

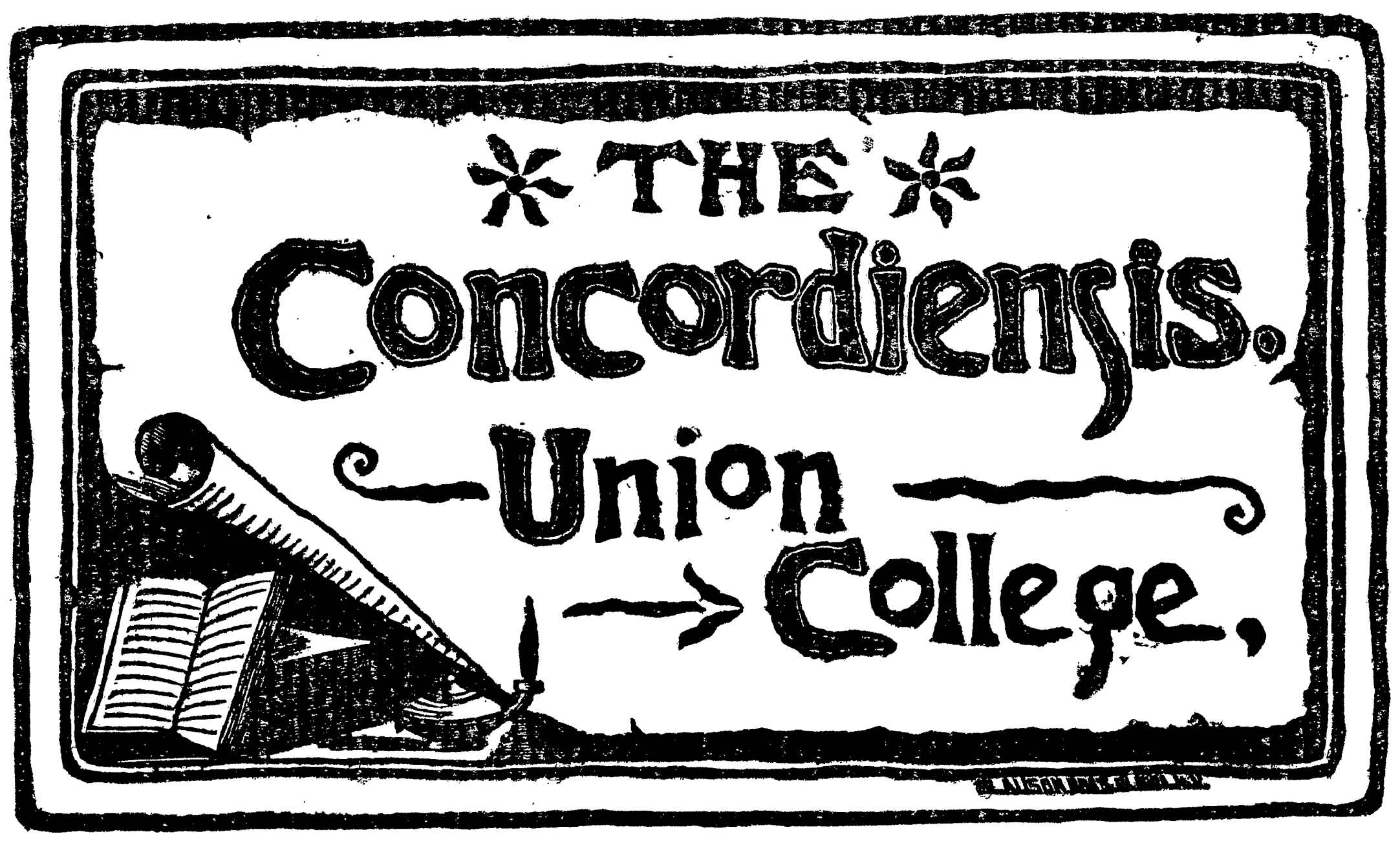
UNION COLLEGE
SCHENECTADY

Volume XV.



Number 3.

NOVEMBER 7, 1891.



SCHENECTADY, N. Y.



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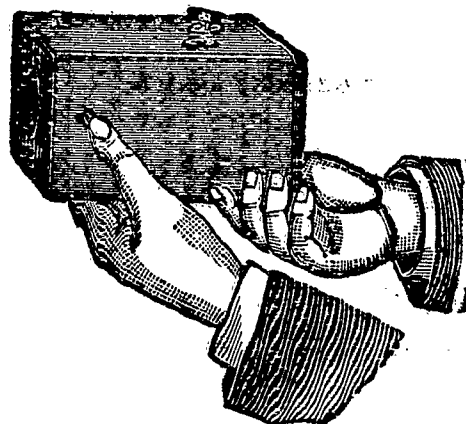
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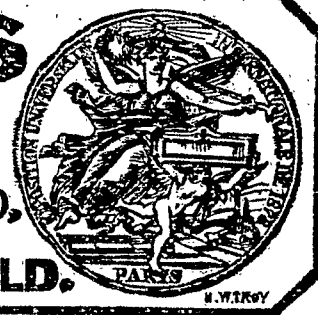
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THE * CONCORDIENSIS

VOL. XV.

UNION COLLEGE, NOVEMBER 7, 1891.

No. 3.

THE CONCORDIENSIS.

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All remittances should be made and sent the THE CONCORDIENSIS Schenectady, N. Y.

