

# The Irving Literary Gazette.

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NO. 3.

## Original Poetry.

### THE LAST.

Written for the Irving Literary Gazette,  
BY CHAS. T. WRIGHT.

Life's surging tides will ebb and flow,  
In rapid motion come and go,  
And bear upon their changing crests  
The struggles born in human breasts.

Resistless seems their constant sweep,  
Their foaming waters never sleep,  
'Till rushing on in ceaseless flight  
Eternal shores control their might.

Man lives and toils throughout each day  
'Till night's deep shadows blind his way  
To tell him all his labors tend  
At last, to find a common end.

We spend the sunlit hours in play  
And put the thought of night away;  
We waste in words our vital breath  
Nor know its loss will bring us death.

How strange a thrill it gives to feel  
In hours of woe or days of weal,  
In hopeful toil or toil that's vain,  
Our hands will never toil again.

How strangely solemn 'tis to know,  
That o'er the path we daily go,  
Though still the way for other men,  
Our feet will never tread again.

E'en life's dark hours, whose crushing woe,  
Lays hope's poor blighted blossoms low,  
Give back when gone, a vague relief  
That we no more shall taste of grief.

We turn our backs on home or school,  
And feel we're free from task and rule;  
But soon we learn as age comes on,  
The sweetest hours of life are gone.

We cross the threshold to depart,  
With smiling face and bounding heart;  
But turn ere passing out of sight  
Our moist'ning eyes to home's fair light.

An hour before in haste to go,  
We walked impatient to and fro;  
But now the lingering looks we cast  
Prove that we dread to take the last.

We grasp the hand to say adieu—  
Our words are faltering, sad and few;  
For well we know the trembling clasp  
We're taking now may be the last.

We stand above our shrouded dead,  
With weeping eyes and drooping head,  
To learn that God ne'er gives a friend,  
Whose life finds not on earth its end.

The last of toil, the last of strife;  
The last of friends, the last of life;  
The last of time, the last of earth,  
Seem but a moment after birth.

The closing scene comes o'er it all,  
With sob and moan, and shroud, and pall—  
All things in earth, and air, and sea,  
Are lost in wide eternity!

Stewartstown Academy, June 6, 1882.

## POPULAR EDUCATION.

Annual Oration before the Literary Society  
of Western Maryland College, Wed-  
nesday Evening, June 14th, 1882.

Although a high, cold wind was blowing here last night, a large and representative number of citizens of Westminster, besides many visitors and the occupants of the College, assembled in the pavilion to listen to the able, practical and eloquent oration of Major John I. Yellott, of Towsontown, Maryland. He spoke as follows:

Members of the Literary Societies of Western Maryland College, and Ladies and Gentlemen:—There is much that is

inspiring in youth and in all scenes when it is the dominant figure. Strength, enthusiasm, hope, purity, love—all rise in imagination as youthful attributes.

It has been eloquently said that youth is the idol of the world,—“manhood in its fresh embodiment, healthful, strong and majestic,—and womanhood in its rosy morning, fragrant with sweet thoughts and radiant in its dewy beauty” attract the love and admiration of all.

In the presence of an audience so largely composed of this youth, even I, am not unmoved by the inspiring influences of the occasion, and while

“My kindling fancy down the future flows,”

I can but deplore that I am not more gifted by nature, and improved by practice in the pleasing arts of eloquence.

I will not attempt to win your attention with the magic power of oratory, flowers of speech or harmony of thought, but venture rather to catch my theme from what I read in your faces. I see there not only a sense of all that the occasion suggests of pleasant college-life reminiscences, but I see there also a language of resolution, of serious thought, of an ambition to meet some of the encounters awaiting you beyond the quiet seclusion of these walls. It seems appropriate to discuss some question which bears closely upon the life which you are about to begin. Thus impressed I have selected one which requires plainness of speech only, and which is nearly connected with our social and political relations:

*The Popular Education of the day; Its proper objects and its failures;* is the subject to which I ask your attention.

Unlike the graduates from the schools of other lands, those from ours, at once become citizens in the largest sense of the word; they at once assume the purple of rulers to dictate the governmental policy of their country; to decide on its forms and agencies, to select its officers and to fill its offices; to make its laws and to administer them; to declare the rights of labor, of person and of property; above all, to mould its educational policy and to determine how the enormous taxes paid for general education shall be expended. In short the graduate of to-day becomes a working part of the power which is to determine whether free government is to be a success or a failure. How proud the position; how high the responsibility! Yet, how lightly regarded!

