THE PRESENT AND THE PAST.

The great men of the world, who have predicted the future course of nations, have always made their predictions from judgments founded upon a thorough knowledge of the past. If it is necessary to know the past in order to predict the future, it is no less necessary to know the past to understand the present. We cannot properly understand the workings of any age, unless we have studied the great facts of all the ages that have preceded it.

How has the world attained its present stage of advancement? This is a question of much interest. The present advanced civilization in our own country leads us to inquire by what causes it was produced. Are we, as free American citizens, indebted alone to our fathers who fought for us in the battles of the Revolution? Were those sages, who framed and adopted our constitution, possessed of principles that had never before dwelt in the bosoms of men? Did their ideas of constitutional law and liberty spring from minds whose whole development bore the impress of originality? These questions may be properly insisted upon in an investigation of the present condition of affairs amongst us. The most perfect system of political philosophy in the present day is that which insists upon an intimate relation between men in society. The world is regarded a great partnership. The work of each man blends harmoniously with the work of every other man. In performing our part, we not only accomplish our own destiny, but aid in accomplishing the destiny of others. It is with nations as it is with individuals. Every age has its office to perform. Every generation has its work to do. A careful study of history teaches us that there is as much dependence of age upon age, in the accomplishment of the final destiny of the world, as there is of men upon each other in developing the separate states of society under which they may exist. In enjoying the civilization of the nineteenth century, we are not to ignore those influences which during the past have wrought up its scattered elements into their present beautiful proportions. Through all the ages of the past there has not been an hour which can be regarded unimportant in producing the grand result to which the present age has attained. Let us look at the present state of civilization in the world. England and America are the highest types of modern civilization. They have attained a power and a glory that furnish the highest admiration for the student of history. This admiration arises from the study of the causes by which their advancement was produced. The mere fact of the power, exerted by the civilized nations of the earth, is not sufficient to interest us in the end they are destined to accomplish. We must know the causes which have led to the development of this power. These cannot be known, except by a careful study of the various influences that have been operating in the past. This study, properly pursued, involves an understanding of the relations that have existed between all the systems of government under which men have lived from the earliest times.