Entered at the Post-office at Schenectady, N. Y., as second-class matter

DAILY UNION PRINT, SCHENECTADY, N. Y.

Editorial.

As this number of the paper will reach the whole body of Alumni and Students, we wish to say a word in behalf of the CONCORDIENSIS. Now as every College man knows, the character and quality of the College paper does more than any thing else to determine the opinion other College men are to have of Union, and so in large measures affect the position it holds in the College world. We know that every loyal son of Alma Mater wishes to see Union well represented in the field of College journalism. But in

order to get out a good paper it is necessary to have money. And a good share of this must come from the subscriptions. At the beginning of the year a circular was sent out to the Alumni by the Business Editor asking them to subscribe. Some responded, but only a very small per cent of the Alumni of the College.

Now we appeal to every loyal son of "Old Union" to support us by subscribing for the paper. We, on our part will do all we can to make THE CONCORDIENSIS a representative Union College paper. This, however, we cannot do without proper support.

* *

WE regret to say that after this issue we shall be deprived of the able and efficient services of Mr. Mosher as Business Editor. That Mr. Mosher has felt himself obliged to resign is a great misfortune. His long experience as an editor on the paper and his intimate knowledge of the workings of the business department rendered his services especially valuable.

* *

THIS number of THE CONCORDIENSIS is largely taken up by Dr. Webster's Baccalaureate address. This address is considered one of Dr. Webster's best productions, and should be carefully read by all.

BACCALAUREATE ADDRESS.

HARRISON E. WEBSTER, LL. D.

Gentlemen of the graduating class, permit me to premise that I stand before you to-night and speak to you rather as a teacher than as a preacher; and further, that to some extent my address to-night will follow the lines laid down in the corresponding discourse of last year. I desire, if it be possible, to set before you, to clear up in some degree, and to emphasize the relations which men bear to the divine law, and the divine law given in this present life. The zoologist studies man as an animal; the psychologist, as an intelligent being. No designation has yet been given to that investigation which regards man as a spiritual being. For the purpose of logical investigation, it is perhaps necessary to think of man under these different aspects; but in reality man is not body, mind and spirit, any more than water is oxygen and hydrogen. Water is water. By what might, perhaps, be called the death of water, it can be separated into oxygen and hydrogen; but no one would think of studying these gases separately, expecting to ascertain the properties of water. So man, as long as he remains alive, is just simply man. In all psychological research, unless this is kept clearly in mind, we are sure to fall into serious error. With this preliminary understanding I ask your attention to a passage of scripture, not because I feel bound to take a text, but because this particular passage furnishes a good introduction and a sound foundation for what I wish to say. In Eccl. xi, 9, it is written, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment."

However little it may please us, as a matter of fact every man is born into the world with certain limitations impressed upon him. The sum total of his vitality determines the longest possible duration of his life under the most favorable circumstances, and of physical activity during that

life. It is by no means probable that he will attain the limit either of life or of action; but in no case will he surpass that limit. Any healthy young man can, by the use of proper means, by strict obedience to the laws of health, by careful training, increase his physical power. He can train to run at a certain rate of speed, and to maintain that rate for a certain time, but he soon reaches the limit both of rate and time. He can train so as to lift heavy and still heavier weights, but he reaches the limit of the possible for him, where no amount of training will enable him to lift another pound. So of all other forms of physical activity. Other men with exactly the same training will fall far short of him; others again will much surpass him. But for each and all there is a certain limitation, fixed and grounded in the man's own physical constitution. In athletics some men attain this limit. Once reached this position can be maintained for a time, but in no case permanently. With advancing age comes impaired strength; no amount of care and effort avails. The course is downward; then comes death. The same law holds in the mental activity of men, though this will not be readily accepted. Given a sound active mental organization by training and effort, wonders may be accomplished. Mental races can be run with speed. Mental weights can be lifted. Rapid and healthy growth can be assured. But here too, "Thus far shalt thou go and no further" is the law. Only a certain mental elevation is possible for any given man. In many cases this limit is soon reached. In most cases it is never reached at all. In some growth seems to go on until the law of decay asserts itself, and body and mind both fall. But for all youth is the time when rapid growth is possible. The young man works with zeal and hope, acquires with facility. He is eager to learn. A new idea comes to him as a blessing. He is flexible, elastic, receptive. He can modify or change his opinions and beliefs without difficulty and without strain. He is growing daily and rapidly. Life is full of joy and hope. All things seem possible. Probably he is a liberal, perhaps a radical. The

world is plainly not perfect; it is very obviously imperfect; he will set many things right; and he, more than any one else, does help to set things right. But often, too often, it happens that the same zealous, hopeful reformer meets with great disappointment. He overestimates the work that can be done by one man or by many men in one lifetime. He sadly underestimates the difficulty of the work, the active and passive power resisting change, the conservative force. Such men in later life may become conservative, reactionary, even pessimistic. For while the world does move towards a better condition, it certainly moves slowly—far too slowly for the impatience of men who want every crooked thing made straight in their own lifetime. The course here outlined is by no means an inevitable one, but it is far too common. Some men maintain their faith and hope, their belief in progress even to old age. But these men live with God, and think His thoughts. God makes no haste. Many millions of years intervened between the appearance of life on the earth and the coming of man; and when he did come he did not know good from evil; he was naked and not ashamed.

