



## Gratia A. Countryman and Family Papers.

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Read in  
Hornmead  
May 1888

## Corducation.

It would seem quite unnecessary to bring forth any overwhelming arguments, or to spend much time in proving the advisability of Corducation, to members of a Corducational institution, I presume the majority present are already staunch advocates, else they ought not to be in this University. But if any one is so far behind his age and times as to question the issue he may consider that I am addressing my remarks to him. Most people who claim that Corducation is not the best method, are not open to discussion, or will not take a reasonable view of the matter; for they are either very conservative or prejudiced. I think I should bluntly inquire of them "Do you believe in higher

education of woman anyway?"  
It is most likely they do not. For  
such I have no spare time for  
argument.

I believe that the higher education of  
woman is no longer an open  
question, and that coeducation will  
not be long. - so successful an  
experiment has it proven.

In the lower grades of the public  
schools there is no longer any  
thought of separating the boys and  
girls. Aside from economy and  
convenience, the discipline is much  
easier - the rudeness and restlessness  
of boys is much lessened in the presence  
of girls, and the girls are much more  
self-restrained; each acts as a restraint  
upon the other. Such testimony as  
this is given by those who have  
taught under both methods.

If this system prevails among  
children, why should they be



separated during the higher college course. If a girl is able to keep pace with her brother through Arithmetic, Reading and Writing, why should she when they enter higher studies immediately branch off as if she had suddenly developed a very different sort of mind from his?

Brothers and sisters grow up side by side in the family, go to school together during their childhood, Man and woman must associate all the rest of their lives in the work and play of the social <sup>life</sup>; it is foolish therefore, unnatural and unreasonable that for the four or five years of college work they should be so artificially separated!

It would be no wonder that men and women form ideal and unreal notions of each other, when they meet together only for frivolity and



amusement, and strictly separate when at work with any serious endeavor. When placed side by side as students, they learn to measure each other's strength and weakness as well, they meet on an intellectual standing and can form of each other a true estimate of value.

Corrupt influences and false notions are much more liable to abound in schools exclusive to one sex.

The following is quoted from Jean Paul Richter - "To insure modesty I would advise the education of the sexes together, but I will guarantee nothing when girls are alone together, still less when boys are."

John. S. Mill remarks that "there is nothing which men so easily learn as self-worship." I can conceive of no better training for

this pleasing quality, than a school where he measures himself only by men. We have had some interesting specimens of that genus Larks here among us.

A woman is no better than a man. She exerts no better influence on man than he on her, all things being equal. Since there are no true qualities which are exclusive to either sex,

But aside from all this, it is a right and justice due her that she may study side by side with her future critic, not a privilege which man through chivalry and gallantry has granted her.

That she is called the gentler sex, the weaker sex, and is meant to be an ornament to the



are only weak compliments to  
your injuries.

Sex is not a mental and  
moral division. Education  
is something fitted to the individual  
not to sex. We do not think to  
bring out different editions of  
books, one fitted to a man's  
comprehension, another to a  
woman's.

One man says - "a boy must  
study in a boy's way, and a  
girl in a girl's way". To be sure,  
but that is no argument against  
their studying the same way  
each in their own way.

Another says - Their minds  
are so different they must  
have different lines of study.  
There is no more difference between  
the minds of men & women,



Then there is between two men or two women, and a college course which meets the necessity of all men, will meet the requirements of any <sup>and</sup> all women.

There is an element of culture to each. That cannot be gotten in any other way, - the breaking up of provincialism, and narrowness the ability gained to look at both sides of a question; a more symmetrical development is given to both. A girl will affect to some degree a boys inclination to the heavier studies, and he, hers to the lighter ones, of literature, poetry &c.

We think the assertion that a woman cannot compete with men on equal terms in equal times has no foundation in fact and has been entirely disproved. What have we to prove that the

ordinary young man is such an intellectual athlete as some would have us believe, when arguing the question.

As to the much worn-out arguments of a woman's health - there is no reason why the intellectual atmosphere of the place, the activity & out-door relations with fellow-students should not be more healthy, than the excitement & feverish excitement of society life when she is not questioned for entrance.

As to the facts in the case, from the statistics of Oberlin College the deaths among the gentleman graduates have reached 10% among lady-graduates 9½%. It doesn't look as if the women who went through on an equal footing with men finished with less health than they.



We submit to your sense of justice the following: In a recent competition in Harvard for essay prizes, a young lady's essay was adjudged the best, on account of actual merit. Since the essays were handed in anonymously; when the writer was discovered to be a girl, the prize was immediately withdrawn and her essay thrown out of the competition.

Was that just? It is as to just and on a par with saying that no girl shall stand with boys in our colleges and compete with him in class standings and the amount of knowledge to be acquired. I am thankful that comparatively few girls can afford to attend an exclusively girls' school.



(1)

University Notes.

To begin with The Tribune and Spectator monopolized all the notes, so I hope you have not all perused those papers.

Last week was quite full of social events connected with the institution. Keenean began with Mother Goose Melodies, and the Soph. followed with something a little more advanced and suited to their years of discretion. In fact the Soph. class meeting was quite an affair.

We are afraid they are becoming extravagant. If each member continues trying to eclipse the one before him in entertaining the class, we really cannot predict what will become of them.

The class meeting was held at the home of Mr. Bunt who spared no pains in making the evening pleasant. The decorations were in the class colors, even the ice-cream was in delicate shades of pink and green.

It must be a tough class that



(2) can thrive on green ice cream.  
The class went out in a bus,  
and one member confidentially  
informed me that they also came  
home in a bus.

Miss Adams - a senior - graced the  
evening with her presence.

Mr. Fonger's Anticipation of the  
class meeting was too great for  
utterance. He was heard to  
remark - "I wouldn't miss it for  
anything, why! it will throw the  
Delta Tau Opera Party all in the  
shade."

The conceit of the Soph. is  
unequaled by anything ever heard  
of, except the conceit of the Senior.

The Freshman also had a  
a class meeting at Miss Rutherford's  
Wed. evening. They also went and  
returned in a bus. They came home  
earlier than and in every way behaved  
more sensibly than the Sophomores.

Some exceedingly sleepy looking  
specimens were seen Thursday morning.



(3) after some work in both class meetings  
Miss Olmsted scattered 60 or  
more Complimentaries to the Conservatory  
Concert among the students for  
Thursday afternoon. Students  
always go when they can get Compliments.  
consequently there was quite a  
delegation of us there.

The American Programme  
Committee met Thursday evening to  
air their views. Said committee  
consisted of Mr Stacy, Mr Conger  
and Mr Batchelder, Miss Strohmeier  
and Laura Countryman. Mr  
Batchelder looked rather dazed and  
perplexed all evening as if he had  
not expected to find so much brilliance  
and wit from such ordinary  
appearing mortals.

He is a freshman and hasn't yet  
learned the breadth and depth of a  
Senior's brain and Soph's brain.

The result of that meeting was  
a programme for next Monday  
night with the following taking tickets



#### 4) Fashion Personals -

Biography of the Bang.

Evolution of the Pantaloon

Rise and Fall of the Collar.

Perambulations of the Shoe

Prof. of Taylor & Dressmaker on Cais.

Winter Styles for Ladies & Gents.

A mock Trial was also agreed upon - the parties and case chosen, and the Attorneys selected.

For a couple of days the library was a scene of animated conversation between witnesses, attorneys &c. It was growing exceedingly exciting.

For good reasons the case is dropped.

No doubt some other one will be planned and carried out after the holidays.

Mr Connor has given the Chi Psi boys instructions to find another boarding place. We don't know the reasons, we can only conjecture.

Mr Reed says the <sup>C. P.</sup> boys have been squandering their brains on "Mr Barnes of New York" - the



5) latest thing 'craze' in the moral  
forum. He adds - "I would not waste  
my time on it," He is a Senior.

The Freshman came out in  
Sam O. Shantars last week. They  
are becoming to some of them.

I had intended to remark they were  
out of season, but Mr. Stacy said  
the same thing in the Spectator, so  
I won't mention it.

Mr. Abernethy has been  
longing for vacation, so he formed  
a petition asking <sup>for</sup> vacation to  
begin a week earlier. The petition  
placed on the library desk was  
signed by a good many, but the  
Pres. quashed all papers by  
saying that "If all the University  
signed it, it wouldn't make any  
difference, it ~~couldn't~~ be."

Mr. Goode deserves honorable  
mention for endeavoring to form a  
glee club. Quite a number of  
our renowned singers met Sat P.M.  
And six members were obtained



6) Two more are needed to complete the double quartette.

The Ladies Parlor was swept this week. We hope the gentleman's was also. We saw one bay point with much pride. Thanksgiving Eve. to an elegant cobweb festooning one corner. Mr. Gattow doesn't seem to appreciate the tendency toward neatness and order in the masculine mind.

The Senior had a recitation in Ethics Sat. Prof Peebles is quite regular this term and has had only one engagement this term so far. The Freshman had a debate Sat P.M. They decided that Govt. should not have control over Railroads and Telegraphs. We thought Freshman had more progressive ideas.

Mr Hayden studied two hours this morning. Mr Babcock ~~It was falling and grasped neurogamy~~ ~~had not water and planned ready~~ <sup>demolition</sup> but Mr Hayden overcame all



Devil effect - by skating all the afternoon.

Mr Roselot, Mr Hutchinson  
Mr Fickins and Miss Amy came  
up to enjoy chapel exercises  
latey. 18th morning

The Juniors will hold a  
reception at Prof McLean  
next Saturday evening. The  
Browning class will contribute  
to the programme.

Prof McLean has given up  
the Browning class for this term,  
but either the class or ps attached  
to Browning or to each other that  
they will not disband. Mr  
Triggs is now leading the class.

If Mr Triggs is aspiring to  
the Chair of English we hope  
he will reach it!

Read in Humeau. Dec 12 - 1887.

## The Drama of Today.

Comparisons have ceased to be odious in this retrospective age. We discuss "The Outlook of Today", "The Literature of Today", or "The Present Advance of Science", until we <sup>discover</sup> ~~some what~~ define the present condition of every department, by comparisons of today's position with yesterday's.

By such comparisons of present and past, are we apprised of our own progress ~~and~~ or retrogression; and it is, to ~~that~~ <sup>extent</sup> ~~much~~ at least, a mark of progress, that this age steps forward ~~forward~~ not blindly, but by the light of experience.

We may date our experience in the drama from



the birth of the race. - from the birth of the imagination <sup>and</sup> imitation faculties within us. The race has loved to represent. Whether that tendency has been expressed through Sculpture, Music, Paintings or Tragic Action upon the stage, it has in each case arisen through man's instinct to re-create, to re-produce, - an instinct from the First Creator.

There might seem to be some ambiguity in the word "Drama", - since the same word signifies the literary production, and the representation of that production upon the stage; yet in speaking of the advance or decline of the Drama it may be assumed that either or both are meant. Periods of dramatic interest <sup>and</sup> high dramatic art, have been consistent with periods of excellent dramatic writers <sup>and</sup> when

circumstances have trampled upon the theatre, there has been no new literature produced, because incentive was wanting to the author.

A casual glance over the history will verify the statement that the vicissitudes of the drama upon the stage have likewise been the vicissitudes of the drama in literature. If at the present day there is little of merit in our dramatic productions, we must look at the condition of the stage for our cause.

The ancient Athenians were religiously devoted to the stage, with them it flourished as a fine art. During this period of popularity and progress of the stage, the great dramatic writers, Sophocles, Euripides & Aeschylus were producing immortal plays. In the opening years of the early



Church, the theatre was ostracized, as a result of the attempt on the part of the Church to destroy all pagan literature. At this time <sup>and</sup> for centuries following, no dramatic literature was produced, the dramatic Muse languished while the theatre was under condemnation.