When Lycurgus sought to make the Spartan constitution the wisest, the best and the most enduring in the world, he determined it to be the duty of the State to educate its children. The great Confucius, the philosopher and statesman Cicero, so read the State's duty. Many modern European governments have acted upon the same conviction of duty. If right, if necessary in ancient times, and in Europe where human rights are so much more restricted than in our country, how much more necessary in the United States where the government has its foundations in the intelligence, the morality, and the patriotism of its people.

From the modest sum first gathered in the colony of Massachusetts to support the village common school, the taxation for school purposes in this country has reached

the immense total of one hundred and ten million dollars annually. There is scarcely a hamlet without its school building, and the far reaching system penetrates the darkest abodes of the land. It has so grown, widened and developed that it is now almost what Huxley has described as “an educational ladder with one end in the gutter and the other in the university.” In one respect we have gone farther than any other people. I refer to that recognition so beautifully shown in this Institution,—of the co-equal right of woman with man in all educational advantages. We believe in her full right to be and to do what she pleases, restricted only by an intelligent conception of duty and a correct sense of propriety.

Many of you now stand on the narrow threshold which separates you from the noisy and untried scene of life, and you will there discover that many who stood foremost in the ranks of college life have been left behind in the earnest race for wealth and honors. You will be shocked to hear uttered the dreadful heresy, that college education, exact learning and refined tastes are incompatible with eminence and success in the conduct of practical affairs. You will hear it said that the college-bred man cannot succeed until he has unlearned and thrown aside much that he has labored to store his mind with. But the man of intelligence, the rightly educated man will believe, and act up to the conviction, that in our Republic, there can be neither permanence nor the full measure of progress if the best knowledge and the highest culture do not influence its people and its institutions; he will believe it necessary, to make practical knowledge, intellectual and moral culture, more general and accessible; he will give his every power, his every energy to the correction of the dangerous heresy, now growing more general,—that too much education makes a man restless, disinclined to work and unwilling to obey rightful authority.

There cannot be too much education, provided it be of the proper quality. There cannot be too much in the editorial sanctum, the law office, the physicians study, the merchants counting room, or the professors chair. There cannot be too many colleges, and seats of learning for the preparation of men for these callings in life, if these institutions be seats of learning in the right sense of the phrase. There cannot be too much education on the farm, in the factory, in the shop or in the household, if it be of a kind which better fits the farmer, the mechanic or the housewife for the duties of their several positions. All right training and cultivation of the intellectual powers elevate the man, remove the disposition to sensuality with its attendant effeminacy and degradation, and make him a better worker in life. But that education which strengthens the intellect by developing the “habit of thinking,” teaches self reliance and a proper morality, is the highest and best, for those who can enjoy the privileges of the higher education. It has been said that mankind are divided into three classes; those who think for themselves, those who use the thoughts of others, and those who do neither the one nor the other. The first class is a very

small minority, yet its history is the history of the world, and all great advances, all great changes made for the elevation of the race have emanated from that small minority. Independent thought dives into the very center of things and hesitates not to reject all that is worthless, and to demand the changes which right and truth require. The masses shirk the labor of thought and cling to the authority of precedent. They depreciate the present, elevate the past and would have us go back to a condition of affairs as they formerly were.

This indisposition to think and to reflect on the part of the masses demonstrates the necessity for the proper liberal education of the class who must think and plan and control. All cannot be thus taught, the few only are susceptible of having the facts and foreign influences embraced in the collegiate course converted into the bone and the muscle of thought; it is the few only whose minds can assimilate the material for deep and healthy thought furnished by a liberal course of instruction. These few are not always born of wealthy parents, and are often without the means of securing the educational advantages which they deserve. No system of popular education is perfect until provision is made for taking those from the common schools who are capable of being liberally educated, and providing for that education at the public expense. Edward Everett has asked some one to explain “why it is expedient and beneficial in a community to make public provision for teaching the elements of learning, and not expedient nor beneficial to make similar provision to aid the learner's progress toward the mastery of the most difficult branches of science and the choicest refinements of literature,” the question is a difficult one to answer. None can deny that the more educated, intelligent and refined people there are in a State the greater will be the development of material resources, the more perfect the security of persons and of property, the higher the civilization, and the greater enjoyment of all natural rights.

The State stops short of its full duty when in providing for free education, it fails to make proper provision for the colleges in which a liberal education can be given those worthy the boon, but unable to secure it unaided. This neglect I contend is one of the defects in our system of popular education, and one which should be corrected. The intelligence and refinement of the people make up much of a nation's glory, and they with morality are the strongest safeguards of individual rights and the best guarantee of their liberties.