By what means were the nations of Europe prepared for that mighty conflict whose successful issue established a new era in the history of the world? Beginning with the right of freedom of conscience, it has left the human mind able to devise those systems which have but just begun to elevate man to his true destiny. We are not to look for the causes that have produced these results in the developments of a single age, or in the developments of all ages. They are to be found in the principles of the human mind. It is true we can best determine the operations of mind by the developments in society upon which it acts. But after the developments have been seen, they have to be referred to the principles through whose operations they were caused. The principles in the human mind are the same now that they have always been. The principles in the minds of the Ancients were the same as those in the minds of the Moderns. The only difference is, that in the latter they have been more fully developed. By the progress of civilization, we understand that there has been a more thorough awakening of the principles which constitute the human mind. From a more thorough acquaintance with the nature of the principles that exist in the mind, we are better able to understand our wants as human beings. The circumstances by which man has been surrounded have enabled him to determine the uniformity of the laws of the moral as well as of the physical universe. The philosophy of the human mind has never been better understood than at the present day. A wise eclecticism from all the systems of the past forms our philosophy. The true philosopher studies philosophy in its incipiency. In all of the systems he may find much that is false, but his province is to "try all things, and hold fast to that which is
The history of Greece is replete with interest to those who are curious to know the influence of the earlier nations upon the future course and destiny of the world. From the history of Greece we learn much that darkens the annals of the human race. In many instances human depravity is exhibited in its darkest light. The names of Themistocles and Alcibiades are synonymous with infamy. The fate of Miltiades and Pausanias, the heroes of Marathon and Platea, casts a sad reflection upon the morals of the early Greeks. Few of the Spartan leaders were above the influence of bribery. Ascending from particulars to generals, we find that the policies of whole cities were often corrupt. The policy of Sparta was uniformly so, and even Athens, the centre of the civilization of Greece, is not always free from suspicion. But the history of Greece has a brighter page. She performed a noble part in bringing about the development to which the present age has attained. Where do we find examples of more devoted patriotism than amongst the Greeks, and especially amongst the Athenians during the Persian wars! Where, in all the history of the world, do we find evidence of more noble heroism than that which gave victory to the Athenians at Marathon! The spirit with which the Athenians were inspired by this single victory made them invincible. Under its influence the Greeks were enabled to roll back the tide of barbarism which threatened to sweep over the whole of Europe. The victory at Marathon was the first event towards establishing the freedom of the world. The history of the Greeks is the history of the power of civilization over barbarism. In the history of the world we find that each system of civilization has rendered its service and passed away. The decay of old systems is often necessary for the development of higher forms of civilization. It was necessary that the power and splendor of the separate cities of Greece should pass away before that influence could be exerted, which their civilization was destined to exert upon the world. Each city of Greece preferred to seek its own glory in its own way. There was no unity of action amongst the different cities of Greece. There was nothing more revolting to the Greek mind than the idea of a confederacy. There was only one period when the Greeks were united in a common cause, and even then there seemed to be continual jealousies excited amongst them. The genius displayed by the Greeks during the Persian war proved them capable, when united, not only of opposing the Persian arms, but of establishing their dominion over the Persian empire. But the continual conflicts amongst them did not afford an opportunity for the increase of their dominion, or the influence of their civilization. The highest civilization of the world during this age was found amongst the Greeks. It was necessary that it should be spread abroad. Discord at home but little prepared the Greeks to exert a foreign influence. The strife between the several States of Greece caused them to fall an easy victim to the ambition of Philip of Macedon. The wars that were carried on in the East during the Macedonian supremacy, under Alexander the Great, and the conquests made by him, prove that united Greece would have been able to conquer the world during the very time that her mistaken policy was preparing her for conquest by a foreign power. By the conquests of Alexander, Grecian civilization was made to exert an influence over the nations of Asia. This influence never could have been exerted during the independence of the separate Greek States. The transmission of Grecian civilization, through the influence of the Macedonian conquests, accomplished the destiny of Greece. In studying the history of Greece, we have found that she took the first steps in that grand march of progress whose course is now flooded with the light of ages. All the cherished plans of Athens were frustrated. But she did not live for herself alone. However unconscious she may have been of the influence her course was destined to work upon future ages, it has been transmitted through all centuries that have intervened to the present time. In the constitution of the Athenian people we see those germinal forms which, after the lapse of centuries, have been developed to high perfection in a constitution suited to the genius of a free and powerful people. The poetry, the art, and the philosophy of the Athenian people have exerted an influence which will never cease to guide the thoughts and the aspirations of men. When the influence of Greece ceases to be immediate in controlling the actions of the world, Rome engages the attention of the historian. In Rome, as well as in Greece, we find the idea pro-
vailing that a country cannot be prosperous (in the highest degree) except in its ability to direct by military force the actions of other countries. They did not learn that the prosperity of nations, so far from conflicting with, depended upon each other. We find them ever ready to take advantage of any means by which their power might be enlarged. The principle which they proposed to satisfy was a just one. It is a principle of our nature that we should take advantage of all means that we consider just to secure our own prosperity. This principle existed in the minds of the Roman people, but they were not able to appreciate the true relation in which they stood to other nations. They did not know in what true glory and prosperity consisted. Whilst their desires in trying to satisfy the principles within them were honest, the means by which they attempted it were mistaken. In the history of Rome we see much that challenges the admiration of the statesman and the patriot. But the seeds of her downfall were planted in the very principles by which she gained her power. There is no fact more evident than that the best of Roman patriots had no higher motive than the glory of Rome. We find rare examples of Roman citizens devoting themselves to the study and practice of principles by which the whole cause of humanity could be advanced. The course of the Roman people finds a parallel in that of many individuals in the present state of society, who think an effort to advance the interests of others prejudicial to their own interests. Nothing gives evidence of greater ignorance, of all the laws upon which human nature and human society are based, than to see men steadfastly refusing to acknowledge the right of others to their assistance. That principle which prompts a man to get all he can without esteeming it a duty and a privilege to do all he can to promote the good of others, is one from which all revolt who have a proper understanding of their relation to society. Such was the principle upon which the Romans acted in all their schemes of conquest. The spirit of the Roman people was aggressive throughout. The rights of the nations by whom they were surrounded were invaded upon the slightest pretexts. The Punic wars were the result of their thirst for power. The spirit which characterized the Romans in these wars was that which characterized them in all their schemes of conquest. The policy of Rome was eminently selfish. But the influence she exerted upon the destiny of the world was not less great on account of her numerous selfish acts. "It is not necessary, in the study of history, to justify the particular acts which produce the crisis of the great drama." It is only necessary to know what acts have been performed, and the relation that they sustain to each other, and to the final development of the acts combined.

