analyzed into the following elements:

1. The mental perception that a given act is right or wrong.
2. The perception of obligation with respect to the same, as right or wrong.
3. The perception of merit or demerit, and the consequent approbation or censure of the agent, as doing the right or the wrong thus perceived.

He first seeks for the origin of the ideas of right and wrong, and recapitulates the various theories which have been advocated, pointing out their defects as he passes. He then discusses the nature of the idea of obligation, and also that of its concomitant ideas of approbation and censure.

In his essay upon "The Province of the Imagination in Sacred Oratory," the style changes to suit his subject, and becomes more pleasing as the rigidity required for great philosophical accuracy is no longer needed. In some of his sentences and illustrations in this chapter the author is exceedingly happy. We have room for only one. "There are some minds that nature has formed as dry as summer dust—unpoetic, pragmatic; to whom a cowslip on the river's brim a yellow cowslip is, and nothing more."

The "Studies in Theology," which form the second part of the book, are equally interesting and thoughtful, and the book is one which, combining as it does deep thought with an easy and pleasing diction, will find many readers in the thoughtful class of the community.

By OFFICIAL reports the value of the educational apparatus used in the various colleges and academies in Ohio is \$86,288, the value of school buildings is \$3,411,753, and the endowments amount to \$1,815,430. The institution in that state which can boast the most endowment, and also the most expensive apparatus, is the Ohio Wesleyan University; the endowment amounting to \$350,000, and the value of the apparatus being \$10,000. The college owning the most expensive buildings is St. Xavier's, \$75,000.

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PROGRAMME FOR COMMENCEMENT WEEK OF 1869.

SUNDAY, JUNE 27TH.

Sermon before the Religious Societies, at 7.45 P.M.

MONDAY, JUNE 28TH.

Freshman Prize Declamations for the Keen Prizes, at 3 o'clock, P.M.
 Prize Orations of the Junior Class for the Myers and Chandler Prizes, at 7.45 o'clock, P.M.

TUESDAY, JUNE 29TH.

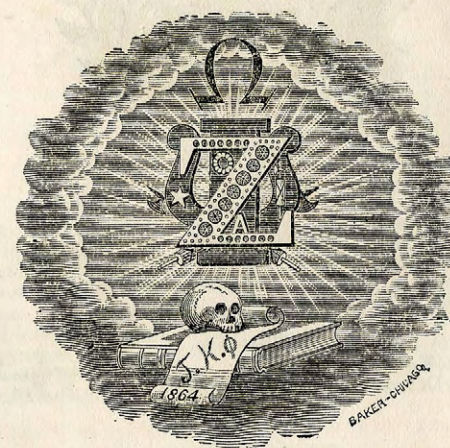
Class-day exercises of the Senior Class, at 3 o'clock, P.M.
 Lecture before the Literary Societies of the University, at 7.45 P.M.

WEDNESDAY, JUNE 30TH.

Graduating exercises of the Senior Class, at 10 o'clock, A. M.
 All the above exercises, except those of Class-day which will be at the University grounds, will be held at the First Baptist Church.

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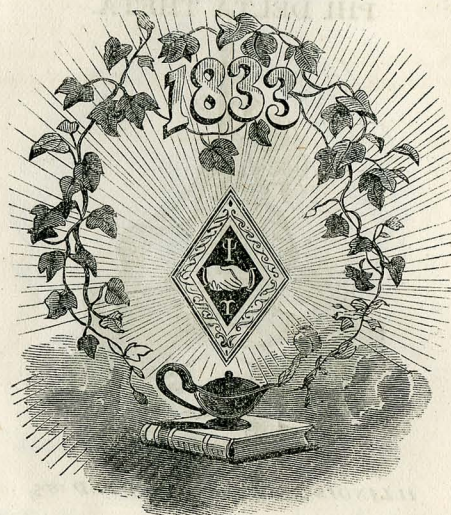
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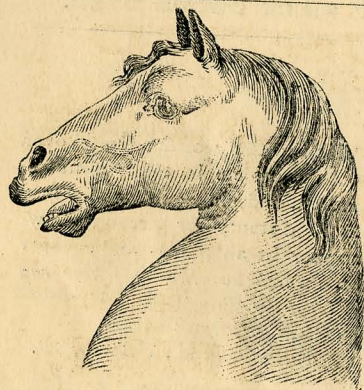
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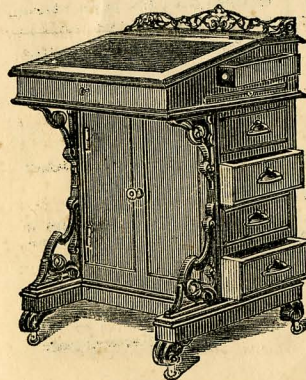
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