I have spoken of the enormous amount devoted to free education in our country, and also alluded to the general scope of the system. It has been in operation long enough for us to pass upon its practical usefulness and to see its results. If it be elevating in its influences; if it conduces to the moral advancement of the masses; if it improves the general tone of society, and gives to us a purer patriotism; if it produces more honesty in business and political life; if it makes men more industrious and happy, then we may declare it a success. But can the intelligent man and the observer of events as they are, shut

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LINTHICUM & NORRIS, EDITORS.

DEWITT C. INGLE, ASSOCIATE EDITOR.

WESTMINSTER, MD., JUNE 15, 1882.

Surely all interested in the welfare of our College on this hill should thank divine providence that He has bestowed upon us the most auspicious circumstances under which to hold the usual commencement exercises of this year. It is indeed with feelings of joy mingled with sadness that we gaze upon our fellow students, as they wander around the shady grounds of the College camp us each passing in the manner most enjoyable the last week of another scholastic year. Some will greet with pleasure the advent of a near vacation; others who leave the associations, attachments and ties formed by a long connection with us do so with regret, realizing that they sever themselves from many halloved endearments for a sphere of action for which they have been laboring and toiling so assiduously to enter. Yet inspired with the ambitious views that fire every young graduate's heart, they feel eager to enter the fray and to demand a just acknowledgement of their talents. The present graduating class of our college is one of which the friends of the institution may justly feel proud; in point of numbers the largest that has ever passed through the courses.

The faculty and students of the College feel gratified that the citizens of Westminster and many friends from abroad have manifested such an unusual interest in the exercises of the week; all provision possible has been made by the College to accommodate friends and render their stay among us one of pleasant enjoyment.

The conferring of distinctions and presentation of essay prizes occurred yesterday, and are not inserted in to-day's issue on account of the length of the oration before the Societies.

## Arrivals.

J. T. Waltman, F. L. Stoner, D. W. Saylor, Johnsville, Md.; Miss Katie Clayton, Baltimore, Md.; Miss Maggie Crumrine, Manchester, Md.; Miss Jennie Garver, Uniontown, Md.; Miss Rachel Pfoutz, Uniontown, Md.; Chas. D. Walker, New London, Md.; J. K. Nichols, D. D., and wife, Johnsville, Md.; Rev. H. C. Cushing, Kent Island, Md.; Miss Keller, Buckeystown, Md.; Mr. E. Saulsbury and daughter, Denton, Md.; Miss Mollie Jones, New London, Md.; Miss E. Metcalfe, Miss L. Metcalfe, Miss Hattie Horner, Miss Fannie Jones, Union Bridge, Md.

## POPULAR EDUCATION.

[CONTINUED FROM FIRST PAGE.]

his eyes to the facts that there has been a decline in that sturdy manhood that was the boast of our fathers; that while superficial knowledge and cheap learning are more general, there is less of that knowledge which is power, and less of that learning which is wisdom; that idleness and vagrancy have increased; that our young men show a growing disposition to avoid labor, and to get their living by their wits; that a greed for political office without appreciation of its duties and responsibilities is fast growing into a dangerous vice; that low cunning and trickery have supplanted true statesmanship and patriotism; bribery and corruption in elections and in official place daily grow more open, that there is a decline in the morals of our social and political life? These things are plain to all. The public schools of the country cannot be charged with the responsibility for this, but as they were instituted for the prevention of these things, we must admit they have been a failure as preventive agents.

It is boldly claimed by many who are not grumblers and who are not idiots, that when our children received but a few months schooling, and were required to work on the farm or in the shop the balance of the year, they made more industrious men and women, more useful citizens, and happier people, than they do now with so many more educational advantages. So great is the discontent with the half way system among those who pay for it, that some change is demanded, and nothing better being proposed, the unreflecting demand that we return to the old system of free education with the three-Rs' limit around it. There must be some change, and one of the first important questions to be met by you when you leave the quiet seclusion of your college life to test the availability of the acquirements of your study here, in the management of practical affairs, will be, "What shall be done?"