Whilst we must condemn the policy of Rome, it will appear that her selfishness was the only channel through which the great results that attended her dominion could have been attained. She aimed at the dominion of the world, and attained a glory of civilization, whose circling splendors shed lustre to its remotest bounds. In her proudest days she exerted an influence that prepared the nations by which she was surrounded to enter upon that series of conflicts which attended the progress of her decay. The influence of Rome upon the development of the institutions of modern Europe need not be insisted upon to those who have any acquaintance with her history. All through the periods of Grecian and Roman history principles were at work that were destined to culminate in the redemption of human thought from its long bondage of ignorance and superstition, and to teach man those conceptions of his relations to God and to his fellow-man which are to usher in that glorious day "when the nations of the earth shall learn war no more"—"when the sword shall be beaten into the plowshare, and the spear into the pruning hook." The means by which the world has attained its present advancement have been severe. The school of experience has indeed proved a bitter school. But when we look back upon the past we are not able to see how the great results, which have been accomplished, could have been accomplished under other circumstances. The superficial student of history is apt to conclude that the influence of many nations has been to retard rather than to advance the progress of the world. Amongst all the powers that have had influence in moulding the present forms of civilization, those that appeared to exert the greatest evil during the time of their existence, have proved most beneficial to the world. Has Mahometanism been productive of more good than evil? It is very certain that the principles by which Mahomet and his followers were governed were in themselves evil, but their influence was restrained by that providence which is ever exerted to bring good out of evil. The very efforts which Mahometanism put forth in the earlier stages of its existence, were made the means of conferring the greatest blessings upon the nations that existed at a later period. It may be urged that the rapine and tyranny which characterized the Mahometans were strange manifestations of the providence of a Being whose attributes are perfect. But when
we look at the state of the world, and consider the necessity for some great incentive to the activity of human thought, we no longer consider it strange that Mahometanism should have been suffered to exert such powerful influence. It was necessary that the nations of Europe should awaken from the lethargy into which they had fallen. It was the destiny of Mahometanism to accomplish this result. The Saracens had rolled their victorious car over the most powerful thrones of the East. Desolation and blight had every where followed their fearful progress. The fairest portions of the earth were in the emaciated grasp of these inhuman conquerors. The nations of Asia trembled at the mention of their power. Africa had yielded to their conquering arms, whilst the conquest of Spain seemed to challenge united Europe to a conflict with the invincible followers of the 'Great Prophet of Medina.'

The unholy feet of the Mahometan desecrated the very spot upon which the great Jewish temple had stood. From altars that had once sent up the 'smoke of sweet smelling incense,' now ascended a smoke that was 'stench in the nostrils of Jehovah.' The Holy Sepulchre had been wrested from the grasp of the Christian nations of the earth. Surely it was beyond the power of the Christian of that day to conceive that Mahometanism was destined to exert an influence in the building up of that cause against which all its energies were directed.