Then came the Renaissance which brought back the old plays and revived the theatre, then literature reached its height in its highest form - the drama, <sup>and</sup> Shakespeare outshone all that the Athenians could have dreamed. But just as the theatre was again reaching its zenith, the fall of Puritanism smothered progress in all literature <sup>and</sup> art, burying the drama under the same darkness. The theatre has been under this Puritanical ban from that time, and the dramatic writers have not been worth mentioning.

Such have been the epochs in the drama's history, from which we discover that the dramatic spirit among the people as shown by the progress of their stage, rules the amount <sup>and</sup> kind of dramatic literature produced.

This fluctuating rise <sup>and</sup> fall of the drama also shows that the stage has been the accompaniment of the highest civilization. We need but to compare the age of Elizabeth, - a time of great activity <sup>and</sup> development in all directions, a period of progress in the dramatic art, with the Dark Ages preceding, which, barbaric in all else, could not support the drama.

It is safe to assert that the stage is the outgrowth of high



civilization, and that dramatic literature, which we consider the highest form, is the child of great intellectual development. The

stage in its principle, cannot be an immoral factor, when it is the agent which calls forth man's best and highest intellectual efforts.

From the above brief history, it appears that the <sup>modern</sup> drama has been in a state of decline. We have had no dramatic writers of note, the stage has fallen largely into disrepute, and that too, in an age of progress, <sup>into</sup> a time when, from historic inference, we would expect it to flourish. We cannot blame the stage per se, but ~~the people whose~~ <sup>the</sup> public sentiment which makes any institution to be what it is. The stage has been laboring under two opposing principles, it has tried to follow its natural course, and be what it has been before, - an expression of

high civilized tastes; but it has been hampered by the Puritanical prejudice against it.

The people will always love the art of representation upon canvas, they will always enjoy the representations of life and emotions upon the stage. The Theatre trying to supply this natural desire and at the same time hampered by the religious ideas of the community, has taken just the position it today holds, but from which let us hope it is rising.

It has been condemned by the better class of people, and has been consigned for the most part to the lower classes. It has lived and grown because it must, but it has had to stoop to a mere amusement, instead of



remaining a high art. It has had to resort to the sensational and melodramatic to satisfy the tastes of those people who would attend, instead of holding to the pure and lofty standard which the educated and cultured would demand.

The stage of today is filled with spectacular effects, with comedy which shocks and with tragedy that is farcical. One cannot wonder that the stage is denounced by the purer classes, when scenes and costumes are introduced into our very best dramas that ought to make the very footlights expire with shame.

But it is a matter of wonder that the stage has been in this barbaric condition in such an age of the world as the present. The stage cannot die, it is a result of most natural human

tendencies. It has been allowed to become an ~~inferior~~ influence, but because it is a strong influence and because it is a permanent institution, the sooner the pure religious element takes it into keeping ~~and~~ uses it as a tremendous instrument for good rather than evil, the better it will be for the Church itself, for the millions who are bound to attend the theatre and for the morals of the entire nation. Since the Church cannot destroy the stage, what better than to adopt ~~and~~ protect it.

Many are hoping much from the stage at present, scholars are looking to it as a helpmate in the cause of education & culture,



and there is no reason why we should not have another Renaissance of the drama.

During this period of decline in the drama, <sup>itself</sup> the scenic effects, the mechanical apparatus, and all accompaniments have been perfected brought to <sup>a</sup> high artistic perfection.

These, although taken alone ~~are~~ of little worth, would enhance even the dramatic art of even the most perfect actor ~~a Shakespeare~~. Other things are conspiring to get the stage in readiness <sup>to meet</sup> for a change in public sentiment. Some few actors have already spent their lives in the endeavor to make the stage what it should be. There is probably more crude talent for acting among the present generation than ~~in any previous one~~ <sup>in any previous one</sup> ~~than ever before~~, and if the plan to form training schools in

connection with National Theatres, could be carried into operation, it would do away with ~~those~~ many of the smaller actors who simply work to pamper a low public taste. It would make more professionals who studied acting as an art.

Better than all else, it would give an impetus to dramatic literature. The decline of the drama has been the cause of greater loss to our poetic literature than can be counterbalanced ~~restored~~ by any other cause.

The rise of the dramatic spirit among us, would produce a dramatic literature of very different character from the French and serio-comic plays now presented.



Why is not possible by raising  
the stage <sup>and</sup> with it the literature,  
for America to produce another  
Shakespeare?

The educated classes cannot  
afford to let the stage remain in  
degradation. A high drama  
must sooner or later mark our  
civilization. More superior and  
intellectual minds are in these  
latter days being attracted to the  
profession. And it remains only  
for the best and purest classes to  
demand ~~of the drama what it~~  
~~can give~~, and for the actor to make  
the drama <sup>what it can be</sup>, - a fine art,  
upon the stage, as it already is  
~~a fine art in literature~~

## Famous Women.

Most of the names of distinguished women, which are so familiar to us, are women of modern times, developed under the sunshine of liberal thought.

The great deeds and great characters of past centuries have been those of its great men.

Heathen ideas and man's supremacy shut off all avenues of progress from woman.

Here and there a woman whose natural force could not be subdued, became influential and showed what woman might become if free from bondage.

Many noted names come down to us from antiquity, We hear of Cleopatra, Portia, Lucretia, Helen of Troy, Lavinia the celebrated flute player, and



Sappho the Grecian poetess;  
 but none of them left the world  
 any better than she found it,  
 and their renown only serves to  
 show how cramped and narrow  
 was a woman's life, and how  
 crushed were her best instincts.

The birth of Christ brought a  
 new era to woman, and the  
 Art of Printing did much to  
 emancipate her. As to the  
 last 1800<sup>yo</sup> must we look, and  
 especially to the last 400<sup>yo</sup>,  
 for our notable women.

Liberal Education for women  
 as we understand it today, is  
 still more modern, and only  
 the last 50<sup>yo</sup>, has seen the  
 doors of colleges, professions and  
 public offices thrown open to  
 woman.

Moreover, most of the women

whom we call famous belong to the Anglo-Saxon race. Continently Europe gives us little else than Romance writers, singers, actresses &c.

But to go back, perhaps no woman has ever reached the depths of learning, or possessed rarer talents than Hypatia daughter of the Egyptian Philosopher. At her father's death she ~~was~~ assumed the Govt of the Platonic school at Alexandria. Socrates says of her, that "she arrived at such a pitch of learning as far to exceed all the philosophers of her time". There was a woman more caressed by the public or unspotted in character.

Her scholars were the most eminent, her fame extension



her learning profound even in the most abstruse sciences.

Coming on down the peninsula we find queens and women of high rank 'well learned and cultured. Now the pen has become a power in Roman's hand. Among Novelists George Eliot ranked first. Among Poets, Mrs Browning.

George Eliot was an English writer, daughter of a dissenting minister. Her first work was "Scenes of Clerical life". Her crowning achievement is Romola according to some critics but nothing she has written betrays the first promise of her genius.

Mrs Browning's life was one of beautiful patience and endurance through many years of suffering.

Her poems are the purest expressions of a pure true womanly heart. Her best works are Aurora Leigh, Casa Guidi Windows, and the Portuguese Sonnets.

Jean Ingelow, Adelaide Proctor, Mrs Keble, and many others might be named here, all inferior to Mrs Browning.

Woman has shown her power to rule in many notable examples, although woman in politics has never yet been as great a success as in literary matters.

Catherine II of Russia, born in 1729, was a great power in her country, ruling her wild and turbulent people with a strong hand, carrying through great battles to grand results.



What she accomplished was only temporary. She was a very different woman from Queen Elizabeth and Queen Victoria. - who have ruled England through the two most prosperous and important periods England has known.

Catherine de Medici too is remembered by her influence over her sons, so that she was practically Queen of France, through 3 successive reigns. Through her treachery the Massacre of St Bartholomew was brought about.

Perhaps before many years some American women might be named as famous in politics but not now.

The field of Art has been entered by woman and Rosa

"Bonheur stands as 'Queen of the Brush.'" She was born in Bordeaux, and has spent her whole life in the perfection of her art, and has made the study of animals a specialty that she might reproduce them on her Canvas.

In music, no woman's name has been noted, either as composer or performer, but in vocal music, the voices of Jenny Lind, Nilsson, Gerster and Patti have brought renown.

All these have won their laurels from some special Talents, or from the work of their brains; woman's heart has always been mightier than her brain, and those women who have sacrificed themselves to generous deeds are as worthy



of notice as the others.

No where is there an example of more generous patriotism than the Maid of Orleans,

Florence Nightingale was an English lady of wealth and refinement. When the Crimean war broke out, her sympathies led her to the scene of misery, where she devoted all her energies to relieve the suffering soldiers.

Most of the Philanthropic work of our times is carried on by women, to <sup>whom</sup> most of the present reforms are due.

Miss Willard is devoting her life to the Temperance Cause. Many a woman has left her home and country to work in foreign field as a Missionary and many in our large cities are working for the elevation

of humanity.

Woman's work can not be  
estimated by the renown it gains,  
and many a woman with  
wonderful powers of heart and  
brain, have died unhonored and  
unsung, an uncrowned heroine.

Gratia Countryman,

Hamden, March 14-'87.



# Influence of a Nation's Character on its History.

Gratia Countryman '89.

<sup>awarded third place</sup>

Everything is governed by the law of cause and effect. Not a fact of the physical or spiritual world but has an adequate cause. Not an event of history but can be traced to ~~an~~ <sup>definite</sup> ~~mediate~~ cause of which it is the effect.

A nation, among other nations, is as an individual among men. It is a unit among distinct from other units. It has its national desires and will, its national morals and or ethics, its national character peculiar to itself. Some nations may be counted

geniuses among nations, even as individuals ~~are~~. But when we ask whence this genius or talent or particular characteristic, we have told all, when we say - "It is in the man or the nation". Although we may explain much in the man by the law of inheritance or by the particular circumstances which surround him, yet "nature never makes rhymes of her children". Each one <sup>an identity</sup> ~~has~~ ~~apart from~~ ~~every other being, which is his especial~~ ~~property and which forms his character.~~

C. J. W.  
Among nations the same remarks hold good. Should China be surrounded



By the same physical and climatic environments  
as England may be subject to the same circum-  
stances, the Chinese would never become  
Englishmen so long as the world should stand,  
because of the radical positive traits  
inherent in each.

Character is made manifest in act, and  
only by acts can we judge of the inner  
character. Acts are thoughts and motives and  
tastes made manifest. We would not  
expect a man of quiet peaceful habits to  
be creating broils and riots, nor one with  
low and vicious ideals to be engaged in great  
philanthropic movements. It is this  
identification of character and act that produces  
the element of trust and credit in mankind.  
We can depend upon character. Character  
then, determines acts, and acts reveal  
character.

National Character is the aggregate or  
average of the individuals which compose  
~~the nation~~ it. It consists of those traits which are  
common to all its members.

It must follow then that the national acts  
are indications of the national character.  
Only by the study of a nation's history can  
we know its traits, and when we find  
them so revealed we must judge that



they shaped the life of the nation, that they inspired the nobler acts or tempted to the fatter ones. That the character not only influenced the history, but caused it.

The question then returns to one of cause and effect, of which character must be called the cause and history the effect.

History is of course largely influenced by the epoch in which special events occur.

Circumstances press upon character and determine the direction of many acts. Nations would no longer undertake Crusades. The Age of Discovery cannot be repeated in the history of European countries. The Persians had no occasion for such expeditions as were sent out under Darius or Xerxes.

