

# The Irving Literary Gazette.

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WESTMINSTER, MD., JUNE 16, 1886.

NO. 5.

## Original Poetry.

### Parting Ode of the Class of '86.

COMPOSED BY MISS HATTIE STEVENSON.

The years have come, the years have gone!  
Our school-days passing o'er us,  
Have fled away like some fair dream,  
And life is all before us.  
Oh! mem'ries sweet of happy days,  
Of merry, gladsome pleasure,  
We'll hold you in our hearts for aye,  
Among our dearest treasures.  
With teachers kind and classmates loved,  
From youthful pastimes turning,  
We've climbed the rugged steep of thought  
And sipped the founts of learning;  
But now we've come to say farewell—  
To part the links that bind us—  
For classmates true and so dear  
We now must leave behind us.  
But in the whirl of busy life  
Each loyal son and daughter  
Will turn with loving, longing gaze,  
To dear old Alma Mater;  
For round our hearts will closely twine  
These ties, which none can sever,  
For friends may come and friends may go,  
But these are ours forever.  
Now untried paths await our steps,  
Perhaps of toil and trial;  
The way of grandest souls leads oft  
Through sorest self-denials;  
And if, perchance, our earthly lot  
Be cast with ease and beauty,  
Still may we heed, 'mid festive scenes,  
The higher calls of duty.  
Then as we take the parting hand,  
We'll pledge us each to other,  
To earnest living, noble deeds,  
A worthy sister, brother.  
Immortal hope attends our way  
To help each good endeavor,  
The years will come, the years will go,  
But we shall live forever.

### CLASS-DAY.

The rooster programs flopped around the compass as the Class of '86, all looking as bright as silver dollars, but with a look of determination which said "We are ready to bear anything from you, Mr. Historian, and to accept what we please from you, Miss Prophetess," marched to the pavilion to celebrate their class-day. Owing to the heavy clouds which hung in the heavens, the audience was not so large as the previous evening. Mr. E. T. Mowbray introduced Mr. L. M. Bennett, the historian of the class, who, under the title of "A Brief and Somewhat Informal History of the Class of '86," gave an amusing and highly interesting history of each member of his class. Mr. Bennett, who is the valetudinarian of his class, possesses qualities which highly fitted him for historian, and his sparkling wit, together with his clear-headed logic, seemed not only to delight the audience, but made some of the students rather uncomfortable. After the history Miss Lenore Stone, of Mt. Pleasant, endeavored to unroll the scroll of fate, and prophesied the future of each member of the class. In a bright, sparkling manner she predicted that "Amon and Hattie" (Mr. Amon Burgee and Miss Hattie Stevenson) would settle on a large farm, pleasantly located in the midst of green fields. Miss Richards, she said, would be the head of an institute of learning, and her name quite

famous as a lady well adapted to track young ladies' minds in the way they should go. "The world would run mad," so the fates said, "over the orator, Mr. G. C. Erb, who has sprung up among them." Again the mysteries were unfolded, and Miss Ada Trumbo and her sisters were destined to "live in a small cottage in the far end of Westminster, immensely happy and well-contented." Mr. C. M. Grow "would be an instructor in an institute for deaf and dumb." Miss Nellie Sappington's fate is to pass her days happily with him for whom she has so assiduously labored in making a lap robe, Mr. J. M. Wood, according to the history her first love. For Miss Minnie Stevens, a gay life and scenes of pleasure as Mrs. Wimbrough. Mr. E. T. Mowbray is to be the portliest man (although the prospects are very slim at present) in the M. E. Conference, settled in a large parsonage keeping bachelor's hall.

Miss Jenny Wilson, "after leaving Fort Meade, Dakota, would settle in Washington where she much enjoys renewing old friendship and making new friends among the old ones; but it is with special pleasure she renews an acquaintance with a certain young man she went to school with at W. M. C. The friendship prospers and when next we hear of her she has exchanged the old name for that of *Andrews* and is decidedly happy in her beautiful home in Connecticut Avenue." Mr. W. E. Roop would have a comfortable home on a farm "with a little bright eyed woman with soft gray sonnet." Miss Lizzie Thompson would some day be a "great authoress," while Miss Emma Reaver "has either to teach until she dies or get married." The last prophecy was, that Mr. B. A. Dumm "would guide and expound and explain the Gospel to his congregation until they are *dumb* with wonder at his knowledge."

The class annals were then handed down to the historian and prophetess, Mr. Harry Slifer and Miss Pillsbury, of the class of '87, after which the class ode, composed by Miss Hattie Stevenson, was sung, and all adjourned for a promenade on the campus.