But no one can read the history of the Saracen conquests without believing, at the very time at which the Mahometans thought they were in a position to crush out all the power of Christian nations, that the circumstances were such as to favor a firmer establishment of Christian influence amongst the nations of Europe. The irresistible power with which the Saracens had marched to victory over all the nations of the East, and the destruction with which they threatened the nations of the West, were not sufficient to arouse Europe to the necessity of a common defence against these great enemies of Christianity and of mankind. But the fanatical cries of Peter the Hermit succeeded in arousing almost the whole of Europe in the Crusades for the recovery of the Holy Sepulchre. The immediate object proposed to be accomplished by the Crusades is not to be weighed in our estimate of the good which resulted from them. Professing to be animated by a desire to spread abroad the truth, the Crusaders disgraced the name of humanity by their acts of cruelty and bloodshed. The thousands that perished during the wars of the

Crusades, and the selfishness and inhumanity that characterized many of their leaders, afford a melancholy theme for him who would frame excuses for human depravity. But those who have studied the history of the Crusades are prepared to believe that they were the means of exciting that spirit of inquiry which did not slumber until the Reformation and the English Revolution established the right of men to think and to act for themselves. An eminent historian says:—

"Since the occurrence of the Crusades, they have never ceased to occupy the attention of philosophical historians, who have shown themselves aware of their influence in changing the conditions of nations, and of the necessity of study in order to comprehend the general course of their facts." "The principal effect of the Crusades," says the same author, "was a great step towards the emancipation of the mind, a great progress towards enlarged and liberal ideas. On the one hand there was the extension of ideas and the emancipation of thought; on the other a general enlargement of the social sphere, and the opening of a wider field for every sort of activity; there was produced, at the same time, more individual freedom and more political unity. The Crusades tended to the independence of man, and to the centralization of society."

There is nothing more erroneous than to suppose that systems whose influence would now be evil, necessarily exerted an evil influence during the ages of their existence. Those men of the present day who, in speaking of the evils of the past, proudly proclaim that we have no Crusades! no dominion of the Church! no Feudal System! are ignorant of the fact that the very civilization which they now enjoy was produced by the influence of the systems of the past. There is nothing more common than to see men endeavoring to expose the evils of past systems. Such men investigate the merits of those systems with as much fairness as they investigate the characteristics of great minds. Unable to look beneath the mere surface of things, they see nothing but faults in human character, and defects in human systems. The defects of great systems, like the infirmities of noble minds, always lie nearest the surface, whilst their virtues lie at the foundation, beneath the penetration of those shallow thinkers who deem themselves wise in being able to expose faults wherever they may be found. The man who thinks he gains evidence of genius in being able to dissect human character and human systems, and to expose their faults, so far from convincing others of such a fact, proves himself unworthy the name of man. True genius has no
affinity for the debased and the corrupt. Nor does it linger upon the ungrateful task of seeking for causes that establish the depravity of the human heart. It seeks for those under-currents of the soul which, despite the corruption and depravity of the nature of man, wash their channels through the eternal principles of truth, and float the destinies of humanity irresistibly onward up to the throne of God.

In reviewing the history of the past we are lost in wonder and adoration when we contemplate the guidance of that Great Being who rules the destinies of nations. Upon the chaos of elements, whose wild conflict threatened to plunged the world into the "blackness of darkness forever," His spirit breathed, and the form and beauty and fair proportion of a moral world, redeemed from bondage and superstition, sprang into existence.

"This is thy work, Almighty Providence!
Whose power, beyond the reach of human thought,
Revolve the orbs of empire; bids them sink
Deep in the dehumanizing night of thy displeasure,
Or rise majestic o'er a wondering world."

Surely when we study the history of the past, whilst we are compelled to admit the free will of individuals and the free will of nations, we cannot fail to recognize a great central movement, which could not have been guided except by the hand of a higher destiny.