But to return to the subject. If with care and patience a man has attained the highest physical position possible for him, while further growth is hopeless, yet for an indefinite period he can avail himself of the good results of his training. He can do work, useful work if he will, better work and more of it, because he has a sound body. So the student, when increase of mental strength is no longer possible, when he has gained all he can gain, and done as good work as he ever can do, need not despair. The time of fruition is an indefinite time. Only let him work while the day lasts, for the night in which no man can work, approaches. We do not know why it is so, but we do know that growth is conditioned by decay, life by death. This is the natural, universal law from which there is no escape. And because it is natural and universal, it is supernatural and divine; for every law of nature is a law of God, and the antithesis between nature and the supernatural can be maintained only by excluding

God from nature; so making nature and natural law hold the position of a second God. Under the operation of natural law men who have done the best they could for themselves both as to body and mind, must nevertheless submit to the original limitations of their own constitution, and at last must die. This is the judgment of God for them in this world, that they must submit to the law of limitation, to the law of death. For these laws are the same for all men, and neither wisdom nor strength suffices to escape them.

But what shall we say of the men to whom the text plainly refers? those who rejoice in evil things; whose hearts are cheered by base things; who walk as their wicked hearts urge them, and prefer to look on things that are vile? Let us consider first the physical side of the case. If any man disobeys the laws of health, if for any reason or in any way he disregards his physical well being, whether it be through indolence, licentiousness, drunkenness, or any other form of excess, he is most certainly sacrificing. If a young man thinks only of the present; if transitory enjoyment is sweet to him, so sweet that he sacrifices health and strength, then in the time when he ought to do his best work and indeed have his highest enjoyment, comes feebleness, indifference, incapacity. It is the old story, "No man can serve God and mammon;" "As a man soweth so also shall he reap;" "Know ye not that the body is the temple of the Holy Spirit?" and again, "If any man defile the temple of God, him will God destroy." Decay comes before the natural time. Life if it be prolonged is hardly worth living; and death stands not far away. This is the judgment of God, and this judgment operates through natural law just as really as in the normal and inevitable decay and death of the man whose life has been conformed to the laws of right living. However it may be elsewhere, here at least we have no need to invoke any special act of God, any special Providence. But this is not the last nor the worst. When one reflects on the mass of pain and suffering, which, at a given time, in the actual state of our social order, is simply

unavoidable, it seems just indeed that the man who, for his own gratification, willfully or carelessly adds to that pain and suffering, instead of trying to diminish it, should be punished. Such a course of life arises from selfishness and selfishness is sin. Can we not also say that sin is selfishness?

But unfortunately the evil does not come to an end with the punishment or death of the evil doer. Here we stand face to face with a great mystery, the law of heredity. When the fathers eat sour grapes the teeth of the children *are* set on edge, at least so far as their bodies and minds are concerned. Last year, it was said, we could not be sure but that heredity was coercive. In reality we know it to be coercive. We do not know how far in any given case it is so. It must be admitted that we have very little accurate and systematized knowledge of heredity. In many ways it is a problem, and so far as I know no sustained attempt has been made to solve it; certainly no attempt that can be regarded as successful. That it is a real power many recurring phenomena prove conclusively. On the other hand other phenomena, apparently contradictory, certainly unexplained, have so far made any science of heredity impossible. Yet we do know something about it, and we must not reject such knowledge as we have, simply because it is not complete. We are entirely safe in saying that in the natural order of things, in the world as constituted to-day, much physical pain and incompleteness exist which are hereditary and inevitable. But the hereditary is not of necessity the inevitable. It may or it may not be so. Therefore every man should strive against the evil that is in him and conquer it if he can. Often he can; sometimes he can not. Men often excuse their faults and wrong doing by saying, "It is my nature; I was born so." This is not an excuse. It is plainly every man's duty to correct his own physical defects and mental deficiencies so far as he can. Failing to make the effort he is unworthy; and transmitting to his children defects which he has acquired, or has failed to remove, God brings him into judgment; for even base men love their children.

Now the chief evil of every form of sinful

indulgence is that the will is weakened, in many cases destroyed, so that reformation is improbable or impossible. It is not the judgment that is at fault; that is often clear enough. Every man knows that excessive use of alcoholic stimulants means drunkenness; means ruin for himself, sorrow and suffering for his family and friends. It is not through lack of knowledge that he does not reform; it is through lack of will. He does not really wish to abstain from that which is destroying him. He has abundant knowledge, abundant light, but no will to make use of either, and because his deeds are evil. This weakening and final destruction of the will is produced by the operation of natural law. It is the judgment of God. But while drunkenness is, in its completion, condensed selfishness, yet it is not the cold, selfish man who is likely to become a drunkard. A man always on guard for his own interests understands perfectly that the moment he allows himself to become artificially excited, to lose control of himself, others may very likely take advantage of him. Abstinence in such a man is not virtue; it is cool, calm, cautious selfishness! And it is not easy to say which man is the worse element in society, the man without conscience, without love, unscrupulous, grasping, looking for the downfall of others that he may rise on their ruin; or the man who by almost imperceptible steps has passed out of the realm of hope and love and duty, and finds himself bound hand and foot, the slave of habit, without even the will to break his bonds. Wonderful indeed is the union between the physical, the mental and the spiritual. A certain condition of the nervous system—sometimes hereditary, sometimes superinduced upon an originally healthy condition—weakens the will, then destroys it; darkens the judgment, destroys the moral nature; causes him to rush into the outer darkness—though he knows well that in that darkness is weeping and wailing and gnashing of teeth. May God help all such, for save in God who knows all men and loves all men, there is no hope. But we know that we can at least in the beginning resist these all-devouring, all-destroying impulses. Will we do it?