Yet aside from the pressure and circumstances of the age, the race quality, the inherent propelling force, has been the ruling cause. The Hindoos did not leave their time honored traditions to find the Western Passage. The Chinese were not moved by the spirit of discovery and adventure which tempted the Spaniards and French. No matter how great ~~might have been~~ the enterprises, or how exciting the prospect, the Chinese mind would ~~likely have been~~ in no wise moved. ~~The~~ Environment and isolation



might have had something to do with the case,  
but the race ~~was~~ <sup>was</sup> not given to adventure, to  
migration or to conquest. Their ~~character~~ <sup>Chinese</sup> are  
stolid and unprogressive, therefore their history  
is the record of the rise & fall of dynasties  
within themselves. Other nations made little  
impression on them, they gave no great  
innovations, or ~~standing~~ <sup>lasting</sup> benefits to the world.  
The race character stood in the way of  
great deeds & daring.

Very different were they from the Tartars  
who swept in upon them from the North  
despite their 1500 miles of wall, and whose  
characteristics made them robbers from choice  
and drove them as wild marauders toward  
the West.

What was it produced the height of  
civilization to which the Egyptians attained?  
Why was it that Egyptian learning and science  
eclipsed even the attainments of our present  
time, if it were not from the love of search  
and inquiry which characterized the nation?

That age of Pericles could not have belonged  
to Rome or to the Goths of that time, because  
the literature, the art, the philosophy and even  
the civil status were emanations of Greek  
thought and mind. The peculiar Greek  
character formed its brilliant record.



The form of government which a nation adapts, is one of the most striking results of its character. Among primitive nations no law except the most strict, ~~and~~ harsh or ~~even~~ cruel could preserve a union or organization. Hence among turbulent savage races we find either a very tyrannical government, or else none at all.

As the national character advances, it changes its government to suit its wants. The fickleness of the French nation has made their form of government a changeable unstable institution. Among liberty-loving independent peoples we find republics. The form in all cases being decided by the character.

A nation's religious sentiments have produced many an event of history. Spain was patriotically pious, she wanted the entire world made Catholic by Spanish power. Hence the Inquisition.

The religious wars of France and England the oppression of the French Huguenots and Swiss Vauds, spring from this same characteristic.

That which a nation does is what a nation wills to do. If it is ambitious if it has a love of conquest and glory, the



History will be an impress of that will:—  
good or bad, low or lofty, History will  
make manifest. The nation remains  
analogous to the individual in this respect.

Since our ~~Lord~~ said "We are creatures  
of circumstance," we are not. We are under  
the domination of our own wills, circumstances  
being incidental. So also with the nation;  
its History is governed by the will and  
character of its people, who are to blame  
for its mistakes, and may share in its  
successes.

This is an excellent piece, but the last  
sheet is not equal to the four pages  
of the other.

Gratia Conception  
Lafayette

Dec 13 - 1885

3

✓



abilities, but regret that his talents have  
been so wasted.

### Sketch of Ignatius Donnelly

Ignatius Donnelly came into Minnesota, then  
a territory, about 1857. Settling in Minner,  
a little town of Dakota County, where he  
still lives. He was looked upon from

the first as a remarkably bright young man,  
and it was at once seen that he possessed a  
rare scholarship. He was a born orator.

From the beginning he allied himself with  
the Republican party, which at that time  
was beginning to show the strength which  
culminated four years afterwards in the election  
of Abraham Lincoln.

Donnelly was not slow to perceive that the  
North would become solidly Republican and  
joined himself to the rising party. Early  
he made himself felt in the politics of  
the new State of Minnesota, and rose to the  
position of Lieut. Governor in 1860.

His genius and ability brought him to the  
front ranks in the second year of the war,  
1862, when an admiring <sup>people</sup> honored him  
with a seat in the National House of Repre-  
sentatives from the 2<sup>nd</sup> Dist. which then  
included St. Paul and Minneapolis.

Twice was he honored in this manner,  
achieving distinction not only in the  
growing State and North-west, but as well in



Failure in  
this depends  
not on

the nation; And but for his unwarrantable attack on the Washburn family in a speech delivered in the House, near the close of his second term, he might have been honored at least a third time, and might possibly have attained a wonderful eminence as a statesman.

Since the loss by his own act, of the prestige gained by two terms in Congress, he became from that time, also by his own act, a political tramp. When he failed of a nomination in 1866, — Genl Andrews of Redwing getting the nomination, he ran an independent ticket, not only being defeated, but causing the defeat of Andrews, and causing the election of a Democrat of Minneapolis. Even after the nomination of Genl Andrews, if Mr Donnelly had acquiesced in it, using his talents in advancing the interests of the Republican party, he would have been taken up again, — but in cutting loose he forever lost the respect of both the great political parties.

He became successively editor, of the Anti-Monopolist, Greenbacker, or whatever issue of political faith or phase he might seize in order to gain political ascendancy — but always being defeated, except that he was occasionally sent to the Legislature from Dakota County.



It is now seen that if Mr D. had been faithful to the interests of the party to which he at first allied himself, he might have been one of its great leaders; and it would seem that he, better than most men, might have seen that as a victorious war party, it would likely hold the balance of power for many years, which proved to be the case.

Mr Donnelly's wanderings from one phase of political faith to another, did not help his case, for the further he went, the less the people trusted him. At this time no one has much confidence in him. He began this ~~term's~~ session with many followers, and not more than a half dozen remain. His measures are radical, and seem to be designed to hold the former constituency. He depends on the people, and not on a party to gain re-election.

His abilities no one has ever questioned. The elements that go to make a successful and useful man, were his in abundance.

Many a man who has gained distinction in the councils of the nation, would have been glad to have possessed his scholarship and his powers of oratory. It is sad that possessing such faculties, he so far, has built no enduring monument <sup>worthy</sup> of them.

Such are his varied powers that he might have been, statesman, author, instructor or lecturer.



Cont

If his modesty and moderation had  
been equal to his energy and egotism,  
he might with just propriety be  
called the "Sage of the Northwest," instead  
of the "Sage of Nislinger".

Trusting him, his followers might have  
been counted by the thousands, glad to  
be honored by his presence, and rejoiced  
to learn the truths that fell from his lips.

As an author Mr D. has shown no  
mean talent, his Atlantis at least has  
received the encomiums of the literati.  
If his mind had not been occupied as  
with politics, he might have become  
conspicuous as a writer. He is an

example of what a lack of concentrated  
effort brings about. He has dabbled in  
everything, and has made a success of  
nothing. His works remind one of his  
own Character; - he proposes in them the  
wildest theories; - all very well, if he could  
bring sufficient proofs. <sup>Here is his real weakness.</sup> Lack of intellectual honesty.

He started in life with everything a man  
could wish. - fine intellect, genius,  
extraordinary ability, - the reluctant  
respect and admiration of the people.  
- everything to satisfy a boundless  
ambition. He gains admiration,  
but he cannot command trust. He is  
too fickle to accomplish results, and his  
mind is too restless to concentrate itself  
for long effort.

Let us give him due praise for his

Grating Countryman.  
J. H. Donnelly  
March 4 - 1887. 95-

So paper  
scarce?



## Woman Suffrage. Space

The political power of the U. S. has always been vested in the male citizens alone.

The U. S. Constitution speaks of "we, the people", which the different State Constitutions construed to mean the "white male citizens", and to them only gave the franchise.

All negroes, idiots, insane persons, and those convicted of crime were refused the ballot, together with the female portion of the population.

Since then negroes, though still an ignorant degraded part of humanity have been enfranchised, and women are still classed with the idiotic, insane & criminal in their political capacity.

Woman has been constantly rising from environments which formerly surrounded her; the average woman is as well educated as the average man, and fitted for as many different positions. It seems quite unaccountable that ignorant men who for generations had been kept in darkness should be considered so much more capable of intelligent citizenship than women.

qz Women make up at least half of the population, but have no voice whatsoever in the laws of the country. She forms a large part of the "we, the people", and



This is not up to the ground  
you have taken down to this  
point - You had good reasons before

Governments should "derive their just powers from the consent of the governed."

In this sense our boasted republic is not a republic at all, for the autocrat man takes to himself absolute right to make and execute laws. He legislates for the universal good and protection of woman as he legislates for his general property.

And this state of affairs exists because man makes for woman a little narrow sphere which he designates her sphere, woman's sphere, and says to her, "Thus far shalt thou go, and no farther." He argues that she is exceedingly unwomanly and improper if she wishes to step over bounds so placed for her, and is totally unfitted for public matters.

The same men would allow her to, <sup>as</sup> manual labor beyond her strength, for which she is much less fitted.

It has been a custom always among all civilized nations to thus disfranchise woman; and it was true that woman was not able to cope with man, she was more his slave than companion.

But there is a different condition in this day and age of the world; she can now compete with him in almost any field. She very successfully enters the professions and holds many positions of honor and trust, and no one can truly affirm that in such publicity and independence she has necessarily lost



any womanliness, A true woman will be womanly in any position.

Allowing that her intelligence then is equal to the emergency, and her womanliness genuine enough to stand the test, why should she be prevented from giving a practical expression of her opinions at the ballot box? It is agreed moreover that her influence is civilizing and pure and she should use it in her home and society, why not let her use it in a place where it will count to advantage. If her influence is good in a small circle, it might ~~as~~ work wonders when massed in public work.

She has been the leader or at least the instigator of nearly all reforms, and if she might work Land in Land, on equal footing with man, a grand totality would be the outcome, Why should politics become the prerogative of man held the ballot.

Many ignorant woman would of course be included if woman held such power, but no greater number than of ignorant men, and not nearly so many vicious ones, It is men, not women, that fill our jails, prisons &c.

It is not true that woman is less ~~true~~ <sup>clear</sup> in her judgments than man, she forms her conclusions without much preliminary reasoning, but that is no discredit to her conclusions. She is not as a class,

generally posted on public matters; there is no reason why she should be, she can neither help nor hinder anything.

not well  
managed

not  
elegant



And yet the majority of women are  
better posted now than thousands of poor  
labourers <sup>who</sup> ~~that~~ on election day sell their  
votes for whiskey. And many stand as  
high in political knowledge as any of  
their most prominent brothers.

It is no argument that women will only  
vote as their husbands or brothers do,  
that is about the way boys have always  
done it. They generally hold about the  
same views their fathers have held before them.

Woman has been given suffrage to some  
extent. Here in our own country several  
of the territories have enfranchised woman.  
And it has worked admirably according to  
all reports. Facts tell better than  
arguments.

Woman is man's equal, though very  
different from him. In this very difference  
lies the reason why he cannot legislate for  
her. Woman's day has been growing brighter  
and there is no reason why she should not  
aspire to equal rights and complete cooperation  
with man.

9555

Gratia Countryman

Janitor.

Jan 7. 1887.

"Woman Suffrage"



## Value of a Study of History. Space

The world's advance is founded on lessons learned from the past. From time immemorial all nations have kept some record of their condition and progress; if not in written record, at least in traditions and folklore.

Ref.

c of m

It seems to be a natural inclination of man to keep up some living connection with his past and present self, just to hold together what he was and is. Perhaps in no other way could he so avoid repeating mistakes, or be so strongly encouraged.

What ~~holds good~~ <sup>is true of</sup> the individual holds good with the nation; so we can call history a very natural result of this inclination, and it stands high in rank of importance.

This is not equal to what goes before it

The study of it brings us face to face with other nations, other customs and habits than our own, shows the mile-posts passed, the corners turned, in a nation's advance.

It takes us out of our own little world, inclines us to be more cosmopolitan in our views, and so broadens our conceptions.

Moreover, one cannot appreciate the high plane which some nations have reached, unless they know from history the position once held by that nation and its struggles for development.



Those who know best the hardships and struggles of the American Colonists, know best how to appreciate the hard-bought liberty and independence of our country.

We follow the progress of civilization down through the ages from almost Barbarism <sup>the</sup> to present state of society. We note the constitutional growth from the time when the man of warlike valor was leader in peace and war, to our own Congress and Statute books.