In order to appreciate the blessings of the present, it is necessary to know the great struggles which have been put forth on the part of humanity to secure them. What is more interesting, and at the same time more encouraging to the Christian, than to know the various vicissitudes through which the church passed during the period of the dark and middle ages? Whilst we know that there was much that was pernicious of the true spirit of the Gospel during those dark periods, "yet it retained enough of the sublime theology and benevolent morality of its earlier days to elevate many intellects, and to purify many hearts." Macaulay, in referring to the church, says:—
"Some things, which at a later period were unjustly regarded as among her chief blinishes, were, in the seventh century, and long afterward, among her chief merits. Even the spiritual supremacy arrogated by the Pope was, in the dark ages, productive of far more good than evil. Its effect was to unite the nations of Western Europe in one great commonwealth." "The church," says the same beautiful author, "has many times been compared by divines to that ark of which we read in the Book of Genesis; but never was the reem-

blance more complete than during that evil time when she alone rode, amid darkness and tempest, on the deluge beneath which all the great works of ancient power and wisdom lay entombed, bearing within her that feeble germ from which a second and more glorious civilization was to spring."

What great blessings has the past wrought for the Christian Church! In the midst of the Christian influence and the Christian civilization of the nineteenth century, we find her possessed of those principles which are destined to work the redemption of the world. She no longer makes her conquests under the gaze of the Imperial Eagle. Her banners are the banners of the Prince of Peace. She will prove that the victories of peace are more glorious than those of war, and will be first to hail the glorious day when the "nations of the earth shall cry aloud unto God," who will "give to His Son the heathen for his inheritance, and the uttermost parts of the earth for his possession."

Where do we, Americans, stand at the present day? We stand at that point in which are centered all the splendors of the civilizations of the past. Then let us not forget the debt of gratitude which we owe to the generations and to the systems that have preceded us. Let us not forget those long and bloody struggles by which the light of freedom began to dawn upon the world. Let us, in turn, go forth to battle and to victory, in those noble schemes of conquest which shall spread the light of civilization over the darkest regions of the earth.

America has a destiny to perform—a great, a glorious, an immortal destiny. Let it be hers to

"Act, act in the living present,
Heart within, and God o'er head."

With the base of her noble column resting upon those immutable principles whose foundations lie in the eternal decrees of destiny, let its shining shaft ascend to lift its golden capital to repose against the buttments of heaven.

"America! the sound is like a sword
To smite th' oppressor! like a loving word
To cheer the suffering people, while they pray
That God would hasten on the promised day,
When earth shall be like heaven, and men shall stand
Like brothers round an altar, hand in hand."
Editors' Table.

COLLEGIATE HONORS.