To get at a solution of this problem we will first assume the whole object of free or popular education to be "the fitting of youth for the occupations of adult life and the duties of good citizenship." That which the State pays for can have no further object. To accomplish these purposes the formation of the habits of thought, of reflection, and the exercise of judgment must be a leading feature of study and instruction; wise and firm thinkers are what society needs and what the best interests of the public demand for voters. Under our system of government the representative in office is but the mouthpiece of those who elect him. If the constituency be weak, ignorant and immoral, then it permits itself to be represented by a weak man, and too often, a cunning trickster, the representative in the national and the State legislatures, in municipal bodies and offices, is but the reflex of the popular sentiment that he represents; when our offices are filled by weak and ignorant men or sharp and cunning schemers, the government becomes weak and corrupt, the office-holders become the "bosses" in political management—the masters of the people and the worst enemies of free institutions. We must have not only well educated, intelligent, moral and properly trained men to make and administer our laws and to fill our offices, but well educated moral and intelligent citizens to put them in office. All that is requisite in the office-holders is necessary for those who elect them and control their action. The first required reform in our public school system will be to have less machinery and more solid instruction; less money put in buildings and more in teachers' salaries; fewer infant nurseries and more schools; smaller classes and more teachers;

and, above all, colleges and universities supported by the State, where young men and young women who have exceptional ability and special fitness may receive liberal instruction in the arts and sciences and where young men may be specially instructed in governmental ideas and political economy.

Education must be practical. If the graduates of our schools are sent forth without that training and instruction which fits them for the every-day duties of life; unprepared to lay hold of and to wrestle with the obstacles and difficulties which lie in the way of honorable success. With no other instruction than that which brightens their minds and fills them with a lot of undigested foreign matter, they must naturally become idlers. Is it not true that our schools of to-day annually send forth thousands of young men with minds untaught and hands untrained, but too proud to follow the only avocations which their lack of proper training leaves them for? They would like to go into counting-rooms, or into the learned professions, but are not prepared for such callings. They would like to be skilled workmen, perhaps, but have had no proper training. They become idlers, and the dissatisfied taxpayer says he must go back to the primitive instruction in the schools. To do this is to proclaim education an evil. What was an education for the masses of the people fifty years ago is not an education for them now. We have in that time entered on a new era; we now live in an age of steam and electricity, the applications of which astonish all by their influence on the condition and relations of men; we live in the full blaze of the abundant light shed by science, in an age of intellectual progress and power. The working mechanic now enjoys luxuries and comforts which no wealth could have purchased half a century back; education, intelligence and refinement of taste are now necessary conditions of comfort and happiness. To-day every thing done without brains and intelligence is done by the brainless machine. The time has gone by when the laboring man fears the labor-saving machine as the robber of his family; he hails it, in the noonday light of experience, as his friend, and we know that it does not lessen the demand for labor, while it changes the character of the labor that is needed. It creates a demand for intelligent labor; it makes work more dignified, more respectable. Fifty years ago the labor required outside the higher trades demanded no higher grade of fitness than mere brute strength. Now the machine without brains to cultivate, largely performs that work, and leaves for men and women that which calls for the exercise of the powers of God-like mind. Science, literature, law, medicine and the professor's chair no longer absorb all the intellectual culture, but it is needed on the farm, in the shop, in the common household and in the factory. Can we then go backward in the work of education and intellectual culture?

Whether "Ignorance is the mother of vice" may well be questioned so long as we see it go hand in hand with honorable purity of character. That "an idle brain is the devil's workshop" is an undisputed truth. Poverty follows idleness, and vice too often consists in satisfying wants without regard to right. Industry is the nation's wealth—"the salt of life." Work is the divine law—the solid coin with which the individual buys happiness and purchases prosperity. Man is not born to love work, but with an aversion to it. He never resorts to it for the love he bears it,—for its own inherent attractions, but always for what it may produce for him. He is born with a large stock of vitality which must have expression. The boy finds more pleasure in the game of marbles than he does in the

unhoed garden. The youth will let the axe lie by the unchopped woodpile in the shade to engage in the game of base ball in the heated field if nothing but the love of work impels him to cut the wood. The student trims the midnight lamp because of the results to be achieved by hard study. The hard working poor man who labors in the heat and the dust of noonday envies his richer neighbor, who rides behind his glossy team; and the more prosperous working man never ceases to look into the hidden future, that he may see the day when all his ambitions will be gratified and he can live in luxurious ease,—freed from the duty of labor. Some men may say they work because they love it, but they are in truth but conscientious souls who have a nice sense of duty. Labor is the standard of all values, and that alone with which everything of value is purchased. This very aversion to systematic work gives zest to every real pleasure we enjoy. The power that planned and created the universe, and set the laws by which it is ordered; who causes the seasons to come and to go, and makes the flowers to bloom and the fruits to grow, could as well have let man live in plenteous idleness as have decreed that in the "sweat of his brow he should eat his bread." But Omniscience knew that without the necessity for labor, without the ambition for those things which can be acquired by it alone, human nature would sink in the sea of sensuality and lose all that is God-like in it.