### If Not, Why Not?

The U. S. Bureau of Education has published the results of an inquiry into the effects of co-educating the sexes in 340 cities and large towns of the Union. Of these, 321 practice co-education throughout the public-school course, 17 co-educate for part of the course, and 2 separate the sexes entirely. A careful analysis of the reasons adduced for co-education enables the editor to formulate them as follows:—Co-education of the sexes is preferred where practised, because it is (1) *natural* following the usual structure of the family and of society; (2) *customary*, or in harmony with the habits and sentiments of every-day life and law; (3) *impartial*, affording to both sides equal opportunities for culture; (4) *economical*, using school funds to the best advantage; (5) *convenient*, both to superintendent and teachers in assigning, grading, instruction and discipline; and (6) *beneficial* to the mind, morals, habits and development of the pupils. If all this is true of the public-school course, why is it not equally true of a college course?

For the Irving Literary Gazette.

### Historical Items.

Circular relating to the establishment of a College in Westminster, issued by Fayette R. Buell, 1865.

Public meeting held in M. P. Church, February, 1866.

The enterprise commended by the Maryland Annual Conference, and an Advisory Board of Directors appointed, March, 1866.

First meeting of the Advisory Board held April 17th, 1866, by whose direction a Prospectus was issued, signed by Rev. R. Scott Norris, President of the Board, Rev. J. T. Ward, Secretary of Board and Principal of the College Faculty, and Fayette R. Buell, Proprietor.

The title "Western Maryland" suggested as a suitable one for the College, by John Smith, Esq., August 11th, 1866.

Corner Stone of the main building laid with Masonic ceremony, Rev. James W. Reese, Worshipful Master of Door to Virtue lodge, officiating, Sept. 6th, 1866.

"Irving Literary Society" composed of students of both sexes, organized Dec. 14th, 1866. Name proposed by Rev. J. T. Ward.

First regular exercises in the College building, opened with religious services conducted by the Principal of the Faculty, Sept. 4th, 1867.

"IRVING LITERARY GAZETTE" published from February to June, 1868.

Act of Incorporation passed by the General Assembly of Maryland, approved by Gov. Swann, March, 1868.

First Annual Meeting of the Incorporated Board of Trustees held June 25th, 1868, electing John Smith, President, J. T. Ward, Secretary, and J. W. Hering, Treasurer.

College property purchased by the Incorporated Board from Fayette R. Buell, Aug. 12th, 1868.

Fundamental Ordinances for the government of the College adopted, Sept. 29th, 1868.

"Browning Literary Society" composed of female students only, organized Sept. 1868.

Theological Department in the College recognized Sept. 1869.

Act appropriating a portion of the Academic fund for Carroll county for free tuition of students to be appointed by the School Commissioners, passed by the Legislature, 1870.

Resolutions in favor of the College adopted by the General Conference of the M. P. Church, May, 1870.

Extensive revival of religion among the College students, Feb. 1871.

Washington's Birth-Day celebrated Feb. 22nd, 1871.

First Collegiate degrees conferred by President Ward, June 15th, 1871.

Foundation of an addition to the main building begun July 19th, 1871.

"Webster Literary Society" organized, May, 1871.

First Oratorical Contest between the Webster and Irving Societies, June, 1872.

First Class Day Exercises, June, 1873.

Alumni Association organized June 19th, 1873.

Welcome to Prof. J. W. Reese, A. M., Ph. D. on his return from Europe, given

by Webster Literary Society in the College, Sept., 1873.

Assessment plan for paying the College debt adopted by the Maryland Annual Conference, March, 1875.

Commencement Exercises first held in Pavillion in the grove, June, 1875.

National Centennial celebrated by brilliant illumination of the College building, July 4th, 1875.

First Anniversary of the Theological Class, Feb. 22nd, 1877.

Act providing for the free board and tuition of 26 State Scholars, passed by the General Assembly of Maryland, March, 1878.

Mass Meeting of the citizens of Westminster, held at suggestion of Rev. J. B. Walker, in Odd Fellows' Hall, in favor of the College, April 12th, 1878.

"College Week," giving full account of the Commencement exercises, published by Rev. T. H. Lewis June 15-19, 1879.

"College Record," by Lynn R. Meekins, June 14-18, 1880.

"IRVING LITERARY GAZETTE" (new series) begun by the Irving Literary Society, February, 1881.

All mortgages in liens against the College paid and released, thus cancelling 85 per centum of the entire debt through the agency of Rev. J. B. Walker, Aug. 1881.

"Philomathean Society" for young ladies, organized January, 1882.

Corner Stone of the first half-section of "Ward Hall" laid with religious ceremony, Rev. J. T. Murray, D. D. officiating, Aug. 21st, 1882, being the 62nd Birth-day Anniversary of the President of the College.

Half-section of Ward Hall completed and occupied by students, Feb. 22nd, 1883.

President Ward's critical illness, April, 1883.

Half-section of Ward Hall fully paid for by the generous contributions of the friends of the College, 1067 donations aggregating \$2599.52, Oct. 21st, 1884.