Each man must make answer in the facts of his life, to God the Judge.

All that has been said as to the inevitable punishment that follows transgression of the laws which have to do with the health and strength of the body is entirely applicable to mental health and strength. We may note, however, this difference. It is hardly possible for the body to become weak and the mind still retain its strength; certainly not for any long time; but it is quite possible for the mind to be overthrown, as in insanity, or never to have had appreciable strength, as in idiocy, while the body remains strong and vigorous. We have no direct knowledge of mental activity apart from organization, nor can we in any way imagine or represent to ourselves such action. We are so constituted, God has created and conditioned us in such wise, that an active, healthy mind implies a sound healthy brain. But there may be practically perfect bodily health, with very imperfect mental action. Nevertheless we may be sure that while other physiological functions remain unimpaired, and the brain function is impaired, as in the extreme case of the idiot or insane person, that organ is not in healthy condition. So too in the case of every man who has lived so as to cloud his reason or weaken his will, body and mind suffer together; the law of nature brings him into judgment; it is the judgment of God. But because the judgment or the punishment comes naturally many do not regard it as coming from God. God is not visible to them, not apprehended save in exceptional acts. Without knowing it, and without intending it, such men practically eliminate God; and while insisting on His omnipresence, they deny His presence and His power in nearly all the phenomena of life. It was to a great extent this partial and mistaken conception of the method of divine action that made it so difficult, in fact impossible, for many religious thinkers to understand or accept the teachings of evolution: and, on the other hand, made evolution so powerful a weapon in the hands of atheists. Certainly they had a strong case against such theists as failed to recognize natural law as God's law, who failed to see

God using all the forces of the universe to accomplish His purposes. It is the same mistaken view of the divine action which gives strength to the so called "Doctrine of Origins;" which seems to me to be a semi-recognition of both God and evolution, amounting to a practical denial of both. We know, beyond the possibility of a doubt, that at a period in the world's history, certainly remote as we count time, there was no life on the earth. Some minds require a direct, personal intervention, a distinct creative act on God's part, in order that what we call dead matter may become living matter. Perhaps there was such special action; but it does not seem wise to insist that God *must* work in our way, and that if he has not so worked we will not believe in his working at all. Further, we have no right to insist that all other men must accept our view of God's method of action, or that failing to do so they are to be cast out of the synagogue. Because all *our* machinery wears out, must be repaired, replaced: because *we* are obliged to work in certain ways, because with our mental development come new ideas, discoveries, inventions, must we say, or have we any right to say, that all this is also true of God? "His ways are not as our ways, nor his thoughts as our thoughts." With him a "thousand years are as one day, and one day as a thousand years." But it may be said that the man whose words I have used, did not mean them at all in the sense in which I am using them; that he meant simply to say to young men whom he saw rushing into all forms of sinful pleasure, "Rejoice now if you will, but remember that in the world to come, not in this life, nor in this world, God will bring you into judgment." Well, the words used were written many years ago. Biblical scholars do not agree as to the authorship nor the date of the writing, and we have no sure way of knowing just what the writer had in his mind. The habit of interpreting ancient writings by the knowledge or belief of the present is not a good habit. Whatever we believe or ought to believe as to the inspiration of the writer of this book, we certainly are not bound to believe that we have

inspired interpreters of his meaning. The writer was evidently a man of wide experience in life, and he was a disappointed man—he was almost a pessimist, would have been quite so, only he never altogether forgot God. But read the book yourselves; it is a character study. For myself I am strongly inclined to think that in our text the writer referred to the judgment of God as operating in this world and in the life of the transgressor. Be this as it may, it is only with God's judgments in this world that this discourse has to do, and the position taken must be made good, if at all, by an appeal to observation and experience. At first sight it certainly seems that many instances can be alleged in which the judgment of God does not overtake men in this world. A man cautious, farsighted, wise in his generation, may take the utmost care of his body with the well defined purpose of getting as much pleasure out of this life as he possibly can. Understanding that excess means premature failure of ability to enjoy, he will not go into excess. A man may certainly abstain from what we may call physiological sin, and yet his life may be impure, base, detestable. This cannot be denied. Many men do just this thing. Such a life implies and requires so much coolness, caution, and self-restraint that undoubtedly many more fail than succeed; but some do succeed. In like manner this man may realize the necessity of the most careful mental training that he may accomplish his ends. And these ends may be entirely selfish. This too must be admitted. Many men are vigorous in body, sound in mind, who are far from being children of the light; who indeed are children of darkness, evident sons of Belial. They are healthy, prosperous, long lived, intellectually active. They neither regard men nor fear God, yet all good things come to them. They obtain their desires. They neither anticipate nor fear death more than do other men. If death comes suddenly there is no time for punishment; if slowly, either like other men they do not believe, or weakened and worn out by old age and disease they are incapable of knowing or caring. Once I was for some time in the