That education only can elevate mankind, can do the State substantial service, and make the human family happy; that makes labor attractive and enlarges the power of the individual to engage in it with increased profit. To make man love work from moral motives and for the mere sake of work, is impossible. To do this we must change his nature and reverse a law decreed by the All-wise God of the world. But to make him love it because of the golden harvests to be gathered from it is of easy accomplishment, and must be the object of all proper education. If the schools will do this, then moral instruction as a specialty may be omitted from the school room and remitted to the fireside, the Sunday school and the church. When the people are made intelligent and industrious they will be moral, and when we make the American people intelligent, moral and industrious we will have a "government of the people, by the people and for the people," honest in administration and freed from the stigma of corruption.

The state has a deep interest in that development of that industrial wealth which can be wrought in no other way than by the application of skilled labor to its raw material; it has a direct interest in having the citizen industrious and happy. Our people may be divided into about seven classes. 1st. The producers of natural wealth or raw material. 2d. Those engaged in using the raw material provided in the manufacture of articles for use and consumption. 3d. The distributors of the productions of classes 1 and 2. 4th. Those engaged in political and military duty. 5th. Those engaged in professional pursuits. 6th. Those engaged in domestic occupations. 7th. The idlers who do nothing. It may be assured that the 1st, 2d and 6th classes embrace one-half the population; the two first embrace all our producers and constitute the important part of the population upon which all the others are dependent; while the 6th class is a portion of the community upon which we must depend for the best comforts of life. Upon what principle of justice, of duty, upon what theory of practical wisdom or policy can it be maintained that we should, by our popular education fit the consumers for



their positions in life, and make no special provision for the 1st, the 2d and the 6th classes as I have divided them?

When the ear is saluted with the dread alarm of riot, disturbance and bloodshed the sound does not come from the farmers, the domestic servants, the professions, and the artisans who can by their skill sustain their families in comfort; but from the vicious idlers, the clumsy mechanics who follow trades without proper mental culture and hand training for their places; the laborers who cannot earn enough for support. If a man cannot earn more than seventy-five cents per day, he is more inclined to be a hater of capital, a striker or a communist, than the man who can earn by his labor five times the amount. When we increase a man's "wage earning power" we make him a better citizen and a happier being. This can be done by teaching his fingers to be useful and dexterous while we brighten his mind by mental culture. If we will take the census returns and compare the numbers who are engaged in professional occupations with the numbers who are producers of raw material and industrial wealth, the conclusion is forced upon us, that an educational system having for its object intellectual culture alone, benefits but a small proportion of the people. This culture may better fit all its recipients to become skilled workmen in one way, but the voluntary cultivation of the hand is reluctantly and seldom united with this one half preparation. We must have the training schools in which the hand shall be taught its skill, and the mental and the hand training must accompany each other.

When we fit the masses to engage in that physical labor which brings into requisition intelligent activity or mental exercise, or in other words fit them for skilled labor, we will make work attractive to them, we will then make it productive of more pleasure to those who engage in it, and multiply the inducements to resort to it by increasing its profits. We will make it more respectable and elevate it in the estimation of the world. The workman who shows you an article of his own producing, the work on which required intelligent thought and skill, shows you something that gives him pleasure, and something that commands your respect. He shows you something that will yield him more money in the market for the labor he applied to the raw material used, than the ignorant, untrained and awkward workman could get for a much larger investment of time and labor. To make good citizens in this age we need trained minds in practical knowledge as well as in the humanities and esthetics; and we want too, well taught hands; we want well instructed nurses with our learned doctors. We must have well taught cooks and seamstresses as well as accomplished musicians and linguists. The demand for instructors learned in the use of the tools, and well grounded in the principles of mechanics, ought to be as great as that for professors learned in the sciences and the languages. We must have our industrial schools, our technical schools, as well as our primary schools, grammar schools and colleges as they now exist. With the increased breadth and scope that would thus be given to our system of popular education, we can recruit many good soldiers for the army of thrifty producers from the hordes of idlers and useless consumers who are now an element of danger to our government. We can say to the graduates from the technical schools of Europe,—we no longer need your skill and your services in our shops and our factories,—we have the inventive genius of the world, and we have our own trained artisans and mechanics to do our skilled work,—we have the

facilities for producing the raw material, and the genius, the taste and the skill to apply to it, and thus supply ourselves and you also with the finest articles of manufacture. England now uses our cotton goods, our watches and our sewing machines, but is it not a reproach to us that she supplies us with many of the workmen engaged in their manufacture?