Then from the rude handicrafts and implements of other days, we see the great leap forward in our immense manufactories and complicated machinery. The same advance is noticeable in the Arts and Literature. What rapid changes have taken place! But if we knew nothing of them, knew nothing of anything but our own present, we would have lost most of the sublimity from our high civilization.

This then is one of the most elevating results of a study of History - the making us capable of appreciating present blessings.

Another important result is that we gain a profound respect for the workers of former generations, upon whose small beginnings we have had to build. We find whom we have to thank for many institutions and where the honor really belongs.

This searching for the origin of many things in History is not a small advantage from



its study. We learn not to claim too much  
for ourselves, when what has now been accomplished  
owes so large a debt to the past.

9233  
weak  
Having watched the changes in the  
history of different nations, we have the  
material for comparisons between them,  
and may note wherein lies their present  
greatness or weakness. Such comparison  
will give us exercise for the development of  
our own thoughts, and the activity of our brains.  
In so far as any study brings about such a  
result, it is of incalculable benefit to us.

History gives us precedents from which  
we draw many useful conclusions. If  
the Subjunct. Greek. or Latin. essayist can  
satisfy himself that History proves such  
and such things, he has gained his point. It is  
wonderful sometimes what conflicting facts  
are proven by the "pages of History," in such  
~~inexperienced hands~~, <sup>Notwithstanding</sup>  
~~such illegitimate use~~, <sup>nontheless</sup> we do draw on History  
for proof of many points.

A knowledge of History is essential for the  
enjoyment of almost every other study.

And the more thoroughly <sup>supported</sup> we are in History  
the better are we prepared to understand all  
books we read. By our lack of information  
on historical subjects we do lose the pith and  
point of many fine passages.



com

no proof

The study of History is in itself most  
decidedly interesting and entertaining, besides  
profitable. Its importance is shown too by  
the fact that histories are no longer dry  
records, but are elegant literary productions  
written to entertain and please, so that the  
many and not a few will read them.

We are glad that its importance has been  
so recognized as to cause History to be added  
in considerable measure to our college  
course, especially in the upper classes,  
and that so excellent a Prof. of this valuable  
study has been added to the faculty.

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Gratia Cushman

Junior  
"The Value of the Study  
of History"

Dec. 10 - 1886.



Ps. 4-18 - The path of the just is as a shining light  
that shineth more and more unto the perfect day.

The Bible as a whole is a scheme to rid the  
world of sin, by presenting both the evil results of a  
sinful life, and the grand possibilities and rewards  
of an upright just life; the two being placed con-  
stantly in juxtaposition, so that man, searching for  
light, cannot but see the true way.

When we look out over the Universe, so  
infinitely great in extent, so grand in its conception,  
moving through cycles of time without the slightest  
variation from the laws that govern it. We may  
well think, "What is man that Thou art mindful  
of him, or the son of man, that Thou visitest him?"  
Yet the same God that created worlds, made  
man in his own image, made him subject to  
immutable laws. ~~He~~ But so much higher did  
He prize man than the other works of His hands  
that He made him ~~himself~~ in some sense independent.  
The stones, the grass, the trees must of necessity  
follow the laws that govern them, they could not  
do otherwise. But man may will to obey or to  
disobey, though he cannot avoid the results  
of either course of action.

good  
You had led  
up to a good  
presentation of  
your subject  
but you de-  
part here from your plan

God has not sown man broadcast into the  
world, as the sower sows the seed, neglecting the  
place where each seed falls, but He has a plan  
for each one of us - a grand and glorious plan



to be completed in the "perfect day". The realization of that plan rests with us, and God has placed many many encouragements in the path that leads to Him. The world is full of sin and there is within us a natural inclination toward the wrong, but God promises that the path shall be light about us; His word is a lamp to our feet. We can see the pitfalls and obstacles.

Were you ever lost in a dense wood, no path, nor sign that other footstep had been there before you, tangled underbrush and hindrances at every move you make, no sky overhead, no light in front. Suppose a path suddenly opens to you; you know a path must lead somewhere, and your face brightens with the prospect of again reaching safety. But be careful, your path leads in two directions, opposite directions too. As you look behind, the woods grow denser, and you are looking into darkness; perchance, in front is a gleam of light. Do you hesitate in which direction you must go. No. Unless you are a horse thief or burglar, avoiding detection. You know that in justice to yourself and your life, you must avoid the danger, and take the path toward the light.

There are two paths in either of which our lives may take their course, according to our wills: but God has not left us in ignorance as to where these paths will lead us. He tells us of the broad, well-trodden path that leadeth to destruction. He tells

us of the straight and narrow way that leadeth to life eternal.

Is it justice to the God who made us, or justice to ourselves, if knowing the dark path, and the loss and destruction that follows in its course, we turn from the way in which He would lead us, and in which our lives can reach their highest development.

What then is a just man? I answer - one who conducts his actions according to God's law and the law of his being. whose aim is the realization of all that is grand and beautiful in life. Any man is just to himself only in the degree of perfection with which he keeps <sup>inviolate</sup> those sacred laws.

Did you ever compare two men, one an upright, honest man, trusting God for his daily bread, the other, as fine appearing maybe, but low <sup>and</sup> crafty in his dealings, taking mean advantage of the innocent and ignorant? Did you notice them for several years and mark their different influences? The way of the crafty man was darkness about him, others avoided him, and he was a stumbling block to all who came in contact with him. His business did not prosper, his plans fell to the ground. He had gone in the wrong direction. The honest man, keeping God's law and so a just man, was an influence for good. you felt him to be noble, you knew you could trust him. His life, his path was a light to many feeble footsteps, wandering



in the forests of sin, and which might have turned in the other direction if his life had not been a gleam to them. He did not look forward into darkness he could see the obstacles in his way, and so avoid them. The path of the just is a shining light; not only as far as his own footsteps are concerned, but a light to others, a glory to his creator.

"That shineth more and more unto the perfect day"; Not a gleam here, and a ray there, not shining a day, a leaving utter darkness another day, not shadow and sunshine even, but constant, ever increasing, the source of light drawing nearer, until the grand fulfillment — "perfect day" — the actual presence of God.

Who would walk alone in the dark when he may walk in the light with God.

Am here

Gratia Countryman

Apr. 22

late

Sophomore

"The path of the just is as a shining light to"

82



The Aztecs. - history & conquest.

All the tribes of Mexico are usually classed under this one name - The Aztecs, though it properly belongs to but one tribe.

Their early history is wrapped in mystery and the first question that arises is "Where came they?" It has been a puzzling question to anthropologists to know exactly where to place them. In appearance, eyes, hair, complexion, and physiological make-up, they resemble the Eastern Asiatic nations, but there is no affinity whatsoever between the languages. So this conclusion has been



reached, that although these Mexicans must have migrated from Asia, it was at a very early date, even so early as the time when land was continuous between Asia and America.

Some of their ancient customs were so closely allied to many found in Asia that it seems as if some later connection must have taken place. Boats may have drifted across in that southern current; their legends seem to support this.

We do not have to depend upon traditions held in memory by the Nations; they possessed something like written record - at least of picture writing, by which they represented counts, dates, names of persons and places. Very different were these people from our Indians in their degree of civilization.



The history of the Aztecs themselves <sup>is</sup> ~~are~~ recorded as far back as the 11<sup>th</sup> + 12<sup>th</sup> Cent.

At first the beautiful valley of Mexico was occupied by the Toltecs, the most civilized of all the Mexican nations, during the 12<sup>th</sup> Cent, seven different Tribes migrated into this valley, among whom were the Aztecs.

It is needless to say they did not receive a very hearty welcome, and the Aztecs being the most ferocious of all ~~the~~ had soon compelled all the other tribes in self defence to unite against them. The Aztecs were thus driven away into the swamps and lagoons. Here they fortified themselves, and built Xuto and the floating gardens afterwards the pride of Mexico. This was the beginning of that City, which enraptured the Spaniards, and was the pride of every inhabitant.



The date of its founding is given as 1325.

A mere cluster of huts then, its inhabitants far behind all the other tribes, it soon arose to the head of all, until the history of Mexico is only the history of the Aztecs. Silversmiths and other craftsmen were brought into the city, and the Aztec city is soon adorned with gold and silver, elegant buildings and streets are made.

Aztec Traders <sup>travelled</sup> ~~went~~ through the country with several thousand slaves, and if any city refused them admittance, they stormed the place and took complete possession of the market-places.

The Aztecs became more powerful continually, until the surrounding nations were all reduced to submission and obliged to pay heavy tribute.

In this relation the Aztecs stood to all the



tribes at the time of the Conquest. - most powerful of all, ruling all and generally hated by all. Their wars were conducted with terrible cruelty. It is estimated that the Aztecs had about three thousand deities, and to these they sacrificed annually about 20 thousand captives.

They had the most bloodthirsty religion, and all their religious ceremonies were exceedingly revolting. The education of the Mexican boys and girls, was under the direction of the priests. The schools were elaborate buildings joined to the temples, here the boys and girls were taught - to sweep the sanctuary, to do penance & fast. They were taught - to be warriors or to follow the trade of their fathers; children of nobles were taught extensively in history, astrology and law.



They indulged in corporal punishment in their schools, and the penalties were of a very bloody character.

Justice was imposed with great severity in older life. The judicial system of Mexico was quite elaborate, over each city was a tribunal which appointed a judge, whose sentence was irrevocable. The penalties were severe; - a petty thief was enslaved to the one he had robbed greater thieves were skinned.

A young man convicted of drunkenness was beaten to death, and a young woman stoned.

Slanderers were punished by singeing all their hair off to the roots by a pine torch.

The government was an election monarchy, at the death of the King, the nearest relation, brother



Son or nephew was chosen.

We can imagine that in an empire as it was, founded on war and conquest, any one skillful in arms was on the high road to fortune.

Mexico had an immense standing army, 100,000, divided into companies with regular chiefs.

Their weapons were arrows, spears, javelins and the maquahuitl, which consisted of a heavy club with rows of glass blades along its edge.

Though their military organization was so complete, it was seriously to their disadvantage that during the conquest that their arms were fitted only for hand to hand contest.

Polygamy was practiced, marriage ceremony was performed by tying together the garments of the couple, and marching them seven times around an altar. Their chief food was maize, which



(8)

they made into a sort of cake, chocolate was known to them, as was also Tobacco and Snuff.

Cotton was raised extensively and woven into cloth, garments were sometimes beautifully embroidered. They knew well how to work in gold and silver, and did beautiful hammered and chased work in gold.

We find some poetry in the form of odes and ballads among them, They had musical instruments, as pipes, whistles and drums.

So we see that the nation which Cortes with such boldness essayed to conquer was not a barbarous and uncivilized nation, but one far advanced. And had it not been for several important things in his favor, his little band of four hundred men could never have achieved so wonderful a victory. In the first-place, the



fact that the Aztecs<sup>91</sup> had so imposed upon the surrounding nations, gave them an excuse to join Cortes in his efforts to overthrow the Aztecs. Then Montezuma was an exceedingly weak prince. ~~On~~ There had also been prophecies in the empire that Quetzal, the Fair God, would someday return to furnish them <sup>for</sup> human sacrifice, and the Aztecs believed that the Fair Spaniards were gods, and at first made no resistance to them.

The main points of the Conquest are doubtless familiar. How Cortez entered the City at the invitation of Montezuma, how he took the weak prince captive, and made him send forth any order to his people that he (Cortez) wished. The brave Quatemozin lead the Aztec troops against the Spaniards until the Spaniards were at one time driven from the



city. At the death of Montezuma, Gualasmogin took the throne and sustained a siege against the city for three months. He then was taken captive and Cortés was appointed Governor general.