President Ward's letter to the Board of Trustees asking to be relieved from the office and responsibilities of the Presidency accepted Jan. 27th, 1886, and Rev. Thos. H. Lewis, A. M. D. D. elected to succeed him.

Foundation for the completion of Ward Hall begun under charge of Rev. Dr. Lewis President-elect, May 3rd, 1886.

Editor Cowan of "Our Morning Guide" Pittsburgh, Pa., proposed to issue a special number of that journal to be circulated on behalf of Western Maryland College, for College Day, July 4th, 1886, appealing to the children of the Sunday Schools to aid in raising means to pay for the completion of Ward Hall, President Lewis taking charge of the minutiae of the plan.

### Arrivals.

Miss Lizzie Trump, '79, Manchester, Md.; Mr. W. H. White, '86, Baltimore, Md.; Rev. Daniel Bates, D. D., Rock Hill, Kent county, Md.; Miss Mary E. Nicodemus, '85, Buckeystown, Md.; Miss Eudo Richardson, Church Creek, Md.; Miss A. Nelson, Frederick, Md.; Miss Lulu Jarboe, Washington, D. C.; Mr. Stephen Stockdale, Finksburg, Md.; Rev. J. M. Gilman, Baltimore county, Md.



THE  
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P. W. KUHNS & H. D. MITCHELL, Editors.

J. M. NAILL, - - - Business Manager,  
To whom all communications should be addressed.

WESTMINSTER, MD., JUNE 16, 1886.

**Which Would You Sooner, Do or Go  
A-fishing?**

The Yankees are just now having a fish to fry. It is very evident from all accounts that he would sooner go a-fishing. The yankee is a queer individual; but then it takes lots of queer people to make a world. Unfortunately for us, the Yankees have a good many of that genius; for how else can it be that Boston is "The Hub?" A very smart set of people are those Yankees. Why, they make nutmegs out of wood and cure sawdust hams. It is not likely Pharoah would have had a famine in his day if he had had a Yankee in Egypt. But it might be well for the Yank to keep a little cool just now, or he may have more fish than ships to put them in, for he is not yet captain of the Queen's navy. However, we want our brethren in New England to have their rights. England and the United States must settle this fishery question. Our fishermen have some rights, and the State Department must look after their interests; but there is no occasion for rashness on the part of our friends. We must and will have our rights, but there is a proper way to secure them.

**Alumni.**

The Alumni of Western Maryland College will hold their reunion on Thursday night. It is to be hoped that as many alumni and alumnae as can, will be at this reunion. The strength of the College is with her sons and daughters. Your interest in *alma mater* is certainly your own interest. The graduates of every institution are looked to as a source of new life and as a part of *alma mater's* resources. Accordingly your presence at the alumni reunion is a matter of duty to *alma mater*. In your college days you enjoyed a chat with your class mates and friends. You are now asked to chat with your friends as when and to take into consideration the welfare of your College.

**A Good Sign.**

Few colleges retain so strong and lasting hold upon the loyal affection of their graduates as Western Maryland does on hers. The cares of business, time nor distance seem to loosen the ties which bind them, in golden links of love, to dear old *Alma Mater*. Commencement week is sure to find the boys and girls back again, in

goodly numbers, revisiting the familiar scenes, renewing old friendships, entering into the gayety of the various society reunions, and having a good time generally. Moral:—A good, loving and wise mother can always count on the devotion and gratitude of her children.

**LOCALS.**

Gen. Joseph B. Seth, of Easton, Talbot county, Md., Speaker of the House of Delegates, will address the Literary Societies this evening at 8 o'clock.

There is something in the wind. The Freshmen met in private session in Room 16, Ward Hall.

Remember that the art room will not be open on Thursday, and we would advise all who have not as yet had the privilege of witnessing the exhibits to avail themselves of this last opportunity. The hours are from 9 to 10 a. m., 12 to 1 p. m., and 3 to 5 p. m.

Fully 250 people viewed the exhibits in the art room yesterday after the class-day exercises.

We were glad to discover yesterday, at the close of the history, that we had a veritable George Washington in our school. The only trouble his *hatchet* had grown to be an *axe*.

The weather has been threatening all the week, but as yet has interfered with none of the exercises.

The distinctions will appear in tomorrow's issue.

IRVING GAZETTE has been at a premium, and in order to meet the demand we have printed an extra 100 copies. Don't fail to get one.

Miss Abbott was the recipient of a handsome bouquet on Monday night.

The program for the class-day exercises was gotten up very neatly. The idea of folding them into roosters was quite a novel arrangement.

Rev. B. F. Benson, our retiring vice-president, who is busily engaged in packing, and will leave for his appointment immediately after Commencement.