I see thought, determination, and purpose in life stamped upon many young faces before me. I know you have been seriously engaged in this college in the great work of preparation for the practical trials of life. I know further that all your time has not been given to mere recitation or receiving into your minds the facts, rules and the principles contained in your books, but some of it to mental digestion of the matter thus received; to thought, to reflection and to the development of independence of mind. And now I ask, who amongst you will be strong enough to go forth into the world, armed in the strong sense of right, and attack the strong citadel of bigotry and prejudice which has so long been the defense of the half-way system of education that has been a restraint upon, rather than an aid to that growth of national character, national greatness, national wealth and national happiness that is ours by right of heritage in this nineteenth century!

We know the objections urged against industrial and technical education, but I cannot believe that the independent mind of this age will much longer bend to the tyranny of a self constituted authority in educational matters. Our government is in no feature paternal, but if we exercise the power to give convicts trades in our penitentiaries, we ought to afford the opportunity for trades to prevent the vices which make our convicts. If we assume the paternal function of educating the child of the citizen then it is our duty to give him the best and most practical education possible.

But the mechanic and the artisan say we must not educate mechanics in the schools, because there is not room for them. But a few years ago the rich, drooping wheat fields were invaded by sickle and the golden sheaves were slowly gathered; the grain and chaff were taken from the straw with the flail, and the plump wheat separated from the husk by slow and tedious processes. Now, the labor saving machine will do the work of forty men in the age of the sickle. So in other departments of labor. Then we had abundant labor, now with all our labor saving machines there is a lack of it in all departments of life. Fifty years ago there was but one man in our country worth one million dollars. To-day millionaires can be counted by the thousand, and many will expend their hundreds of thousands annually for the productions of taste and skill. The people are no longer content with ugliness, clumsiness, plainness, or want of grace in adornment and decoration or in articles of use. Our houses no longer have bare floors and plain furniture, and our people are no longer content with two suits of clothes for one year or with the same style two successive seasons; fortunes are rapidly made, money is lavishly spent, and millions are annually sent to Europe for the purchase of merely pretty things; and yet the skilled labor of England and of France is called to our own country to supply the home demand. It is not possible to educate too many men and women in industrial schools, art schools and schools of design, if the grade of instruction be high enough. The experience in this kind of labor will be the same as in the field of manual work; the supply will increase the demand.

The establishment of schools of design, art schools and schools of technology will

do more for the establishment of a sound morality, for the amelioration of labor, for the growth of refined tastes, and the development of our industrial wealth, than all other agencies that the wealth of the nation can commend. Such a work would do more to strengthen the foundations of the government, and to promote the happiness of the people, than all the merely intellectual cultivation that we could support. I do not wish to be understood as speaking despairingly of "intellectual culture," for without it our standing as a great people would be lost, but I claim that to accomplish its high purposes it must be supported by special and industrial education. Unite the two, and what a glorious future reveals itself for us. Our nation is young, but our foundations have been planted deep down on the living rock of human rights. Our institutions are so just and humane, that we must live as long as time lasts if we as men and women are but true to ourselves, to our God and to our country. We have the experience of centuries to profit by, and when we cast our eyes along the gloomy past we see the stream of time filled with the wrecks of nations. We are taught that "the greatness of nations is not to be found in the triumphs of the intellect alone, in literature, learning, science or art." Athens, the city of mind, radiant splendid, has waned, fallen and gone! The Greeks, the Romans, with all their culture, all their arts, learning, science and power, were in the light of the present age no more than "splendid savages" and passed away after a brief existence! True national grandeur "is in moral elevation, sustained, enlightened and decorated by the intellect of man." And in the diffusion of the greatest amount of happiness among its people.

To the graduates of to-day, and to the faculty and students of this College, I can express no kinder hope than that they may be found zealous workers to make our nation great as Sumner has defined national greatness, and no higher compliment than that I believe they will be found thus working!

#### Minutes of the Alumni of Western Maryland College--Business Meeting, Wednesday, June 14th, 1882.

The meeting was called to order by the President, Mr. Diffenbaugh, at 9.45 o'clock, a. m.

The roll-call registered the presence of 26 members. The minutes of the last meeting were read and approved, after which the class of '82 were elected members, and having been conducted into the meeting were formally received by the President. A committee, consisting of Messrs. B. F. Crouse, F. W. Shriver and Miss Alice Fenby, was appointed to make suitable commemoration of the death of Mr. Joseph B. Galloway, A. M., M. D., of the class of '73.

The following officers were elected for the ensuing year: President, W. R. McDaniel, '80; Vice-President, Joseph W. Smith, '80; Secretary, Miss Martha Smith, '76; Treasurer, Miss Alice Fenby, '73. The election of each was made unanimous, as was also the election of Mr. F. H. Peterson, A. M., L. L. B., '76, to deliver the annual oration in June, 1883, and of Miss Mamie Swormstedt, A. B., '78, to read the annual oration in June, '83.