The whole story of the Conquest is one of amazing Patriotism on the part of the Aztecs, & one's whole sympathy is with them instead of the cruel Spaniards, and when defeat meets them, and the brave heroes lay down their arms, we feel as if the wheel of Fortune had unrolled for them the wrong scroll - And so perished the Aztec Empire.



Resolved: - That Capital Punishment should not be abolished.

Government, in order that it may ~~make~~ carry out the purposes for which it was founded, must make and enforce laws for the control of its subjects. These laws are made with a view to protecting individual and social rights. Should they at any time be violated they have lost their majesty in the minds of other subjects; until the offender has received his deserts according to the evil he has done. The crime and the penalty paid for it, must in some measure be correspondent.

Capital punishment as it existed in the Low Countries and in our own colonial days, is abhorrent to us now. Indeed, it is a natural feeling of humanity to abhor the taking of human life. But as our nation has become more and more civilized, the crimes, which were before capital offenses, are now kept under by less grievous penalties.

But can we now look upon intentional murder with the least degree of allowance? Will any other penalty correspond to the crime than the taking of the criminal's life?

Perhaps our pity for anything in human form will lead us to say that the State, having the individual's good at heart, should give



the murderer a chance to repent. It seems so terrible to us to launch a human being into eternity with no preparation for the hereafter.

leaves the state nothing else to care for, but individual protection. What might be the better way. But it owes a greater allegiance to the Community, in general; it must care for the many, if to do so, is to take the life of one.

But you urge that it is a worse punishment to the individual, that he be sentenced a life long deprivation of all his rights; and that that I will protect society. But the prisoner has constantly before him the hope of a reprieve, and in nine cases out of ten can gain one by exemplary conduct for a number of years. and so society cannot feel safe.

Plato divides offenders into two classes — the curable and incurable. To those whom he designates the curable, penalty is only corrective in its purpose. It is for the benefit more especially of the individual.

Of the incurable he says: — "If the legislator perceives any one to be incurable (or hardened in crime) for him he will make a law and fix a penalty. He knows quite well that to punish men themselves, there is no profit in the continuance of their lives, and that they would do a double good to the rest of mankind if they would take their departure — inasmuch as they would be an example to other men not to do wrong and would relieve the city of bad citizens. In such cases the legislator ought to inflict death as a punishment of offenses."

C. J. W.

Constitution

C. J. W.

Good question



Haut says: - "If a man has committed a murder, he must die. There is no substitute for this that is able to satisfy justice. There is no likeness in kind between a life ever so miserable and death. and thus no equality between the transgression and the recompense save through a death inflicted in the course of justice."

There are but two capital penishments offenses in the U. S. - Murder and treason.

No crime so excites our horror and indignation as murder, and life for life has always seemed the fitting penalty. And it is found that no motion has such weight in holding crime in check, as the death-penalty. For men cling to life with such tenacity, that the fear of death causes them to restrain their acts, though their hearts prompt them to evil.

Surely if there is yet so much of crime even capital crime in existence, with the fear of the death-penalty hanging over the criminal, it would scarcely be safe to remove it, until the civilizing agencies in the world have so conquered every rebellious man, that there no longer exists a desire to murder.

The first part is better than the last.



70

Gratra Countryman.

March 31 - 1885

Sophomore class

Resolved: - That Capital  
Punishment should not  
be abolished.



Read at  
Promenade  
Apr. 8, 1889.

## The Drama of Today.

The title of this essay would not suggest to the hearer whether the word "Drama" refers to the literature of the Drama, or to representation of the Drama. — whether to the Dramatic thought or to the stage. The subject presented this two-fold appearance to the writer, <sup>and</sup> the ambiguity of the title as given me by the Cor. Sec. may cause some confusion in what follows, as ambiguity usually does.

Yet, <sup>the subject</sup> the ~~question~~ is not so two sided as it seems when we consider that periods of interest in the stage <sup>and</sup> improvement in the art of acting have been coexistent with periods of dramatic writers, and production of dramas, good in degree



Short sketch & vicissitudes.

Some to show - civilization accamp.

Some to show present standing.

If high civ. accamp.



as the stage demanded.

Naturally enough, the vicissitudes of the Drama upon the stage, have been the same vicissitudes of the Drama in literature.

A casual glance over the history will verify this statement, and will also show more distinctly where in rank our present Drama stands.

There could not have been a people more devoted to the stage than the ancient Athenians, and consistent with this popularity, the great dramatic writers, Sophocles, <sup>Euripides</sup> Aristophanes & Aeschylus were producing immortal plays.

In the opening years of the early Church, the theatre was ostracized as a result of attempting to destroy all pagan literature. During the following Middle Ages there



was no theatre proper, neither  
was there any dramatic literature.

When the Renaissance brought  
back the old plays and revived  
the theatre, there arose that great  
company of dramatic writers of  
the Elizabethan period, of whom  
our Shakespeare eclipsed all that  
the Athenians could have dreamed.

In a few years after, the  
pall of Puritanism blighted  
smothered all progress in the drama  
as well as in other kinds of  
literature and art.

The dramatic writers since  
that time have not been worth  
~~exceptions~~ mentioning, and the  
theatre has been under this  
Puritanical ban from that time  
until this.

From this short review I think



it follows that the feeling which  
supports the stage is the same  
that inspires the dramatic writers  
to furnish material to the actors.  
And the condition of one tells  
the condition of the other.

The varying history of the  
stage also shows that the drama  
has been the accompaniment of  
the highest civilization. It  
certainly was among the Athenians,  
the Age of Elizabeth was one  
of greatest activity & development  
and together with that a period  
of progress in the dramatic art.  
The Dark Ages which were  
nearly barbaric in all things  
could not support the drama,  
It seems to follow without doubt  
that the drama - the stage -  
always has been and is the natural



outgrowth of a high Civilization,

Now, it seems to me that the stage of the last fifty years or more, has been laboring under two opposing principles, First - it has tried to follow its natural course, ~~and~~ be what it has been before an expression of high civilized tastes. The friends of these latter days, as was natural, have demanded the theatre, as did the days of Shakespeare. Yet, in the second place, it has been and is hampered by the Puritanical prejudice against it.

The people will always love the art of representation upon canvas, they will also always enjoy the representation of life and emotions on the stage and they are at liberty to decide what



which they enjoy - So the theatre  
 trying to supply a natural  
 desire, and at the same time  
 hampered by the religious ideas  
 of the community has taken  
 just the position it today holds.  
 But from which let us hope it  
 is rising.

It has been condemned by the  
 better class of people and been  
 consigned for the most part  
 to the lower classes. It has  
 lived and grown, because it must  
 but it has had to stoop to a  
 mere amusement, instead of  
 remaining a high art.

It has had to resort to the  
 sensational and melodramatic  
 to satisfy the tastes of the people  
 who would attend, instead of



holding to the pure & lofty standard  
that would have been demanded  
by the educated & cultured classes.

The stage of today is filled  
with spectacular effects, with  
comedy which shocks, & with  
tragedy that is farcical.

As to the dramatic literature  
<sup>produced</sup> ~~in~~ these times, - it follows as was  
said, it is of the same character as  
the stage itself, - for, as was said  
before, the same feeling which  
supports the stage, inspires the  
writer for the stage. The dramas  
produced of late have been either  
wholly lacking in literary merit,  
or if given from a literary point  
of view - as Tennyson's or Browning's  
dramas, they <sup>have been</sup> are entirely unfitted  
for the stage - & so <sup>are</sup> ~~are~~ imperfect  
from a dramatic point of criticism.



We can as much regret the decrease in merit of the literature as of the stage itself. For dramatic literature is the highest type of literature.

But to return to the stage itself, - that which remains always will remain as a strong influence upon men and morals has been allowed to become an impure influence. The stage has come to stay, and the sooner the pure religious element takes it into keeping and uses this tremendous instrument for good, instead of giving it over to the evil element, the better it will be for the Church itself, for the millions who are bound to frequent the theatres and for the morals of the entire nation.

Many people are taking this



view of the Theatre at present.  
 Scholars are looking to the stage  
 as a helpmate in the cause of  
 Education & Culture, and it seems  
 to me that we must be at the  
 dawn of a Renaissance for the  
 Drama. The signs of the times  
 are certainly encouraging.

When we think of the reception  
 which England in the last two years  
 has given to Henry Irving, and  
 the estimation in which Edwin  
 Booth is held by our own nation,  
 the devotion which McCulloch  
 gave to his art, and the loyalty  
 with which Lawrence Barrett  
 works for his beloved profession, we  
 cannot but believe that better  
 days are in store for the Theatre.

The French stage is at present  
 under the National Protection.



Our Am. Stage does not seem to be below the Eur. level, A few figures might be interesting, There are in the U. S. about 5212 theatres, 2527 actors, 365 managers, 50,000 directly or indirectly employed, and the number who attend may be counted by millions.

There is a movement now in New York to establish a National Theatre in that city, and in connection with it, a training school for actors. This would be of incalculable benefit to the American stage. We could have more professionals, and those who studied acting as an art rather than for the purpose of pampering a low public taste. Better than all else it would give an impetus to American



dramatic literature. Managers would not need to choose French or old plays. If our stage could be raised - ~~to~~ a high point, - ~~since the dramatic~~ why is it not possible, since dramatic literature must always rise with the stage, for America to produce another Shakespeare,

There is probably more crude talent for acting among the present generation than ever before. More superior & intellectual minds are being attracted to the profession, and it remains only for the purer classes to demand of the drama that which it can give, & to make it what it can be - a fine art.



## Influence of Christian People upon Gambling.

Moral strength lies in perfect truth.  
Truth not merely living in fair ideals, but  
the truth and steadfastness of purpose  
which finds birth in men's impulses and  
actions.

The character which is guided  
by straightforward principle, which will not  
deviate a single step from upright conviction  
excites unhesitating admiration.

Every character in some unaccountable way  
moulds and shapes every other one it touches,  
but a high character throws its light as a beacon  
far beyond its own circle; it animates every  
atom of humanity in its path. As naturally  
as water flows from a higher to a lower level  
so will the influence of this character flow  
down into lower natures, for "truth is the  
summit of all being". Can this be questioned?  
Then who will question that the Christian  
element of our nation has a wide and  
direct influence?

In the principles of Christianity lies the  
very essence of truth, and the True Christian  
who inculcates into his character the transforming  
principles of the All-Pure One, justly holds the  
highest place in our thoughts.

Christian people must and really do ~~not~~  
constitute the highest rank of all humanity.



on account of the trust which their principles  
inspire, and the influence resulting from  
such a trust. Widespread influence brings  
deep and serious responsibility. The hope  
of the moral purity of our Common Humanity  
is anchored to these viceregents of God's Kingdom.  
What can you expect from a nation if its  
Christian people do not frown upon its vices.  
The Christian man or woman cannot,  
without harm to himself or fellow beings,  
stoop below his absolute standard of right.

But it is not sin as a generality,  
but a specific crime with which we have to  
deal - lotteries, gambling, - absolute robbery  
of men's money and morals.  
The crime in its worst type is as universal  
and abhorrent as intemperance. All who  
are interested in a pure state of society  
~~must~~ stigmatize it as a curse to the  
people, and resolutely turn their faces and  
influence against it.

But those who would reprove the world must  
be those whom the world cannot reprove.  
If the Christian man would do practical  
work against the vice of gaming, his own  
acts, his example must be wholly and  
totally against it. He will have pluck  
and courage enough to denounce it in



any and all phases. He owes such denunciation  
to the cause of morality.

'Yet some forms of gambling <sup>s</sup>come in  
such fanciful disguises and plausible  
exterior, that wary ones are lead astray.  
Dishonest speculations in honorable guise,  
unwarrantable and dishonorable means of  
raising money for Church purposes - as  
chances and raffles, often bear a goodly  
semblance and escape investigation.