Dr. Ward, who was left in charge of Sophs. and Juniors during their recent examinations in Belles Lettres, composed the following peice of poetry to pass away the time:

When our examination's done,  
We'll have a little time for fun;  
But to extremes we'll never run,  
And all wrong doing we will shun.

The following, which was found on the hall floor, will explain itself:

WESTMINSTER, MD., May 18, 1886.

Mr. —: The pleasure of your company is requested to a small company next Thursday evening, at the home of Miss —, on her birthday, May 20th at 7 o'clock.

**REPLY.**

It is with the greatest felicity that I thank you for your grateful invitation requesting my presence on the evening of May 20th. May the Iceland deer and great bear of the Rocky Mountains enable me to speak those silvery words of love, which have been heaving in my throat for the last Julember, into your ear. As sure as grass grows round the stump, you are my darling sugar lump; if you love me as I love you, no knife can cut our love in two. Roses are red and violets are blue, codfish are odorous and so are you.

"GRIZZLY WEAZLE."

Two things speak much of the wisdom of a nation; good laws and a prudent management of them.

**Oratorical Contest.**

The fifteenth oratorical contest between the Irving and Webster Literary Societies of Western Maryland College, was held in the pavillion on last evening. The Westminster Band, which furnished the music for the occasion, at the proper time escorted the school to the pavillion, where amid friends and flowers the future Ciceros and Demosthenes were to pour forth their eloquence. Mr. E. C. Wimbrough, on behalf of the Irving Society, introduced the first orator, Mr. W. M. Weller, of Cumberland, whose subject was

**A DARK PAGE IN OUR NATIONAL HISTORY.**

Nations, as well as individuals, have their sorrows and afflictions, and they are felt just as heavily and just as keenly as any individual sorrow. No nation is exempt from them; even from the rise to the fall of it, wars and conspiracies are ever ensuing from different sources, the one perhaps caused by an angered nation, the other by a dissatisfied people, but these troubles may and have been avoided by good statesmanship put forth in time. Such a bill may have been introduced, or such a compromise made, as will give satisfaction and produce harmony, thereby escaping the trouble; but of the trouble and affliction of which we are to speak, there is nothing that is able to stop it for a moment, no statesmanship, no bills, no compromise; in fact nothing but the omnipotent hand of God can stop the all-victorious hand of Death.

The past ten or twelve months has been a very dark page in our national history. Death, in his march, has walked right in among us, and stalked right and left, heeding none, but taking into his fold one of our great men here and another one there, statesmen, soldiers, millionaires and all, making no discrimination, but taking one by one.

Scarce have we as a nation recovered from the great shock which the death of the lamented President Garfield threw over the entire country, and scarce have we taken the drapings from our national colors and buildings, when we are startled with the news that again is our nation called to mourn for one of her greatest and noblest generals in the late war, and again we drape our buildings and lower our colors to the half-mast, and mourn for Gen. George B. McClellan, who has just been taken from us after a short illness, having spent a life of great usefulness to his country.

We mourn for him, we mourn for all; but why not dry our tears, for all we can do is to bear with grateful hearts the tender memory of a good and noble man, a benefactor to his country in time of trouble, and a brave general who never shirked his calling, but was always at the front when needed.

Shortly after this gloom which has been thrown around us has begun to lift, ah, too shortly! the news is flashed to us that that sturdy old warrior whom we know and revere for the great and noble services he has done for his country, has fallen sick. He has been failing for some time past, but nothing serious at all had been noted to alarm his family or the people in the least, but when it is found that he in reality is on his bed of sickness, the people begin to wake up and take a view of the situation as it stands.

Is it possible, no never such a thought passes any one's mind that in so short a time Gen. Ulysses S. Grant shall be no more, that the grand old defender of our vast country, who in the time of her peril comes to the front, and by his strong arm, and cool judgment saves it from everlasting disgrace, restores it to its position as a nation, proud and beautiful before the world,

who has done what scores of others were trying to do, and trying alas in vain. The hero who faced all the hardships of the camp and field for his country's sake, that this grand old man should before many days be layed beneath the sod to sleep with his old companions at arms; God knows no such thought passed our mind or was for a moment harbored, yet when in his mansion in New York he begins to grow worse and worse from day to day, the nation grows more anxious and the minds of the people settled down to the fact that unless something very decided happens and that quickly, we will shortly be without our hero. \* \*

The nation seems to pause in its affairs to listen, to catch the sound of the last breath to hear the last word of our dying friend, and when at last the word is flashed to all the world, that Gen. Grant is dead, every one feels as though they have lost a dear friend, and now they must mourn for one of their greatest men, and one of the finest soldiers the U. S. has ever produced, when our country as a Nation lost General Grant she lost one of the bravest of her generals, and best of men, a man risen from a mere nothing almost, to the highest respect any man could command from the people. \* \* \*

Oh, how can we come to appreciate his work for us, now he is gone!