It is glorious to contemplate the progressive spirit of the nineteenth century, as manifested in all the great enterprises now in operation in the world for the welfare and enlightenment of our race. Our hearts swell with loyal emotions when we think of the grand and glorious revelations of science which our age has witnessed—we behold in all the mighty works of the present age sufficient and indisputable evidence of man's intellectual, moral and social amelioration; and while progress is the watchword of the world, it is gratifying to every American heart that our country has been no idle spectator in this glorious, though bloodless warfare. Not the least evidence of our progress is the grand educational movement in our country, and more especially in our own State. Yes, our noble old mother is arousing from her lethargy and “grinding up her joints” for the strife. Every Virginian must hail with delight and pride the flood of light which our University is pouring over the land; for it is to the University, in a great measure, we must refer this great educational movement. She has a glorious mission to perform. It is to such institutions as this our country must look for the perpetuity of her government. Educational institutions are the great safeguard of republican liberty. The stability of every such government as ours must depend on the enlightened sentiment of the people. Our University, then, while discharging her high trust aright, is no less the temple of freedom than the shrine of learning. May she ever be a pure fount of knowledge, pouring perennial streams into the great ocean of world-thought. But our University is far from having reached the full measure of her glory, and it is our purpose to examine in a very brief and cursory manner some of the causes which, we think, are calculated to militate against her usefulness. We think that young men who take an academic course at the University are possessed with a too inordinate love of diplomas and collegiate honors. They often seem to have an unhealthy passion for A. M.; indeed, at some of the preparatory schools of the State, the whole course of scholastic instruction is modeled and directed to the accomplishment of this end, and from the time a youth enters one of these schools, the degree of A. M. is held out before his eyes as a priceless girdon to arouse him to energy and application. The reputation of their school depends, to some extent, on the success of their scholars, and hence oftentimes the teachers, instead of instilling into the youthful mind a deep and abiding love of knowledge, which will live and produce its fruits when collegiate honors have faded and been forgotten, cherish and encourage a sickly longing after diplomas, and the youthful aspirant is induced amid all his labors to look with a steady gaze at A. M. as the boon at the end of his course, the reward of all his toils. This evil is by no means referable to the teachers alone, but in some degree to the go-ahead spirit of the student, and I doubt not but that in some measure, at least, to the system and manner of instruction pursued at the University. Now we do not object to A. M. as a mark of scholarship, but we do most seriously object to making its attainment the sole end and object of our academic studies. Is not this the reason that we see young men come to the University, and after two sessions or more of uniting application, succeed in attaining the shining wish of their hearts, and then, after the specific object of their labors has been obtained, seem to turn with a feeling of disgust from those very studies they once pursued so eagerly, and in a few years know much less about them than they did on the day they received their graduating diplomas? Some, it is true, turn their attention to teaching, from necessity or inclination, but even then what ought to be a pleasing duty becomes to them rather an unlooking task. A young man enters the University—he comes here avowedly to take A. M.—it is the end for which he comes, for which he studies; we had almost said for which he lives. He loves to think of the time when, amid the congratulations of his friends, the smiles of his Dulcinea, the applause of the audience, and the voluptuous swell of music, he will walk up with beating heart and receive the degree of Master of Arts. 'Tis this that serves his soul to energy, and causes him to bear up manfully under all the difficulties which beset the student's path: his day-dream is at length realized—he has won the race, the prize awaits him—he receives his diploma. The excitement of the joyous occasion has passed away—a feeling of apathy seizes upon him, and he is but little inclined to prosecute his studies in the vast domain of science which lies outstretched before him—he has reached the Mount Pius of his hopes, but he may never behold "the land which flows with milk and honey." Is not this a faithful picture of the collegiate history of many men who graduate at the University? They do not consider that knowledge is worth more than diplomas, and that to learn to think correctly, earnestly and persistently, is a greater achievement than to take A. M. Very many young men come here to prepare themselves for teachers, and in that case public opinion, which places so high an estimate on the Master's degree, almost requires them to take it, in order to large success in their avocation, and this, perhaps, is the reason why many seek it so eagerly, and often so unscrupulously. We have no sympathy with that spirit which induces young men to sacrifice to the transient, fleeting, and transitory state of passing through the course in the shortest possible time, the more permanent benefit which would accrue to them from a more thorough investigation and digestion. Some, it is true, are prepared to graduate in a much shorter time than others, but very many who attempt it are unable to
give to each separate branch the consideration it demands, on account of their impatient and unwise haste. They seem to care for and value knowledge only as a means of getting “sleep-skins.” They would reduce it to a mere empiricism—they “cram and absorb” immediately. The “diplomatic” reads Euripides, Sophocles and Plato, &c., but he cannot be said “to hold familiar converse with the mighty dead,” for he reads their sacred volumes with the aid of a literal translation; his object is to get at the “literal meaning,” and be

"Prizes Bentley’s, Bohn’s, or Porson’s note
More than the verse on which the critic wrote.”

He reads them only as a preparation for the examination room. He studies the master-pieces of the ancient authors without perceiving the gems with which they sparkle—his mind is not at all affected by their soul-stirring thought; he reads the mournful story of the fall of “the house of Labba-
cus,” and of the filial love of the much suffering, gentle Antigone, without any just appreciation or interest. Let us, then, pursue our studies more as rational and accountable beings, and consider that the end of our academic studies is not to take diplomas, but to improve and expand the mind—to direct its energies—to concentrate its powers—to lay in a goodly stock of useful lore, which will be called into requisition in after years—in short, to prepare ourselves thoroughly to act well our part in the great battle-field of life.