But a pin is a pin, and the result  
as disastrous to the outer world whether  
committed intentionally or ignorantly.  
A man has no more right to act thoughtlessly  
than he has to act viciously, and if a  
Christian man gives countenance to any  
sort of gambling, the world rightly accords  
it to him for evil whether he meant it so  
or otherwise. One cannot too firmly  
set his face against the appearance of evil.  
What do we justly think of a prominent  
Christian man who is found often at  
horse-races, and professional base-ball games, -  
the very hotbeds of gambling? Possibly he  
thinks merely of the enjoyment of the sport  
whereas he is aiding a most immoral and  
contemptible trickery.

The influence upon himself is less harmful  
than upon morality in general. The true



man cannot lose sight of the fact that he has a most important part to perform in the purification of mankind. He ought to be philanthropist enough to lay a heavy hand upon all things harmful to the tempted.

When he casts his vote he cannot be indifferent to the inner character of the man to whom he gives his influence. More than one Christian man without thought or knowledge licenses billiard hall and gambling den.

What can we say of those lesser forms of gaming - late vigils over the card table, playing poker for chips, progressive euchre, cheating in common amusement?

No one may draw the line for others. Each one must decide from his own conscience and act accordingly, remembering that his act touches others than himself.

Gratia Gumbryman  
Jennings

Oct 29 '86.



1  
It is a natural tendency for us to avoid that which might unexpectedly fail us, and to trust and seek that which is <sup>firm and</sup> enduring. No one will risk himself on quicksand, if he can place his foot on solid earth. He will not knowingly stand beneath a toppling wall that threatens each moment to crush him; He must feel some assurance of stability in his material surroundings.

Likewise he cannot trust his fortunes, his confidence, his friendships to any human being whose character is unreliable and untrustworthy, upon whom he has no feeling of dependence. There could be no happiness nor pleasure in living if we were fearful continually of earthquake and upheaval in our natural world, or of fickleness and inconstancy in that which makes our spiritual world.



It is necessary to our peace of mind that we have some sense of security in the continuing steadfastness of our surroundings.

Yet it must often happen that our way will lead us over insecure and treacherous footings, and precautions must be taken of fortune against the possibility of danger.

The mountaineer feels the danger ahead of him, and he ventures not without his alpenstock to make his footsteps sure. In his alpenstock is his hope of safety, if only it be strong and trusty.

The sailor's voyage would be doubly dangerous if he had not the anchor, by which he can reach down beneath drifting currents, and make his ship ~~his ship sure & steadfast~~ fast to the solid mother earth.

In his anchor lies his hope if



The human soul has a long and unknown journey to ~~far~~ travel, which it must travel. It must have some anchor, some mean of security.

only it be sure and steadfast.

The alpenstock to the mountaineer the anchor to the sailor — and to the human soul, its faith in God and immortality.

But, and if the anchor does not hold, if it drag on the bottom of the sea, it is no longer a hope, the sailor gains no security <sup>from it</sup> unless it be firm and sure.

The soul may have faith, but if it is a weak wavering thing, a reed shaken by the wind, of what use is it to a soul that must encounter storm. The anchor is an emblem of hope, but a hope because of its steadfastness. I have chosen this morning to think of the anchor as a symbol of that great virtue in human character — Steadfastness, the power of holding fast to principle to purpose to truth, — A virtue which must be added to faith, — not simply faith but — to make it a constant abiding faith.



Steadfastness is the chiefest attribute which the human soul would naturally demand in its conceptions of God. It is because he is the great "I am", from everlasting to everlasting, the enduring, the changeless with whom is no variableness neither shadow of turning, it is because his word never fails that we can throw upon Him the entire trust and faith of our souls.

"Wherefore, brethren, be ye steadfast, immovable", - not shifting continually from our moorings, not blown about by every wind of doctrine, not changing our creed with every rising sun, but steadfast in that service that flows out of immovable convictions, as true to God and the purpose for which He created us as the dial to the sun.

This constancy of purpose and life is something that we must gain for



ourselves, that is, we have a free choice between evil and good, God himself cannot turn us if we persist in yielding to evil. Satan cannot tempt us if we insist on doing right, <sup>it is our persistence,</sup> God helps if we ask, He gives us inspiration and inducement without asking, but He does not make us steadfast unless we choose to be, it is a virtue acquired by his help through our own wills and determination.

In the old Pagan philosophies we admire Stoicism more than anything else, the Stoic reached very high toward moral rectitude through his persistent will power. There is a Christian Stoicism, which <sup>has</sup> keeps the same unswerving quality, but persists ~~not merely~~ by force of will, but <sup>together with</sup> ~~because of~~ its faith <sup>in</sup> and sympathy with the end to be reached.



This steadfastness which we must  
 admire in Stoic or Christian  
 consists in a steady & constant moral  
 condition. We may often have  
 impulses to right doing, but we cannot  
 depend on our impulses. We have  
 alternations of feeling, we lapse from  
 our purpose, our clearer perceptions  
 of truth at times fade and we  
 feel that a veil is drawn between  
 our souls and God. Such changes  
 of feeling come to all, but we cannot  
 allow such changes to shape our  
 conduct. else our perceptions in time  
 will become permanently blunted. — We  
 must act according to our knowledge  
 of right, not according to our feelings.  
 A constant moral attitude cannot  
 depend upon momentary impulses, but  
 upon these good impulses reined in to  
 steady continuance.  
 It is a simple thing to do a great



good under a sweeping impulse, it is a much harder thing to do the duty few shall know, and knowing, scorn.

It is comparatively easy to mount up with wings as eagles to run and not be weary, <sup>There is inspiration in the very act of mounting</sup> it is they who need most to renew their strength - who can walk and not grow faint.

This unwavering attitude of the soul toward God through all changes of moods and circumstances, cannot be attained without meeting hindrances, and it is as well to squarely face them and understand what and when they are.

1<sup>st</sup>, The standard of perfection is very hard high, and hard of attainment, the very height of our ideal <sup>while it</sup> inspires us to advance, and at the same time discourages us. The mountain tops are very pure and white, <sup>and as we look up they beckon us forward,</sup> but ~~they journey up a weary~~ but the look upward shows us the weary journey <sup>one</sup> and we could not wish our standard lower, and it must always <sup>be</sup> <sup>us</sup>.



be that fluctuation under a high ideal is far better than uniformity under a low one.

2<sup>nd</sup> hindrance, is in the strong powers around us; — The drift of opinion and the influences that act as mists and fogs to our moral atmosphere. We cannot put forth our hand or open our eyes, but we feel this strong counter-influence, it is built into the very structure of our own bodies. It is such a surrounding influence, that it seems a much nearer motive for action, than the intangible invisible spiritual influences. So we lose ourselves in the drift about us and go with the current, and the anchor goes fast — drag useless. But there always remains the possibility for us to choose the higher instead of the nearer motive of conduct, and in the use of this possibility, this free will choice constitutes character in its highest



ranges.

A third Lindrauer is entirely with ourselves, which I may best describe by "moral indolence." The disease describes itself, and most people have been troubled with it. A moral indolence, a lethargy of soul, a lack of spiritual energy to combat temptation even when the duty to be done is as clear as God's sunlight. Moral indolence must sooner or later sink into moral degradation, for we cannot play at living, and the heart protests against serving two masters; either it must love the one and love the other, or else it must cling to the one and despise the other. We cannot do anything in a half hearted fashion, and God has no use for luke-warmness.

There is no example given us of greater human endurance and steadfastness than in the character of Job. To those who ~~darkened~~ ~~complex~~ by words without wisdom, he replies at



In his outreaching faith, in his utter honesty with himself and God through through all the bewilderment of doubt and the mystery and wherefore of his affliction, In his integrity of soul he stands out as one of the most magnificent and heroic examples of human steadfastness.

To those "who darkened counsel by words without wisdom", he replies at the very last -



and bitterness  
of his trial

the very last, "All the while my breath  
is in me, my lips shall not speak  
mickedly, nor my tongue utter deceit,  
Till I die I will not remove my integrity  
from me." And Satan's question  
~~was~~ "Doth Job fear God for naught," was  
answered fully. Yes Job does fear  
God for naught, he does not barter his  
integrity for wages. He knows that  
there is a self-forgetting service of God,  
a disinterested piety "which cleaves to  
the right as the needle to the pole."

No other virtue has such far reaching  
effects on others as this constancy in purpose.  
Every faithful steadfast soul is a mighty  
lever in the world, a power inestimable  
in lifting the loads & burdens of mankind.

"He that feeds men serveth few  
He serves all who dares be true"

"Wherefore, Brethren, be ye steadfast  
immovable, always abounding in  
the work of the Lord, forasmuch as



ye know that your labor is not in  
vain in the Lord, "And in due season  
ye shall reap, if ye faint not."



## Education as a Means of Development

Education is development. To be strong <sup>Space</sup> physically means well-exercised muscles, to be strong mentally is to have the faculties of the mind so cultivated that they will act without effort. Strength and Development of body, brain and heart will not come but through constant, careful and consistent Training.

Development begins with our consciousness and continues throughout our lives; the more thoroughly educated, the more complete the development.

Education in a commonsense means the training in youth-time for the activities of after-life; but it seems to me that it must be a life-long process, necessarily so, since we live in contact with progressive human thought, and in communion with Nature and Nature's God.

But the degree of development to which we attain, does depend largely, not on natural aptitude nor native ability, but on the strength of the foundation we lay, the early training and systematic exercise of the faculties.

In the older times, the accumulation of a few facts into one's brain, the memorizing of some one's else labor, constituted the educational ~~training~~ of a boy, (girls didn't

not  
good

not  
elegant



~~forget~~ that and unless he had an unusual  
bent for investigation, his little collection of  
facts were stored away in one corner of his  
brain and he likely forgot their existence.

Constructive

The teacher under such a system must be  
a walking encyclopedia; textbooks were not in  
common use, the teacher must dictate and  
the pupils learn verbatim et litteratim.

Of course many bright strong minds stood  
the test, and originated and investigated for  
themselves, but the people as a whole were  
not so thoughtful so intellectual as now, under  
truer ideal of culture.

Memory was then the particular faculty of  
the understanding which was cultivated, and  
even now, an inordinate amount of cramming  
is done, rank and standings are determined  
by the amount of work done by pure memory.

This cramming process is being obviated to a  
great extent in our common school system,  
The child's judgement<sup>s</sup> his power of reflection  
is called into requisition; but there is still  
vast room for improvement.

Not that the cultivation of the memory is  
not important, many otherwise strong minds  
have faltered or failed for want of it. Where  
memory retains the material for thought.

But we crowd our memories, tax our strength  
in that direction, there is no time for  
thought and conclusions.

We hear it said that "Knowledge is Power",  
but this power does not rest <sup>alone</sup> in ~~our~~ knowledge

Not  
well  
put, for  
your  
argument



of facts, nor <sup>our</sup> ability to retain them, but ~~our~~ strength lies in our power of reflection and reasoning.

not a  
logical  
sequence

So little is this fact regarded in the methods of teaching, that ready thought and argument is not the possession of ordinary mortals. Our usual method of education gives us a one-sided development; we come from our course of study with some faculties abnormally developed, and others either stunted or maintained.

From primer to college text-book one's own imagination is scarcely appealed to. Object-lessons take the place of the child's imagination, ironclad rules & regulations for study bind the older scholar.

not  
logical

It is very easy to attack means and methods of teaching and end; teaching has no more reached its ideal standards than has anything else. After all, it must rest with the student instead of the teacher, when the student is old enough to recognize his privileges.

The successful teacher is the one who can compel his pupils to think for themselves, but the earnest student will do so anyway.

The objectionable point in our common school and college courses, and the cause of such unsymmetrical development, is the attempt to cover so much ground in so short a time. That, too, must be decided by the student —



whether he will take all imperfectly, or slowly and well.