Gen. Grant, the man whom all honor, was lying on his last resting place, departed from among us, having done his duty here only as a man can, coming right up to the front, putting himself where most needed, always in his place in the rank, and when after he has successfully wrought the war to a close, taken up in the arms of the people, nurtured and cared for as as one would for their dearest friend, and yet now we are without him; but no, his name shall ever live. It is one of those names, the immortal names that were not born to die, and never shall it cease from the lips of the American people. It lies side and side by Washington's in their hearts; and as long as there is a drop of American blood in an American heart, so long shall the name of Grant live. \* \* \*

After speaking of the death of General Hancock, he proceeded as follows:

But we find that Death does not stop with our soldiers and warriors, but goes on in his wild ravage and asks for our statesmen, capitalists and others. Oh! how many great and useful men could we mention who have been taken from us in this year. Such men as our Vice President Hendricks, a fine statesman, and appreciated by the people by being placed second in authority in the land, he suddenly dies, and again we are in gloom and dark forebodings, and the gloom does not lift until our railroad king, the Hon. John B. Garrett, and our millionaire, Wm. H. Vanderbilt, are both taken from us—men who have done a great deal of good and pushed our government forward.

Now the year is about to close up, and we have lost six of our best and most prominent men; all gone, and before another year may pass we know not how many more may be gone, so why not be prepared for it. Let us begin to mould our young statesmen now, let us begin to form our young generals and admirals before they may be needed, for old and experienced ones are dropping off one by one, and we know not in what situation we may be in another year.

So let us be prepared and bear calmly the affliction God sends upon us, and rest assured that the great men whom we honor and revere will receive their waiting crowns on the heavenly shore.

"Lives of great men all remind us  
We can make our lives sublime,  
And departing leave behind us  
Footprints on the sands of time."



Mr. Radford, the first orator of the Webster Literary Society, was then introduced. The following is a synopsis of his oration:

PETER THE HERMIT.

From the earliest ages to the present time pilgrimage has been the natural outgrowth of religion. Places made sacred by some manifestations of divine power have always attracted great multitudes of worshipers. Devout believers would naturally desire to enjoy the sacred influences which they supposed still emanate from these hallowed spots, and thus by beholding with their own eyes the scenes connected with the history of their faith, be drawn into closer communion with the Deity. So at a very early period of the Christian era the holy land was visited by pilgrims, and through the centuries that followed this tide of pilgrimage continued, swelling with each succeeding year, and bearing upon its bosom its thousands of humble suppliants to Jerusalem. The dangers and difficulties of the journey made such an act but the more praiseworthy. Martyrdom was robbed of much of its terror, and by some was even sought rather than shunned. The whole world was filled with religious enthusiasm.

It was during this period of religious excitement that there appeared in France a most wonderful stranger. Riding upon a mule, and clothed with a long robe girded about him with a cord, with head and feet bare, his appearance was at once impressive and commanding. Preaching in the pulpits, in the streets and in the market places, he held spell-bound the multitudes which thronged to hear him. \* \* \* This wonderful man was none other than Peter the Hermit.

Of his early history we can learn but little, and among the few facts we have been able to gather there is not one that would lead us to suppose that he should ever be found the instigator in such a worldwide movement. He was born about the middle of the eleventh century; was educated in Paris and in Italy. Afterwards he bore arms in Flanders, with but little distinction, and later still he retired from service and married. After the death of his wife he became a monk, and ultimately a hermit. Hitherto there has been little to distinguish this man from the world of mankind, by which he was surrounded. \*

(Mr. Radford then spoke of the Hermit's pilgrimage to Jerusalem, what induced him to make this pilgrimage, and the feelings excited in the Hermit's breast as he beheld the persecution of the Christians; his return to Rome, and the zeal with which he entered upon his work of arousing the Christians to revenge; his untiring energy in the prosecution of the work and the rude eloquence of the Hermit.)

His influence was wonderful. Enemies were reconciled, the avaricious forgot their greed, the gay and joyous throng turned from its eager pursuit of pleasure, and the sorrowing and broken hearted remembered no more their cares. The aged and infirm heard his thrilling words, and without one thought of the length of such a journey or their own failing strength, made ready for the departure to the holy land. Those in the strength of manhood heard the sad story of the sufferings of their brethren, and rushed to arms, determined to rescue or to die. The heart of the inexperienced youth melted as he listened to the tale of woe, and he gladly laid his life upon the altar. Women whose hearts had bled as they listened to the story of persecution, gathered about their husbands and sons ready to encounter with them all the dangers of the journey. \* \* \* Soon forty thousand men, women and children enlisted under the banner of the cross with the Hermit at their leader.