Pending this election, after a warm discussion, it was decided by a rising vote, with but one dissenting voice, that non-payment of dues is a bar to any elective office in the Association, including the position of orator and essayist. Against this action Rev. T. H. Lewis protested, and desired that his protest be put on record, to which there was no objection.

It was ordered that after the expenses of the reunion shall have been paid, the funds remaining in the treasury be contributed to the erection of the new College building desired for the accommodation of the students, and also that the Secretary address a communication to each member of the Alumni, asking for a special contribution for this purpose.

The meeting adjourned at 11 o'clock and 45 minutes.

MARTHA SMITH, Secretary.  
JAMES A. DIFFENBAUGH, President.

#### Webster Society Reunion.

The eleventh annual reunion of the Webster Literary Society was held yesterday afternoon, a number of ex-active members, members of the faculty, clergymen, and other invited guests were present, including the ladies of the Browning and Philomathean Societies, and citizens of Westminster. The meeting was called to order by President Meekins who, in a neat, scholarly address, welcomed those present to the Reunion. Mr. H. L. Wright read an essay entitled "The Charms of Music," which was written in a humorous strain and considerably excited the risibilities of the meeting. Mr. John Thompson delivered an address upon the "Defunct Senior Class of '82," and was replied to by E. L. Gies. The company then proceeded to discuss the merits of the refreshments, which were bountifully supplied, and at this time a number of toasts were proposed, and replied to as follows:—To the Ladies, replied to by L. A. Jarman; to our Sister Societies, by J. W. Kirk; to the Calves, by S. C. Ohrum; to the Measles, by H. G. Cowan; to the Ex-Active Members, by Rev. T. H. Lewis; to the Clergy, by Rev. Dr. Mills; to College Couples, by W. W. Dumm; to the Missing Link, by C. B. Jarman. After the company had done justice to the tempting viands set before them the critic, W. F. Elgin, read a criticism of the evening's exercises, and with a few appropriate remarks President Meekins declared the meeting dismissed.

#### Reunion of the Irving Society.

At 2½ o'clock Wednesday afternoon the members of Irving Literary Society, in response to the ringing of the bell, assembled in their neatly arranged hall for the purpose of saying a kind word of welcome to the exactive members who, we are glad to know, even yet manifest an interest in that organization endeared to them through the recollections of their college career. Among the exactive members present who spoke in words of encouragement and congratulation to the Society were Messrs. Miles, Miller, Somers and Still. Mr. Jno. Cunningham then delivered the address of farewell to the members of the graduating class, who in response, showed much regret on their part to withdraw their names from our list as active members, as well as to part with the friends of *Old Irving* with whom they had become closely connected by the ties of association. Several speeches of interest were then made by the individual members, after which the Society adjourned until September.

A Dutchman was relating his marvelous escape from drowning when thirteen of his companions were lost by the upsetting of a boat, and he alone saved. "And how did you escape their fate?" asked one of his hearers. "I did not go in the pote," was the Dutchman's placid reply.

"The British Empire, Sir," exclaimed an orator, "is one on which the sun never sets." "And one," replied an auditor, "in which the tax-gatherer never goes to bed."



### Facetiæ.

A lady reproving a gentleman during a hard frost for swearing, advised him to leave it off, saying it was a very bad habit. "Very true," answered he, "but at present it is too cold to think of parting with any *habit*, be it ever so bad.

A little fellow going to church for the first time, where the pews were very high, was asked, on coming out, what he did in church, when he replied, "I went into a cupboard, and took a seat on the shelf."

A man may declaim about religion without having much of it. It doesn't follow that one's stomach is full of food because he talks with victuals in his mouth.

A traveler who was detained an hour by some mischance, shortened his stay by "making a 'minute' of it." There's philosophy for you.

Respect every body's feelings. If you wish to have your laundress's address, avoid asking her where she "hangs out."

"A word in your *privat-er*," as Captain Winslow said to Semmes when he fired his 11-inch shell into the *Alabama*.

The minister who divides his sermon into seven heads finds it difficult to get *at-tentive ears* for all of them.

An inveterate old bachelor says ships are called "she" because they always keep a man on the look-out.

The clergyman who "came to a head" in his discourse was much disappointed to find no brains in it.

Why is the letter *s* likely to prove dangerous in argument?—Because it turns *words* into *swords*!

Which is the most powerful, the earth or the sea?—The sea, of course, it has such *heaps of muscles*.

Wanted to know the exact length of a rope used when a man is "tied to time."