army hospital in which fever was doing its work. The dead were carried out daily. The men became very feeble, very weary, before death came. When told that they could not recover, that the end was near, they were not troubled. Often there was a request that some message, perhaps some portrait that they had carried with them, might be sent home to father or mother, to wife or child or dear friend. Then came relaxation of effort to live; then, death. No, death can not be regarded as punishment for wrong-doing. It comes to all alike, to saint and sinner, to wise and foolish. How, then, can it be said that God brings into judgment in this world the careful, prosperous, healthy, long lived man who all his life has been depraved and selfish? Some men are born blind. If they could only live always among the blind they would never have sorrow that they could not see; and yet they would be blind. Men often become blind by accident or disease. To them remains the knowledge obtained through sight and a bitter memory of lost enjoyment. But suppose that with the loss of vision there came a complete forgetfulness of knowledge derived from sight, and an entire inability to understand what sight meant to others. Such a man would have no sorrow for his loss. He would not know that he had lost anything; and yet he would be blind. The idiot, apparently without mind, does not lament his condition. Are we willing to become idiots? The insane man, once, it may be, possessed of a trained and powerful intellect, does not regret his past, nor grieve over his present. Do we desire to become insane? So the man who with wisdom in method and diligence in effort has trained himself in selfishness, does not know and can not know what he has lost. But has he not lost something even for this world? What does he know of the delight of pure love in the man who loves purely? What does he know of the joy that comes to the man who, with loving kindness and tender mercy, goes about doing good; upon whom the poor, the distressed, the wretched call down blessings; who is loved and honored, because he is worthy of love and honor? Does a man gain anything in

this world who follows the Christ? If there be any such gain then this gain is the loss of the selfish man. Is the Christ life worth living even if it leads to Gethsemane, to Calvary, to the Cross? Then the life of the selfish man is not worth living, even if it leads to health of body and vigor of mind, to honor from men, to riches, power and long life. Under the operation of natural law, God's law, such lives are failures, for the loss is greater than the gain. To such a man repentance can not come. The moral sense is dead. Evil is good to them, and good evil. God brings them into judgment. Are there any such men in the world? I think there are. Are there many? The self-regarding instinct is very strong within us. Rightly used and rightly regulated it is good, and produces good results; wrongly used and not regulated it degrades and debases to the level of the brute, men, who might have been sons of God, one with him even as Christ was.

"Wherewithal shall a young man cleanse his ways? by taking heed thereto according to thy word." And can we hear the word? We cannot fail to hear it in youth. First of all you have the Bible. Follow its precepts and it shall be well with you. But the word of God comes to you in many ways. Whenever the soul reacts against impurity, treachery, avarice, cruelty, fraud—this is the voice of God. Whenever the soul rejoices in any act of purity, loyalty, generosity, mercy, honesty—this too is the voice of God; it is his word spoken to us. Every thought of duty, of manliness, that rises within us is God's word to us. Every regret that comes to us when we reflect upon the evil thing thought, attempted, accomplished in our own lives, is the word of God. God has not left the world, nor has he ceased to talk to those who are willing to listen. To those who refuse to listen the time may come when they can no longer hear; God has brought them into judgment.

I have said nothing about remorse as a punishment for sin in this life. Probably too much stress has been often laid upon it. Conscience troubles the man who is honestly striving after righteousness far more than it does the man who disregards righteousness.

Nor have I spoken of immortality, simply because it did not fall within the lines of this discourse. Immortality seems to me as certain as my own present life, but how communicate this certainty to others? The doctrine is assailed, and from many directions. Let us not be troubled. The belief in immortality will never leave the world, for God will not leave the world. The Christ did not live in vain. I have tried to show you our Father as being here and now. You are about to enter upon a new life. Many things will be changed for you. New responsibilities, graver ones, perhaps, are coming to you. Your advantages have been great. Your opportunities will be abundant to show how far you have profitted by your college life. You can do much good. You can do much evil. Your training makes you efficient instruments for good or evil. Choose ye this day whom ye will serve. This no one can do for you. Each one of you must make the decision for himself, and himself abide the consequences.

"Let us hear the conclusion of the whole matter: fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, and every secret thing, whether it be good, or whether it be evil." May God have you in his holy keeping.

Personals.

'62. Gen. Amasa J. Parker has been elected Senator in the 17th District.

'69. Martin Schenck, was elected State Engineer and Surveyor.

'80. Union's loyal son and firm supporter, Robert C. Alexander, was in Schenectady, Friday, Oct. 30th.

'84. H. V. N. Philip, K. A., was married Nov. 2, to Miss Mary Potter Jackson of Schenectady.

'84. Horace Judson, A. P., was elected to the Assembly from Fulton and Hamilton counties.

UNION.

How light is the heart of the pretty maid,
As she walks down street with her plans all
laid,
For the college boys are here once more.

Some are thin, some fat, some short, some
tall,
But in good "Old Union" there is room for
all,
And though many smell sweetly of fresh
country air,
We'll give them our kisses and not harm a
hair.

There is one from Carolina, a dear little boy,
Who's so short, he's called "Little Lord
Fauntleroy,"
But *who* minds the length of a limb, more
or less,
When he's got half a million tucked safe in
his vest.

So the heart of the maiden throbs wildly with
fear,
When she thinks of the time, approaching
so near,
When her heart will be lonesome, and
there'll be no more beax,
But when she will be left a college wid-ow.

Locals.

The foot ball game which was to
be played with Colgate on Oct. 31,
was postponed.

Crandall, '94, has been elected Sec-
retary of the Glee Club, in the
place of G. F. Mosher, '92, resigned.

An orchestra of 12 pieces has been
organized and promises to become
a prominent college organization.