(This was followed by a short description of the march of this army and their terrible defeat at Missa, the sad fate of a similar army led by Walter the Penniless, and the return of the Hermit to Constantinople, and the capture of Jerusalem by Godfrey and his hosts. His closing remarks were as follows):

In regard to the last days of the Hermit, while there has been much conjecture, but very little is positively known, some claim that he was with the conquering army of Godfrey at the capture of Jerusalem; others that he had died previous to this time, and to this day it is not known when or how he died or where he was buried.

Mr. H. C. Stockdale, the second orator of the Irvings, was then introduced, and spoke as follows on

INFLUENCE OF ASSOCIATION ON CHARACTER.

Every human being is a centre of influence for either good or evil. Intercourse with persons of decided virtue and excellence is of great importance in the formation of a good and noble character. The force of example is powerful; we are beings of imitation; our tempers and habits are very much formed on a model of those with whom we familiarly associate. "An author is known by his writings, a mother by her daughter, a fool by his words, and all men by their companions."

This life is beset with many snares and many difficulties to entrap and discourage the young. There are many important questions they must carefully consider and wisely determine. Chief among them is what associations they shall form, what companions they shall choose—and in that choice their character is either molded for good or bad. Good company not only improves our manners, but also our minds, for intelligent associates will become a source of enjoyment as well as of edification. If they are pious, they will improve our morals; if they be polite, they will improve our manners; if they are learned, they will add to our knowledge and correct our errors. On the other hand, if they be immoral, ignorant, vulgar, their impress will most surely be left upon us. It therefore becomes a matter of no trivial concern to select and associate with proper company while avoiding that which is certainly hurtful. We should always select the company of those who are known to possess superior merit and endowments. We should select those persons because they elevate, refine and raise us toward a higher standard. When we have the advantage of such company we should imbibe their principles, imitate their real perfections, copy their politeness, their carriage, their address, and the easy and graceful turn of their conversation. \* \* \*

Character is built up in such homes, atom by atom, adding strength to strength, and grace to grace, till it stands a living structure of beauty and power, abhorring the foul touch of iniquity, and mighty in battle for righteousness and truth. Trained into right principles and melted by the sunbeams of home affections into pure and sweet sentiments, he may traverse the lanes and alleys of loathsome corruption as free from stain as the garments of Hebrew heroes from smell of fire.

Departing from under the paternal roof, he leaves the counsellors at whose feet he learned wisdom, the fountains where he found water to quench every thirst, and the flowers whose fragrance has sweetened every breath; but he does not leave there the principles his counsellors imparted, nor the knowledge of the springs whence these fountains flow, nor the seed of the flowers that make fragrance anywhere. "Home,

Sweet Home," he leaves behind, but its influence goes with him to preserve and develop the character it has formed. The unwavering integrity of his honored father is ever present among all the apparent clashing of interest and principle; the gentleness, patience and self-sacrifice of his ever-dear mother reappear, imaged in a thousand beautiful deeds, to soothe him when vexed and irritated, to stimulate his power of endurance under afflictions, disappointments, vicissitudes and cares, and to encourage him to stand for the right, as he is given to see it, at whatever cost of fortune or friends.

But all homes are not sanctuaries of intellectual culture, social refinement and Christian virtue. All fathers and mothers are not models of excellence to be copied by their children. Home that was intended to be a type of heaven may be a type of hell. Sin may build its vile nest on the domestic hearthstone, and there hatch a loathsome brood of vices. The father may not be good, the mother may not be gentle. Home associations may be vicious as well as virtuous. But the influence of these associations are none the less potential in the formation of character because of evil. Character is formed and developed more readily by evil than good associations, for the former moves with the tendencies of human nature, while the latter must withstand them. What human heart can pity enough the child who, in his own home, is associated with bitter strifes, habitual profanity, dishonesty, untruthfulness, gambling and drunkenness? How can he rise superior to these influences into a noble manhood? When the spring is in the quagmire of the plain can the streams ascend the mountains? Not until He speaks, at whose words "the desert shall rejoice and blossom as a rose."

The home of Lord Byron was the abode of dissipation, profanity and bitter domestic broils, his father being a worthless profligate and his mother a lioness so passionate that in moments of fury she would rend her bonnets and dresses in pieces. Is not this a sufficient explanation of the mystery of his miserable life, ending in utter debauchery and an early and hopeless death?

The home of Wesley was the sanctuary of every Christian grace, and a school in which every Christian virtue was best exemplified and taught. Would you see the influence of such associations? Read the life and works of John and Chas. Wesley, and note how, with each succeeding generation, the monuments that perpetuate their fame, more enduring than granite, multiply in number, and rise more and more loftily before the eyes of the world.

Dropping the discussion, thus incomplete, in respectful obedience to the proprieties of the occasion, we must leave to our kind hearers the task of tracing through the other various situations and relations of life the influence of associations upon human character and destiny.