He who is actuated by such a spirit as this is not unduly disheartened and cast down, if he fail of success, not disposed to relinquish his academic career because diplomas have not crowned his efforts, but like Antigone, he rises up stronger from each fall, and presses forward with renewed vigor to the goal. When a young man has taken the degree of A. M., he has but gained a proper vantage-ground to pursue knowledge in all its varied ramifications; but yet how often, like Hannibal when almost in sight of the glittering domes of the Imperial City, is it the case that he relaxes his efforts and ceases to exert himself when most needed to insure permanent success? And yet this is the legitimate fruit of that narrow spirit with which many of us pursue our studies. How few who have graduated at the University have reached a literary or scientific eminence, or have been distinguished in the world as critical scholars? To bend all our energies to the end we have alluded to, and with the spirit we have characterized, is to degrade knowledge from its true dignity. We should seek it for its own sake—for its intrinsic loveliness and insatiable value. Knowledge, like charity, is its own reward, and when we seek it in the right spirit we will never in after years prove false to our “first love,” but long after collegiate laurels have withered and been “numbered with the things that were,” we will love our studies still, and the pursuits of our boyhood will become the solace and delight of our mature years.

John Brown and Yale Literary Magazine.

It is not less mortifying than astonishing to see what a depraved taste is sometimes manifested by those laying claim to a reasonable amount of refinement. The revolting pictures that constitute the chief feature of some of our illust-
trated weeklies, may be easily accounted for,—their presence being due to the reckless levity that characterized some of the speeches in our national council, on the Harper’s Ferry affair, so justly rebuked as being “like the laugh of the inebriate at the bed of death,” can not be excused, but may be accounted for, to some extent, by the intensity of party animosity. But the grand climax of all abominable admonitions on this unfortunate affair is found in the December number of the Yale Literary Magazine.

Noticing the current events, it says: “As we assembled in the chapel on Monday morning, the 54th inst., for the purpose of worship, we found the pulpit and pillars hung in mourning”—to commemorate the execution of John Brown.

Instead of rebuking this act as it deserved, the editors quietly remark,—

“It was soon removed, however, and prayers were conducted as usual.”

But this, by the way,—the thing that has particularly excited our surprise as well as disgust, is the article, in the Enron’s Table, devoted to “Objects of interest in Virginia, and more particularly in Charleston.”

From about a dozen cuts, illustrated with remarks, we select the following:

“This is the pitcher and tumbler which John Brown used whenever he was thirsty. It generally contained water, except when it was empty, and then the joker refilled it with water. These operations took place whenever there was any occasion for them. John Brown drank well-water, not rain water, except immediately after his execution, when, for the first time in his life, he failed to be thrifty.”

Like the artist who wrote beneath his picture, “This is a Horse!” we have been compelled to italicize some of the words, in order that the wit of the Yale editors might be perceived.

"John Brown’s watch; he usually wore it when he and about him; otherwise it was run down. This watch caused great excitement at Charleston. The inhabitants thought it an infernal machine, and appointed three military companies to watch it closely. One of the sentinels, hearing the ticking, fired at it; but the watch escaped, being some ten rods out of the ‘line of fire’.”

* Just here it may be chronicled that an attempt to hang and burn Brown in effigy, at the University of Virginia, was promptly forestalled by the great bulk of the students.
As before, we have been compelled to italicize. Note the withering sarcasm of that last sentence!!

"—The students of Virginia University having gone to Charlestown to prevent a rescue, this is a view of the manner in which they defended that city, when they heard that Yale College were coming to rescue "John Brown." It is said that they were so frightened that they "realized right home, and have not been heard from since."

Here the wit being too profoundly obscured for even Yale penetration, the editors themselves kindly pointed it out. We hope their readers see it, and enjoy the fun, as also the very modest compliment to their valiant heroism.