Dr. Whitehorne is confined to his
house by a slight illness, but is
reported to be better and his speedy
recovery is expected.

Reddish, '92, was the delegate
from the Union Chapter of $\Phi. \Lambda. \Theta.$,
to the fraternity convention which

convened at Atlanta, Ga., Oct. 19th.

Robertson, '91, recently presented
the College museum with several
rock specimens and a fine collection
of birds' eggs which he obtained in
Europe during the past summer.

The annual convention of the
Deta Upsilon Fraternity will be
held in Boston, Oct. 11, 12 and 13th.
The delegates from Union chapter
are, Furbeck '92, and E. Burke '93.

The second junior hop was given
in the Gymnasium, Friday evening,
Oct. 6th. These dances are among
the most enjoyable social events of
the year, and the committee deserve
great credit for their excellent man-
agement.

In the last number a mistake was
made in giving the $\Delta. \Upsilon.$ delegation.
The full delegation is as follows:
'94, Ashley J. Braman, Sydney T.
Braman, William J. Van Auken;
'95, Alphonso D. Bissel, Merton R.
Skinner, Scott W. Skinner, William
W. Stewart and William Whipple.

The Senior class election was held
in the chapel, Thursday, Nov. 5th,
when the following officers were
elected: President, E. S. Coons;
Vice-President, Chas. W. Trumbull;
Secretary, Lewis B. Sebring; Treas-
urer, Wm. T. Dougan; Grand
Marshall, Alex. Orr; Orator, Thomas
H. Reddish; Addresser, J. V.
Wemple; Prophet, George H. Daley;
Ivy Orator, Arthur Dougall; Ivy
Poet, Percy C. Meserve; Pipe Orator;
Albert M. Banker; Business Editor
of CONCORDIENSIS, to fill vacancy
caused by resignation of G. F.
Mosher, Arthur W. Hunter.

Necrology.

Judge Henry S. Austin, '31, *A. Φ.*, died at the age of 80 years at his home in Chicago, Ill., on September 12, 1891. He was born at Otsego, N. Y., in 1811. After graduating from college he came west locating at Keokuk, Iowa. For a number of years he had charge of the Fort at that point, and was the only white man there, being a good friend of the noted Indian Chief Black Hawk. He came to Chicago in 1865, and engaged in the practice of law, being at one time Judge of the Circuit Court. Of late years he has not been in active business, although well known in law and real estate circles.

'89. Arthur M. Harder, *B. Θ. II.*, died Saturday, Oct. 11th, at his home in Lansingburg.

UNION--52, C. L. I--0.

Tuesday, Oct. 27th, the Foot Ball Team played the first game of the season at Fort Plain with the Clinton Liberal Institute. From the very first the superiority of the 'Varsity was evident, Union only losing the ball once on four downs and making but two fumbles, one of these however came near being very costly as it was the fumble of a punt, and C. L. I. downed the ball within ten yards of Union's goal, but on C. L. I.'s missing their drop, kick for goal, Union brought the ball out to the twenty-five yard line and very soon made a touch down.

Smith, Fox, McCowatt and Gregory did the best work for Union while the interference done by the whole team was first class. C. L. I. although they were very weak on the rush line were quite strong in their backs. The Union team lined up as follows: Yanney, Rt. End; Fox, Rt. Tackle; Miller, Rt. Guard; Coons, Centre; E. Van Valkenburg, L. Guard; L. Van Valkenburg, L. Tackle; Smith, L. End; Daley, Quarter-back; Gregory, Rt. Half Back; Lavery, L. Half Back; McCowatt, Full Back.

Two thirty minute halves were played. Score: Union 52; C. L. I. 0. F. W. Allen, '93, referee.

SOME OBSERVATIONS CONCERNING ORATORS.

(Continued.)

The pictures of Gambetta so commonly circulated, show you the man. He was in some respects a second Mirabeau. A lion's mane covered his head and large shaggy eye-brows overshadowed his piercing eyes. His gestures made you think he had St. Vitus' dance, and his voice and manner soon after he began to speak, were those of one in a frenzy.

When he had repeatedly shocked, astonished and almost enraged his auditors by way of introduction, he would suddenly snatch them up, and bear them onward with irresistible eloquence three, four, and sometimes six consecutive hours.

We leave France with these examples, and cross the channel. The first we shall notice for our present

purpose is the Earl of Chatham, or as he is often called, Pitt the Elder. It is sometimes said that he had the most wonderful natural talents of any orator in ancient or modern times. His voice was a marvelous combination of strength, and sweetness. His tall stately figure and noble features were the admiration of all. His glance was a glance of fire. Yet few orators of equal fame have had greater weaknesses. He spoke entirely from the impulse of the moment. He never argued with an opponent, but simply asserted. No care at all was given to language, imagery, or illustration. The thoughts were poured forth just as they arose in his teeming brain. While his irreproachable character often called out the admiration of enemies, his overbearing haughtiness not unfrequently disgusted his friends.

If Pitt the Elder was a great orator by nature, Pitt the Younger certainly was by art. His genius displayed itself with almost unparalleled precocity, but his constitution was so excessively delicate that the greatest caution had to be exercised in its development. At Cambridge he greatly excelled in the classics, but paid little or no attention to modern literature. At 22 he made his first speech in parliament, which was a splendid success. "It is not a chip of the old block," said Burke; "it is the old block itself." In spite of this statement it must be said

that the oratory of the two was in marked contrast.