It will everywhere appear that we descend in company with the bad or rise in company with the good, finding, at last, our eternal abode with those who, like ourselves, are fitted for the society below or the society above.

Mr. N. H. Wilson, the second orator of the Websters, then spoke upon the subject,

MONEY VERSUS MIGHT,

as follows:

Ignorance tends to the centralization of power. In the early ages a born hero, with reckless daring, could seize the reins of government, and hold in his own hand the destiny of a whole nation. The classic pages of Greek and Roman history are often marred by having to state that a single man could speak with autocratic power,

while hundreds of thousands had to obey with servile fear.

The increase of knowledge and the spread of civilization have, from the first, been markedly characterized by one tendency,—that is to take power away from the few and give it to the many. At the close of the Dark Ages and with the dawn of Modern History the governments of Europe were based on the conception that all of the land, three-fourths of the Executive power, and half of the Legislative belonged to the sovereign, and that he held his position by the divine right of kings to rein. \* \* \*

The maxim, that the king rules by divine right, in 1648, cost Charles the First his head, and in 1775, the same maxim brought on the Revolution, and it took us seven years to whip England out of this foolish notion. \* \* \*

And carrying forward the same fundamental principle, that those in power should have no more power than is necessary, and those dependent should have all the liberties possible, we find ourselves to-day in a great struggle,—a struggle between many dollars on the one hand, and many men on the other, between employer and laborer,—a struggle which has for its object to make the capitalist more just, generous, and self-sacrificing, and to make the laborer more free, more industrious and more prosperous. \* \* \*

It is clear that the capitalist has rights, and that he should be protected in them by law; and it is conceded that the laborer has rights and an equal claim to protection. But the great problem is to define and point out the domain, and limits, and boundaries for labor and capital according to the ten commandments, the sermon on the mount, and the principles of universal liberty. After speaking of some complaints that are brought forth by the capitalist and laborer he said: But these two great allies, capital and labor, equally dependent, ought to move along harmoniously, on the principles of universal brotherhood as marked out in the golden rule. Both the employer and the workmen are free men, and have rights as such. \* \* \*

The time has long since passed when it was disgraceful to do manual labor; and may we never see that time again in this country. The laborer may become educated, and a fine scholar, a person worthy to rank with any college graduate, although his book knowledge is acquired by the light of the fireplace, or the dim flicker of the candle. In speaking of the rights of the workmen he said:

The workman has the right to approach his employer and state his grievances. \* \* \* To determine what wages he wants, to whom he will apply for that wages, and whether or not he will work for certain wages offered. \* \* \* Workmen have the right to organize for their own protection and improvement. It is both lawful and wise for them to do so.

He then briefly noticed some of the rights of the capitalist and concluded as follows: In this country people have generally believed that wealth and power go together,—that money is united with might; they have the idea that where capital is, there is victory. This is a mistake. It is true that wealth is a power in a land of ignorance, and money has had an undue influence in the world's history. But as knowledge increases, and as civilization increases, the power of this world is turned over into the hands of the masses. Some of these times we shall wake up to the important fact that the might of this whole country slumbers in the arms of the great laboring class; and then the true statement of the question will be, not money versus labor, but money versus might. Money may be on one side,



but might will be on the other. \* \* \*  
 From the first, wherever light and truth and industry have gone, power has been passing out of the hands of the few and going to the masses; and we cannot arrest that tendency. It is a universal principle by which equilibrium is restored between unequal forces. It is the duty of the government to guide this tendency and control it so that capital may be protected in its legitimate sphere, and so that power in the hands of the masses may be wisely and understandingly used for the good of mankind and for the glory of God. That is the best government which secures the happiness of all classes.

The laws of the country must be so formed that they will define and describe the sphere of capital, point out its boundary, and distinctly state its limits; then with equal clearness, and equal emphasis, describe and limit the sphere of labor, and then create a new branch of government to interpret and execute the laws. When this is done, employer and workingman will no more be brought into conflict; we will hear no more of capital against labor; strikes, with all the public and private injuries, will be a thing of the past, and our nation will take a position one step higher in the scale of civilization.

Mr. H. D. Mitchell, of Baltimore, the third orator of the Irving, spoke on the subject "God in History." Owing to a press of matter a synopsis of his oration will not appear in this issue, but will probably be published later.

Mr. Paul Coombs, the third orator of the Webster Society, was then introduced.