It certainly rests with all as a sacred duty to reach as high a development as lies in his power, for as a unit of humanity he must to that extent raise or lower the whole.

This would be the God-given power of our intellects are ours, do as we please to nourish or destroy; Let us beware the abuse of them, and appreciate the use of them.   
writing, not here

You have written on several themes. Your sentences are mostly well formed

78

Gratia Countryman.  
Subject  
Nov. 12 - 1886.



Offices of  
Winona, Alma & Northern  
Railway Company

For Merchants.

(1)

La Crosse, Wis., March 9. 188

News Report.

The happenings of this week have been exceedingly interesting to the political world. Grover Cleveland was inaugurated President of the U. S. Wednesday - the fourth. It was twenty eight years from that date since the last Democratic President was inaugurated, twenty-four since Abraham Lincoln became the President, and since then the Republican Party has held the reins of government. We cannot but think of the perilous rocks and shoals over which they have piloted the Ship of State, until she is now in peaceful waters. What a new era has been introduced. A quarter of a century ago the country was in the bonds of



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( 2 )

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slavery. North was divided against South. Human beings were cruelly beaten and lashed. We are rid of that curse, but one scarcely less terrible is yet at our disposal.

The country is united in the most important matters. and only such questions as Civil Service, Tariff, and Silver Coinage divide the opinions of our countrymen.

So that the ~~old~~ new administration cannot differ essentially from the old and the change cannot affect many, except the office-seeking politicians.

Cleveland will not forget that he was elected by independent Republicans and prohibitionists. and his measures cannot but be republican in spirit to a greater or less extent.



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La Crosse, Wis., \_\_\_\_\_ 188

His inaugural address was non-committal. Neither party could dispute much upon it. He has chosen an able cabinet, all of whom are lawyers save Daniel Manning - the Secretary of the Treasury.

The last act of President Arthur before retiring from the office was the appointment of U. S. Grant to the rank of general upon the retired list - a step that should have been taken some time since to relieve the keen sufferings of the hero of our war. President Cleveland also signed the commission as the second act after his inauguration.

General Grant's condition is still uncertain, but he labors zealously to finish the second volume of his Recollections of the war.



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(14)

La Crosse, Wis., \_\_\_\_\_ 188

The Minnesota Legislature closed the session Friday. Having passed many important bills. - It has established a better understanding between the Farmers and railroad men. it has introduced capital punishment into the state, and provided for many sanitary regulations.

The bill providing for high license struggled hard, but was defeated, and it is a disgrace to the state, except that it may bring them to their senses sooner.

Ramsey county and St Paul have been treated with partiality, according to the Minneapolis press and people.

England still has her hands full to protect herself from Russia and Egypt. England is ready to engage in war if Russia pay the word.



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La Crosse, Wis., \_\_\_\_\_ 188

and troops are now marching from Russia into central Asia, England has invited the Russians to vacate, and poor little Afghanistan may be the scene of bloodshed. The war in Egypt seems to depend upon the position which King John of Abyssinia takes. Since the fall of Khartoum, the surrounding nations have been wavering. They have more confidence in the Mahdi, and less awe of the British forces.

The cooperation of King John with the Mahdi would work disaster to British troops.

England will be about ready to give the people a stronger voice in the government, since the Gladstone ministry has proven so disastrous to her external and internal peace.



Those who are interested in drama are sorry to hear that Edwin Booth intends to abandon the stage:

His retirement will leave a vacancy in the front ranks of his profession.

Some of our most noted colleges are discussing the question of compulsory and elective courses of study. And there is a general tendency to give up the compulsory systems, especially above the Freshman year. This is interesting to us and we hail the time when there will be ~~it~~ more freedom in our elementary departments.

Gratia Countryman,



### The Importance or Value of an Education.

Each of us probably have an earnest desire for a good education. Our life-work is yet before us and only with due preparation can we expect to enter upon it, and make it a success.

Each has talents and genius fitted for the work he has to perform, capable of cultivation <sup>and</sup> education and we cannot expect to do anything well, or as well as we are capable of doing, with an intellect, though naturally keen, undeveloped and unimproved, any more than a workman, no matter how skilled, can do justice to his work with dull and rusty tools.

In no position in life is one placed where his education is not invaluable to him, or where he begrudges the time spent in gaining it.

So many their education is their sole dependence, without it they would have no means of gaining a livelihood, and had the opportunity of an education been denied them, or had they neglected it, they would have gone through the world, unfitted for its duties, and unable to meet successfully its difficulties.

Then a good education is a source of comfort, as well, to him who has it. It lends a refinement to his actions and language which he could gain in no other way, fitting him to fill well and with ease his position in Society.

Many of the best thoughts and best looks



in the world are lost to those who have no education. Their minds, cannot grasp anything deep, nor appreciate the author's finest productions. For only by education is the mind so brought out that it can not only understand but enjoy the works of superior authors.

How different is a conversation with an educated and an uneducated man!

The education of the one, makes him a benefit to those with whom he has to do. He is informed on almost any topic of the day, and it is a pleasure to talk with him, his education is not only a source of comfort to himself, but to others. The uneducated man may be quite well-informed, but lacking the education his language is not well-chosen, and does not always express what he would say.

There are so many ways in which our education is of value to us, in fact, almost indispensable, that the twenty or thirty years of our early life is not too much time to devote to it. On the contrary, a whole lifetime is not sufficient to catch a glimpse of all the fields of research.

It would seem that an education frequently is harmful, it has made students skeptical. A lack of education is certainly better than a fine education and no faith in a higher power.

Only when Christianity and education go hand in hand, has each reached its highest value.

Gratia Countryman.

Date



Gratia Countryman.

Subj: - The value of an  
Education.

Freshman class.

Dec. 14. - 1873. @



1  
The English Portress.

Who will pause one moment to consider who that may be - the English portress, the most beloved of women? It will not be the one who has read and been touched by the poems of Mrs Elizabeth Barrett Browning.

The very mention of her name brings enthusiastic praise from her many lovers. One feels a gentle awe, ~~when~~ as if approaching a beautiful ideal, a woman human, yet too ethereal, too pure, too paintlike for ordinary biographical sketching.

We cannot touch on the poor, useful and sacred reminiscences of her life lightly, or without the jealousy which she compels from all mankind.

We must love and revere her to judge her. We must come close to the pure woman's heart to understand the sympathy with human kind, the reachings toward the Infinite, the sensitiveness to joy or sorrow, expressed



in her poems.

The circumstances of her whole life were ~~prop~~ favorable to the development of her poetic genius.

She was born in London of wealthy parents in 1809. Her early life was spent in study, and her knowledge of classics was quite extended.

She expressed her love for books in the words she makes Aurora Leigh to speak.

"Books, books, books!

I had found the secret of a garret-room  
Piled high with cases in my father's name;  
"I read books bad and good, some bad and good  
At once."

"Without considering whether they were fit  
To do me good."

She was a loving student of Greek, and spent hour after hour reading aloud from Grecian Philosophy and Song to her old blind friend Hugh Stuart Boyd. Miss Mary Milford, an intimate friend of the girlhood of Elizabeth Barrett, thus



describes her personal appearance. —

"A slight delicate figure with a shower of dark curls falling on each side of a most expressive face, large tender eyes richly fringed by dark eyelashes and a profile like a symphony." Certainly a picturesque glance, but not so beautiful as the picture of her ~~picture~~ character, her friend says:—"Such <sup>is</sup> ~~was~~ the influence of her manners, her conversation, her temper, her thousand sweet and attaching qualities, that they who know her best are apt to lose sight altogether of her learning and her genius, and to think of her only as the most charming person that they have ever met."

As a child of ten she found pleasure in making rhymes, and at the age of seventeen she published her "Essay on Mind". Her first venture of much significance was a translation of "Prometheus Bound". The next four years after this publication were comparatively quiet and secluded.



In 1837, she broke a blood-vessel in her lungs, and after a weary sickness and lingering convalescence of two years, the death of her favorite brother again prostrated her. He was drowned in her very sight, she being powerless to help him. This sorrow tinged many of her poems. From this time her heroic womanhood won our almost adoration.

Months went by after this accident, before she could be carried to her father's home, and her whole after-life was a combat with disease over which her genius conquered.

She lived for many years a cloistered life; Always fragile, she was now confined to her couch and, allowed to see no one but her dearest friends. "Had God not given her extraordinary vitality of spirit, the frail body could never have borne up against the suffering to which it was doomed."

Her books now became her world, and humanity her whole thought.

Though thus imprisoned in the four



walls of her room, the very life within her so feeble that sometimes a feather would be laid on her lips to see if she were still breathing, yet from this very room, that very couch of suffering came forth the poems which have crowned her as the greatest woman-poet, fit to stand by Bunyons side.

This physical suffering, this separation from the busy living world, did not lend gloom or vague melancholy to her writings. She held life; its aims and her art too highly. Neither was there a morbid sentimentalism but the gentlest tenderest insight into human hearts.

Seven long years of almost solitary confinement, but her life was not to be spent always without the joys of our common life. Dostoy brought her face to face, and heart to heart with a spirit as great as herself.

A new life now opens to her with new experiences. Two years from the time of her first acquaintance with



Robert Browning, she became his wife. Her father, to whom she had been an idol opposed the marriage, and never became reconciled to it; Nevertheless her marriage brought her life and happiness and renewed intellectual vigor.

Fifteen happy years were now before her. Her husband took her to Italy, and there she imbibed such a love for the soft sunny skies, such an interest in the struggle for freedom then going on in Italy, such an attachment for her beloved Florence, that she never removed from the home made so sacred by her husband's devotion and her only child's birthplace. Her three best works were produced here, notably *Aurora Leigh*.

Her character was well-nigh perfect. Grown patient through long suffering, she thought ever of others, never of self. Sympathetic with the humblest, her friends considered her a "divinity among women."

Her last sickness was of very short duration—only a week,—in which she



Had no idea of the near approach of death.

On the 1<sup>st</sup> of July, 1861, the burial ground of Florence received one more occupant mourned by all Florentines.

On the head of the little mound that marks her resting place lies a white wreath to mark her woman's purity, at the foot the poet's laurel wreath.

Critics may pick her works to pieces judging them, each from his own standard of perfection, but so closely is her woman's soul interwoven, that they will ever live, touching and purifying human hearts.

Gratia } —

Read in Lorneau

Sept 27 - 1886



### The English Portress:

Who will pause one moment to consider who she may be, - The English portress, the most beloved of women? It will not be the one who has read and been touched by the poems of Mrs Elizabeth Barrett Browning.

The very mention of her name brings enthusiastic praise from her many lovers.

One feels a gentle awe, as if approaching a beautiful ideal; a woman human, yet too ethereal, too pure, too paintlike for ordinary biographical sketching.

We cannot touch on the sorrowful and sacred reminiscences of her life lightly or without the fealty which she compels from all mankind. We must love and revere her to judge her. We must come close to the pure woman's heart to understand the sympathy with human kind, the reachings toward the Infinite, the sensitiveness to human joy or sorrow, expressed in her poems.

The circumstances of her whole life seemed favorable to the development of her poetic genius.

She was born in London of wealthy parents in 1809. Her early life was spent in study and her knowledge of classics was quite extended. She expresses her love for books in the words she makes Aurora



Leigh to speak: —

"Books! books! books!

I had found the secret of a garret-room  
Piled high with cases in my father's name"

"I read books bad and good, some bad and good  
At once" — — — — —

"Without considering whether they were fit  
To do me good."

She was a loving student of Greek  
and spent hour after hour reading aloud  
from Grecian Philosophy and Song to her  
old blind friend, Hugh Stuart Boyd.

An intimate friend of Elizabeth Barrett's  
girlhood thus describes her personal  
appearance, — "A slight delicate figure  
with a shower of dark curls falling on  
each side of a most expressive face, large  
tender eyes richly fringed by dark  
eyelashes and a smile like a sunbeam."  
Certainly a picturesque glance, but not  
so beautiful as the picture of her character.