Pitt the Elder was fiery and vehement, Pitt the Younger was cold and statuesque. Pitt the Elder electrified his hearers and awed them into acquiescence; Pitt the Younger instructed those who heard him and argued them into conviction.

The greatest rival of the Younger Pitt was, the illustrious defender of the American Revolutionists, Charles James Fox. They lie so near together in Westminster Abbey that Sir Walter Scott said of them.

"Shed upon Fox's grave the tear
T'will trickle to his great rival's bier."

Burke called Fox the greatest debater the world ever saw, and Sir James Mackintosh said of him, the most Demosthenian speaker since Demosthenes.

Still he possessed by nature few of the gifts of an orator except the oratorical temperament. He was ugly in person and voice. His gestures awkward and extravagant. His articulation so indistinct, as often to be unintelligible. When he arose to speak his slovenly attire, his heavy lumbering air and general coarseness of appearance provoked at first disappointment; but the hearer soon forgot all this, and, in spite of the fact that his sentences were broken and his voice husky, and the added fact that he screamed his chief passages, listened to his argument with thrilling interest.

Passing by Brougham and other lesser lights we come to Thomas Chalmers, probably the greatest pulpit orator of Scotland. Until nearly 40 the best of his energies were given to the pursuit of the natural science, but having to prepare an article on christian evidences for the Edinburg encyclopedia he became so convinced that christianity was a fact and the Bible was the veritable word of God, that he at once gave all his energies to proclaiming it. His frame was large and massive, but his manner awkward (at least at the outset) his voice harsh with a strong Scottish accent, and his dependence on his manuscript complete. For he followed it with his finger and read every word like a school boy. When his argument was at its highest, voice and face would seem to burst with excitement, and his great body would sway to and fro like the waves of the ocean and all would be carried captive by his resistless eloquence.

Of the orators of Ireland none stand higher than Edmund Burke. The first 26 years of his life were spent in study and travel. At 36 he entered Parliament.

In both voice and manner he was unfortunate. The former was so harsh when he was calm and so hoarse when he was excited and had such a strong Irish brogue that he was nick-named "The dinner bell." He failed to hold his audiences notwithstanding his solid and

brilliant eloquence, because he was not content to siege on the main points only, but stopped to philosophize and instruct. Goldsmith says he spoke too long and too often.

Next to Burke, in some respects, and superior to him in others, we may put Daniel O'Connell, the great advocate of Irish independence. His frame was large and commanding, and Disraeli said his voice was the finest ever heard in Parliament. He was not a polished speaker, and seems to have had little acquaintance with literature, although he was for a time, a brilliant student at an English college at St. Elmer near Cork. His sarcasm was fearful. He said of Disraeli, when he turned Tory, that "if his genealogy could be traced, he would be found to be the lineal descendant and true heir in law of the impenitent thief," and he called Robert Peel's smile, "the silver plate on a coffin."

The chief secret of his success as an orator was his complete self-abnegation. He had no rhetorical tricks and never tried to confuse or dazzle. His glory was that he championed the cause of humanity, of whatever race or clime.

(To be Continued.)