#### THE CUP OF SOCRATES.

He began with the contrast between genius and talent, and, after speaking at some length, he said: "Under talent the world may progress; under genius it must. Genius is the great lever that lifts humanity to a higher level—the great architect that builds the stairway by which mankind may climb upward and onward to prosperity and advancement. Long ago genius discovered that the world had halted, that life was stagnant, that the seething chaldron of humanity had ceased to bubble; she recognizes the necessity of action and looks far ahead into the undiscovered future to find new ways and principles, new fields of purer life and more advanced culture: and then says, succeed if I may, die if I must, but let us go forward \* \* \*

Genius also shows itself in the moral sublime; in every act of great self-sacrifice and wonderful courage is it manifested. On the field of prowess and heroism may be seen a spirit akin to that of Socrates. When William of Normandy scuttled the ships that had brought him and his counts from France, leaving no alternatives but victory or death upon the British soil. When Arnold Von Winkelreid, with a shout 'make way for liberty,' broke through the Austrian ranks in the battle of Sunpach. When Israel Putnam baffled the British dragoons at Reading by forcing his horse down a steep and almost impracticable precipice. When Napoleon, by a feat of unparalleled military skill and remarkable bravery, threw his mighty army over the supposed impassible Alps upon the Austrians encamped on the plains of Lombardy. In all these things do we see a spirit akin to that which makes the "cup of Socrates" the symbol of progress—in all these things is manifest the workings of a mighty genius, which scorns to tread the beaten path of time." The speaker then gave a brief description of the world as it was before "genius had impressed its indelible stamps on every object of nature. From this state of the world in man's infancy there has ever been a gradual ad-

vance, (which advance has always met with opposition.) Ever has progress been opposed. From the time when Socrates drank his fatal cup until now and there ever will be this opposition. There are three stages to every advance; first, ridicule; second, investigation; third, adoption. Every new theory has to undergo these tests." The opposition to progress from envy and public opinion was then alluded to. "Envy endeavors to destroy every progressor. Public opinion then seeks to crush him with its iron grasp, it brands him as a theorist and threatens him with entire destruction. He is called upon to prove his theory, to stand forth and maintain it, to uphold it under each and every circumstance, to fight for it, ay even to die for it and write it upon the annals of the world in his own blood. Firm and steadfast in his resolve, conscious of the truth of his theory and its good to mankind he comes forth,

"Si fractus illabatur orbis  
 Impavidum ferient ruinae."

He dies to maintain his theory. The next two stages of the advance soon follows." \* \* \*

"Such is the history of every progress. Envy and opposition first threaten to annihilate. Then thought and research examine it. Finally judgment overcomes feeling, the world yields and mankind takes another step. So has it been with every branch of human thought and action; so with literature, so with science and so with morality. Very often the age in which a man lives is not capable of passing judgement upon the merit of his work. Count Rumford did not live to see his theory of energy demonstrated. Harvey was ostracized by the scientific men of his time. Rome assassinated the only general who was capable of establishing a universal empire and Greece put to death the only man the world ever saw who could teach a pure morality." Mr. Coombs then described the great opposition that met Milton, Copernicus and Kepler, but how they finally triumphed. He then touched upon the sad fate of the old Greek philosopher, in thrilling tones. His closing sentences were: "Thus has ever been the opposition to progress. The war between genius and talent has been as lasting as fierce." \* \* \* "But fame lives in truth, though the discoverer may perish his doctrines live and he will be remembered in posterity as the benefactor of mankind. So it was ages ago, so it is now and so it every will be. The battle against advance still rages, its fights are furious and bloody; but the banner of progress still goes forward. Though blind opposition may hawk at and tear it, though pride and hate may mar and soil it, it still waves in graceful folds over the battle field of life and as the morning breeze wafts out its furls, it discloses to the eyes of humanity the watchwords of progress "The Cup of Socrates."

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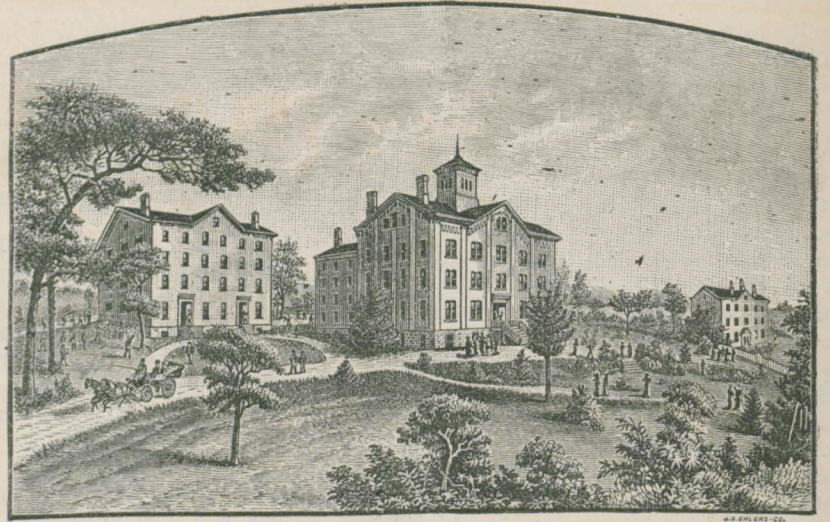
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