The lap of luxury—a cat enjoying her milk.

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**THE STARS AND STRIPES.**—On the 14th of August, 1777, Congress resolved "that the flag of the United States be thirteen stripes, alternately red and white, and that the union be thirteen stars, white in a blue field, representing a new constellation."

Once the stripes were increased to fifteen, but in 1818 they were changed back permanently to thirteen, perpetuating the original thirteen States of the Union, and it was decreed that for every new State coming into the Union a star should be added. The stars have five points; those on our coins six. They were first arranged in a circle, afterward in the form of a large star and now in parallel lines.

The human heart is like a millstone, when you put wheat under it; it grinds, and brings the wheat into flour; if you put in no grain it grinds itself away.

### Getting Our New Education.

BY REV. A. A. LIPSCOMB, D. D. LL. D.

We get this new education when we leave the academy, the college, the university, and enter on the practical business of life. The first thing we find out when we come in contact with the world and its affairs is, that we are neither as intelligent as to capacity, nor as learned as to information as we had before supposed. This is the experience of every honest young mind. But the effect of the experience is very different on different young men. Some think that their former culture has been a sort of fraud on their time and talents. Others imagine that it has been a mistake, and that if they had to go over the matter again, they would try another plan. Few there are who do not make complaint of one sort or another. These few see, that education in books, under professors, was only intended to prepare them for self-education in the world. It was a special discipline for a future and higher discipline. To make known to them their minds, and teach them the art of using those minds were the objects arrived at by their professors. This done, all was done that professors could do. If they had possessed the power to accomplish ten-fold more, it would have been hurtful to exert that power. For a student must learn to be a thinker, and he cannot acquire this final and supreme force from professors. The best education, said Sir Walter Scott, is that which every man gives himself.

But what is this "best education?" It is learning how to use your mind. Now, the mind is not one faculty, but a set of faculties. And each faculty has its own way of doing things, just as much so as the lungs and heart, stomach and liver. Learning to think, is learning how to use these several attributes, powers, forces of mind, in obedience to their laws. The laws are God's laws, and you have to obey them or fail to be thinkers. For instance, comparison must be exerted to form the judgment. No one is a man of judgment who has not developed his comparing faculty. But this comparing faculty has its laws or modes of working. It will act in these, and not otherwise. If you divert it, you will find it refusing to do its duty. When you employ it in ascertaining all its forms of likeness and unlikeness in a given process of thought, then you have obeyed the laws of comparison, and a sound decision of judgment may be expected. So of every other mental and moral function. God has ordained them to operate according to a plan, and that plan cannot be set aside. Nerves, brain, blood, breathing, help you to think in the right way, and will do nothing for you in a wrong way. And hence, education is understanding what the way is; and if you study your own mind and the minds of others, watching constantly and closely how ideas arise, how they associate, how they suggest, you will soon begin to be educated thinkers. To illustrate, take the 13th chapter of 1st Corinthians. That is a beautiful study in the philosophy of intellect. Read the first three verses; you have the law of mind known as contrast—apostle, prophet, philanthropist; each is "nothing" without charity. Then you pass to the description of charity. Then to its *perfection*; then to its *permanence*; then to its *glory*.—Now, this is studying the *art of thought* in other minds. This is the way to learn how to think. And this is precisely what very few ever think of doing. It is hard work. It is slow and painstaking work. Yet it is true work and amply rewarding. Recollect that the mind is like a chest of carpenters' tools. The plane, the chisel, the saw, the auger, the hammer,

each has to be used according to what it is and what it has to do. And yet men live to be old men, and never learn the difference between one tool of the mind and another; and especially between the *bore* or auger, and the gentle turn of a gimlet.

Last Sunday little Ike, three years and a half old, went to church for the first time. His mother gave him a penny to put in the contribution box, which he did, and sat quiet for a few moments, and then wanted to know how soon the man was coming with the candy.

A gentleman, who recently traveled over a Western railroad, declared his opinion that it is the safest road in the country, as the superintendent keeps a boy running ahead of the train to drive off the cows and sheep!

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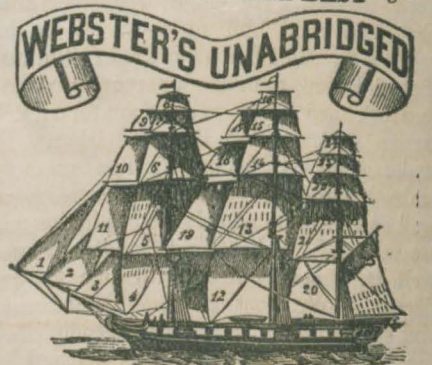
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