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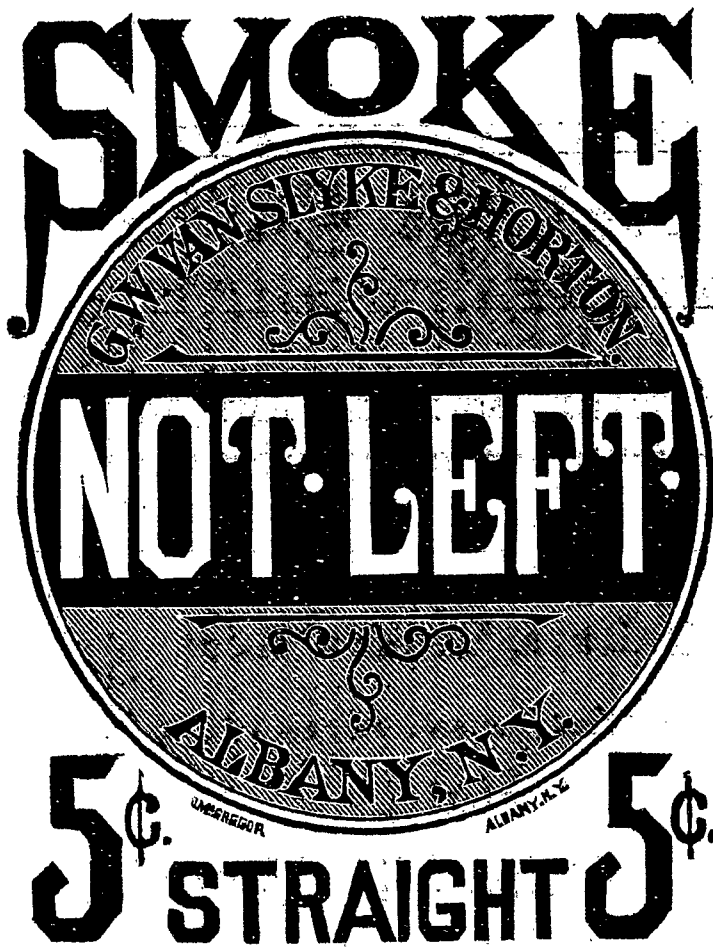
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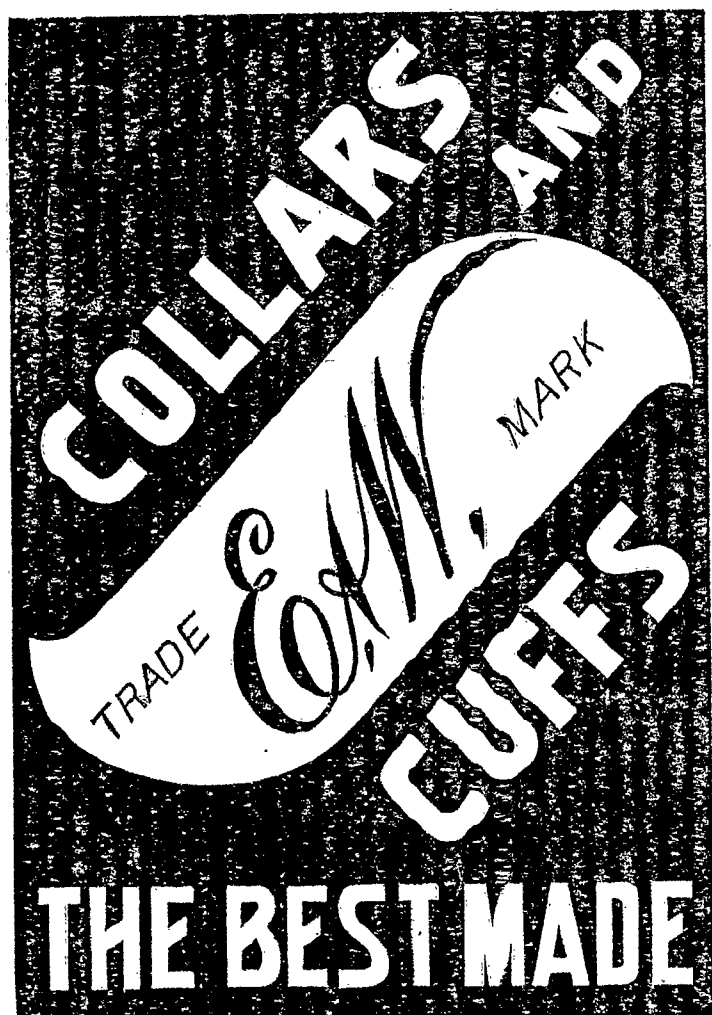
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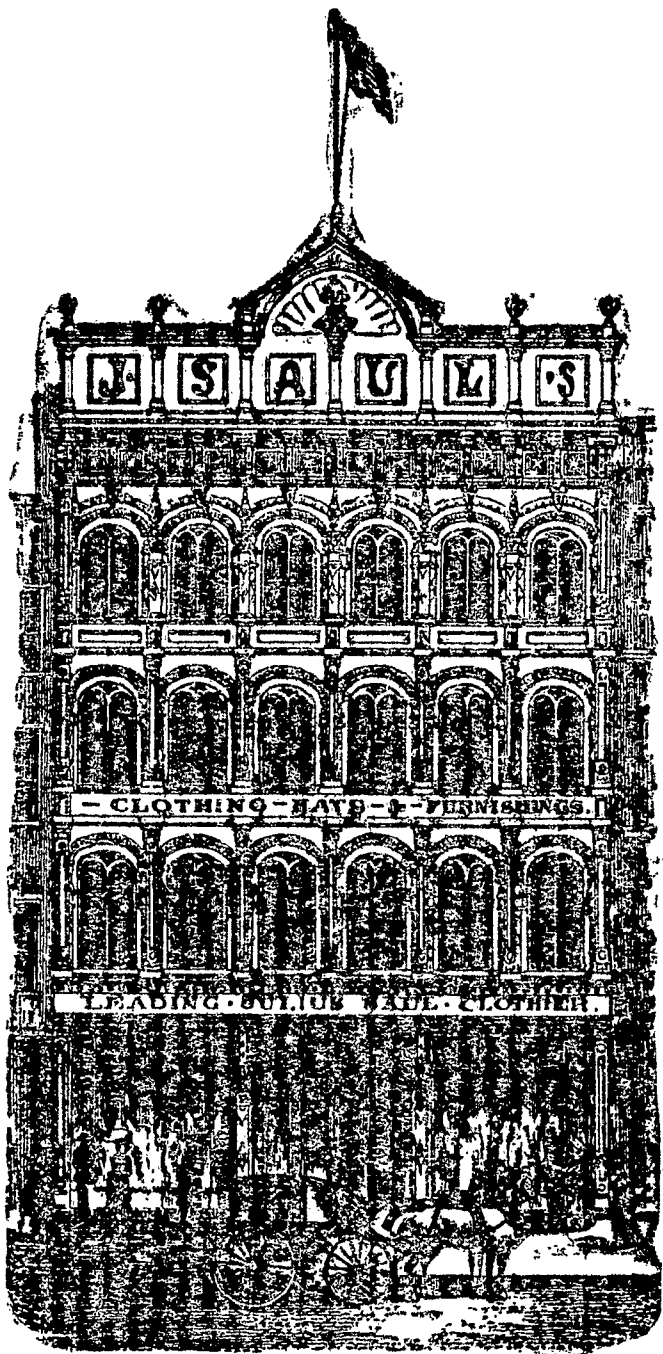
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