Next follows a picture of the execution—too disgusting to be transferred to our columns.

We confess that our obtuseness is too great to discover whether the remarks accompanying it, were intended as wit, humor or sarcasm.

The other cuts are very much of a piece with those we have given.

Now these pitiful engravings and the languish remarks explaining them, are a disgrace to the periodical in which they appear. If gotten up by children, we would be disposed to laugh,—if by idiots, we would smile,—if for money, we could pity the poor mercenary souls of their authors; but when they appear in the third number of the twenty-fifth volume of the Yale Literary Magazine, they excite our profoundest disgust.

Oh, men of Yale, for shame! Forget not your high position, and still not the purity of your calling! Let drunken politicians vie with complacency the Sabbath-midnight murder of "peaceful" citizens, and treat it as but a jest; let Weekly Pictorials clutch the auspicious moment to heap up ill-gotten gains by pandering to a vitiated taste; but oh, let not the pages of college literature be stained with blot of so foul!

One word more. Those students, of the University of Virginia, who went to Charlestown, needed but an opportunity to prove that, though they may sometimes run, yet it is always with their faces towards the enemy. Should the necessity arise—which may heaven forbid!—we'll march in a body to the defense of our border, whether against the raids of professional horse-thieves and assassins, or the attacks of more reputable assailants. And if, on the other hand, a Hartford Convention should ever assemble in our vicinity, or armed bands congregate in our midst for the purpose of wickedly invading northern soil and stirring up internecine strife amongst our peaceful neighbors, we'll capture the offenders and hang them as high as Haman!

Contrast this sentiment with that which prompted the silly and shameful article which we have been noticing!

1860.]

O for the pen of an Irving, to talk to you, dear readers, of Christmas! This interesting season has again visited you, and, like its eighteen hundred predecessors, it too has gone and is numbered with the things of the past.

We hope you have enjoyed it largely.

You petitioned for a suspension of lectures during a portion of the week, and the Faculty, bless their generous souls! granted you a whole day.

Most of you, we suppose, have taken this occasion to obtain leave of absence, without having thrust at you that impertinent question, "Where do you wish to go, sir?" and have made a visit to the old homestead, that place around which gather the fondest, dearest memories of life.

Though less fortunate than our friends, yet we have not been without our part of the pleasures which Christmas brings in its annual train. True, when we ventured out from our sanctum, we generally returned and—said from rising the genial faces of so many of you on the streets; and even when we sat alone and listened to the whistling winds as they swept around the house, or beat furiously at our window, like the summons of sudden death, we instinctively drew nearer the fire and muttered,

"O the long and dreary Winter!
O the cold and cruel Winter!"

But yet, at other times, when all alone, we had our moments of pleasure. The winds did not always whistle, nor the windows always rattle. Sometimes the curtains of night were drawn aside by the multitude of merry-faced sentinels posted along the archways of the heavens, and the varied-tinted clouds, "angels' pleasure boats," glided gracefully along the great ocean of space, and now and then a huge rocket darted athwart the heavens, drawing its blazing train along, and silver rays played fantastically with each other amid the boughs of our old shade-tree, and then fell to rest on the side of the adjacent hill—so that, standing at our window, our very heart would be glad within us, as we would involuntarily exclaim:

"How sweet the moonbeams sleep on yonder bank!"

But, reader, think! Whilst you, at home, have been enjoying these pleasures which cluster in rich profusion around that single spot, and whilst we and keenly relishing the pleasure of the clear, beautiful ones, how many are far and away farther, and sterile nights there, perhaps in our very midst, to whom Christmas brings no joy for the bright out clear and strong on the chilly nights, how hardly has it graced on many cars, sad ears of those who have;

"No blessed leisure for love or hope,
But only time for grief!"

O, man, remember thy suffering fellow! Turn aside from the path of self-gratification, and relieve the wants of those whose devious way through