Her friend also says: — "Such is the influence  
of her manners, her conversation, her temper  
her thousand sweet and attaching  
qualities, that they who knew her well were apt  
to lose sight altogether of her learning and  
genius, and to think of her only as the most  
charming person they have ever met."

As a child of ten, she found pleasure  
in making rhymes, and at the age of  
seventeen she published her "Essay on



Mind," Her first venture of much significance was a translation of "Prometheus Bound",

The next four years after this publication were comparatively quiet and secluded.

In 1837 she broke a blood-vessel in her lung and after a weary sickness and lingering convalescence of two years, the death of her favorite brother again prostrated her.

He was drowned in her very sight, she being powerless to help him. This sorrow tinged many of her poems. From this time her heroic womanhood wins our almost ~~adoration~~ adoration.

Not elegant

Months went by after this accident before she could be carried to her father's home; and her whole after-life was a combat with disease over which her genius conquered.

She lived for many years a cloistered life, Always fragile, she was now confined to her couch, and allowed to see no one but her dearest friends. "Had God not given her extraordinary vitality of spirit, the frail body could never have borne up against the suffering to which it was doomed.

Her books now became her world and humanity her whole thought.

Though thus imprisoned in the four walls of her room, the very life within her so feeble that sometimes a feather would be laid on her lips to see if she were still breathing, yet from this very room, that



very couch of suffering came forth the poems which have crowned her as the greatest woman-poet, fit to stand by Tennyson's side.

This suffering, this separation from the busy living world, did not lend gloom or vague melancholy to her writings. She held life, its aims, and her art too highly for that; neither was there a morbid sentimentalism, but the gentlest tenderest insight into human thoughts and hearts.

Seven long years of almost solitary confinement! But her life was not to be spent always without the joys of our common life. Destiny brought her face to face, and heart to heart with a poet as great as herself.

A new life now opens to her with a new experience. Two years from the time of her first acquaintance with Robert Browning she became his wife. Her father, to whom she had been an idol, opposed her marriage, and never became reconciled to it. Nevertheless her marriage brought her life and happiness and renewed intellectual vigor.

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Rep.

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Casa Guidi Windows, Portuguese Sonnets  
and Aurora Leigh.

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e of w  
not very  
good as a  
closing.



The middle of this piece is better than  
the beginning or the end -

80

Gratia Cumbrian,

Dec. 18,

Jarvis.

"The English Porters."



## Blaine's Proposition as to Taxes.

It has been a question in the country for some time past as to what shall be done with the surplus fund accruing from the tariffs and internal taxation, which amounts to about twenty million when all expenses of Government are paid.

This sum would be a source of demoralization to the country if allowed to accumulate, without plans for its expenditure. Many plans have been suggested, of which Mr Blaine's is the latest. He suggests that the National government should collect the taxes on whisky, and distribute the amount among the States according to their population, instead of allowing it to accumulate.

For some reasons this would be well, for it would furnish a way to distribute the surplus fund so that each state would derive personal benefit from it, and it would certainly be better to pay for the expense of our local governments that which causes only misery and degradation, and pay it heavily, than to tax farms and stock, and that which forms men's living. Whisky less than anything should be freed from taxation. But the manner of distribution which Mr Blaine proposes, would not in all cases be just, for instance:— Ohio, Indiana, Illinois and Kentucky pay about \$55. million for internal whisky taxation annually, and would receive \$17,000,000. The six New England States pay \$7,000,000 and would receive \$14,000,000.



Then such states as Maine, where a prohibition law has passed, would gain just that much from the drinking men of other states, she would pay out a comparatively small amount as whisky tax, but her local governments would be sustained by her share of the money distributed.

While the amount now to be distributed is a large one, - about \$6. millions - , it is to be hoped that the tax from the whisky traffic, will greatly decrease year by year, and the government to fulfil its obligation, should do all in its power to bring about such a state of affairs. But should it adopt Mr Blaine's plan, it would seriously harm prohibition and delay its establishment till far in the future, for what state, receiving from the sale of whisky sufficient money to provide for its local governments, would wish for its prohibition.

This scheme also assumes this to be a perpetual tax, something from which the people can always draw revenue, but the people of the United States surely cannot allow anything so detrimental to all their interests to go on without a determined effort to prevent it and abolish it, which will eventually be successful. This source of income would not therefore be constant, and will be on the decline, till the revenue will amount to almost nothing.

The tendency of this scheme would be to weaken



local governments, and centralize the power in the national, for the local officers would be relieved from levying taxes, or caring for their prompt or correct ~~the~~ collection, but would take the money as it was given them and use it. Not simply because the money distributed is from the whisky revenue, is it harmful to the local governments, but because money paid to them by the national government <sup>or</sup> from any source whatever, would tend to relieve them of responsibility and they would gradually lose interest, knowing that the money would be provided.

No Union as ours is can long remain so, if it neglects the local interests, for these have to do with the individual interests most especially.

Mr Blaine's Proposition may never be anything more than a proposition, and those interested in temperance and the Prohibition movement can not but wish that it may never get further.

Gratia Countryman



Gratia Countryman

Subj: - Blaine's Proposition  
as to Taxes.

Class - Freshman.

Dec. 21. 1883.

Healthful Amusement  
What are They  
What is Their Place  
What need of guarding



## Puritanical Rigidity versus Liberality in the Formation of True Character.

Our opinions and our modes of living are dependent to a large extent on our circumstances.

If our parents before us have held certain views and have carried those views into practice during our whole lives, we are very apt to imbibe the same principles into our category of right and wrong. This does not hold true in all cases, yet we are very prone to receive strong impressions from such early influences.

Yet, however much we have been trained into certain ways of thinking, there must and does come a time into each life when the question of which way to choose appears on our highway signboard. Most people are led by the influences which have been cast around them always, but to others the question is of the utmost importance, and the present question arises, - by what means shall we form the strongest character; - Shall we play cards or shall we not, shall we dance or shall we not dance, shall we attend theatres and do likewise many other of the controverted and so-called doubtful things or shall we strictly shun them? In other words, shall we discipline ourselves to stern unbending rules, or be driven here and there by adverse or favorable winds as it happens?



If it must be one of the two extremes, the former is preferable by all means.

Let us consider a case: — Take two young men of equal abilities, equal strength of will, equal moral principle, let the temptations of card playing, smoking, and such lighter forms of dissipation come to them with equal fascination. We will suppose the one decides for complete abstinence because he believes it right, the other yields because he can see no wrong in yielding.

With the belief that both are sincere in their judgment, what will apparently be the outcome. The very motives for their decision give us some clue. The one decides for morality in his sense of it ~~because~~ for the sake of right, the other does not decide for liberal notions because of a strong sense of right, but a negative argument that it is not wrong. The one through his very self-denial is made more capable of resisting actual evil, should it come, he is self-reliant, the pampering to selfish interests becomes less and less a habit. His very seeking for an absolute standard of right which led him to forego all forms of dissipation, makes "duty" his watchword, and his character must become strong in itself.

The one who chooses the indulgence of his tastes and wishes has in that indulgence

excellent



made a precedent for many other indulgences; which might be right if he were always absolutely pure his desires were right.

The rigid-principled man is sure he did not do wrong in choosing as he did.

Then the liberal-minded thinker is apt to go unconsciously down-hill, loose notions become looser and more loose; if strong temptation meets him, he is not well fortified, in fact he is apt to delude himself <sup>by feeble excuses</sup>. He has not gained in strength of will, and has most likely lost.

That certainly is the tendency of the liberal free-and-go-easy living. It is so easy to be turned from a true, serious purpose in life by an idle thoughtless self-gratification.

The Puritanical vigorous <sup>man</sup> is not free from tendencies from his very rigidity, which usually means intolerance of other opinions should they differ from his. He cannot brook any frivolity and has a contempt for people who hold milder views. Such an element of narrow-mindedness in one's make-up is a decided weakness.

If Puritan ideas bring such a result, they are not far in advance of the other extreme.

The people who condemn the fiercest, who rail the loudest, and have the most extreme views, the lengthiest arguments and the veriest cant are not those who have established their purity by fire and water. They do right because

It seems to me  
you are repeating  
these comments



they never had a chance to do wrong. They have been peculiarly shielded from temptation and feel no toleration for the wrongdoing of others, not the slightest sympathy, only denunciation for the tiniest error.

If we must have either extreme, let us cast our ballot for rigidity as producing the better results, even though it has attending evils.

But isn't there a middle course, a golden mean, where we may with all sincerity choose a firm straight path for ourselves, giving every one else the same liberty of choice.

Be as rigid as we may with ourselves, Charity for every one's else opinion, and a liberality and tolerance toward their doctrines is essential. The union of the two means strong and noble character.

"And aiming high, God speed the mark!"  
Leticia Countryman

97

Leticia Countryman -

Dec 3rd 1882 -

Character

Junior

Dec 3rd 1882.



### The Benefit of Hard Work.

Labor is both natural and needful to all. We may work with our hands, our hearts, or our brains, but we cannot remain idle, for our natures abhor idleness.

Hard work, during the ages past, and yet, by the aristocratic and titled classes, has been stigmatized; not perhaps, without good reasons, for the laboring classes have been ignorant and degraded. Their labor has been drudgery, and no benefit to them, unless it may have served to keep them from the vice and crime which would have attended idleness.

Perhaps the first benefit we think of, which the workman receives, is the money he earns, as a reward for his hard work. It is a great benefit to him, for he could not live without it, but it is not by any means the only benefit.

Hard ~~work~~ of some kind cannot help being a benefit physically to a man, provided we understand by the term "hard work, not over work nor work beyond one's strength. He cannot do two days work in one, and be as well for it. A full day's work in a day and no less time, makes him better. His appetite will be keen, his mind clear and every movement will indicate the health and vigor his hard work has given him.

Then he certainly derives moral benefits from his work. The old couplet:—

"Satan finds some mischief still



For idle hands to do" (expresses truly the harm through idleness.

A man's work brings him into closer relations with his fellowmen. He learns to have a broader sympathy for their failings. He, unlike street idlers, sees the better side of human life; and is elevated and benefitted thereby. He has no time to waste on vice and crime.

Then his work brings him into closer relation with his Maker, who, ordained that he should work; He sees and feels his dependence upon the Arm that never fails him.

He who earns his daily bread by the sweat of his brow has a better appreciation of the value of his earnings than he would otherwise have. He is not nearly so apt to spend his earnings for foolish purposes, or to gratify any evil inclinations.

His money goes to enrich his home, and make it better and happier, and he is happier for his honest toil.

Labor may be divided into two classes, instructed and uninstructed labor. Uninstructed labor is mere drudgery, it is the toil which deserves to be dishonored, if any does, especially in a country of free schools and free education.

Instructed labor creates new thoughts in the man. He is deeply interested in his work. He studies to improve it, and inventions and improvements



5  
are the results. He is intellectually benefitted  
by his work, so also is the world benefitted.

Just so far as a country respects and  
protects her working classes, so far is it truly  
civilized. The main difference between barbarism  
and civilization is that the savage detests work  
and the civilized man is happy only when  
honestly employed.

Work is noble in itself, and cannot but ennoble  
the laboring man, who feels not ashamed of his  
work, but <sup>recognizes</sup> that his industry is an honor to him.

Christ's apostles were chosen from the laboring  
people. Christ himself was a carpenter, and  
by his sublime example has given dignity and  
importance to labor.

How unworthy then is the workman who is  
infidel to the Master, who has so honored and  
blessed his calling!

Sister Countryman.



C

Gratia Countryman.

Subj. - Benefit of Read and Work

Gratia Countryman

Jan. 18. 1884