

# Christian Culture

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# Linden Hall Seminary,

At Lititz, Lancaster County, Pa.

→AⓈ(Moravian)ⓈSchoolⓈforⓈYoungⓈLadiesⓈ←

Was founded in 1794, and is, therefore, in its 66th year. It came into existence at the repeated solicitations of parents living in Pennsylvania and Maryland, who desired to have their daughters instructed in the elements of a polite education, and at the same time, and chiefly, that their physical and moral training should be carefully looked after. A quiet, pleasant village, in a healthful, agricultural region, in a community systematically organized on a Christian basis, was peculiarly fitted for a school that was intended, in its direct and indirect influences, to be an adjunct to the home, and that is, in some cases, a substitute for it. The critical years in many a girl's life are most safely spent in such an institution, where she is separated from influences that are either harmful at her time of life, or that dissipate her interest in the innocent pleasures, the tastes and duties which are so strong in the formation of a refined, self-governed and amiable character.

The recognition of the original demand made upon it, and of the trust that was placed in it, has remained the motive and aim of the school.

The requirements of modern times in the matter of school appointments and comforts, and of a more extended course of study, have been heeded. It means to be a safe, happy and comfortable school-home; to keep itself abreast of every actual advance in educational progress; to bear in mind its responsibility to parent and child, and its accountability to God in whose providence children may be entrusted to it to be taught and trained; to watch carefully, affectionately and sympathetically over the individual scholar; to use thorough and rational methods in teaching, and to see that each pupil has justice done to her, and that she does her duty; to care more for actual mental growth and genuine scholarly culture than for showy accomplishments or the many educational shams and delusions of the day. The Graduating course is based upon the Harvard Examinations for Women, and in the Post-Graduate course some of the best, and in our view most important results of a college education are presented, but the Seminary makes no claim to being a college as the term is correctly understood.

The buildings are commodious and specially cheerful, are heated by steam, and provided with hot and cold water. There are ample play-grounds and there is a gymnasium and play-room. The system of domestic arrangements is, in some respects, peculiar, being necessitated by the purpose of the school to be faithful to its claim as a safe place to which to send a child. Intending patrons are referred to the annual circulars, and are invited to make a personal examination of the school.

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# CHRISTIAN CULTURE.

A Local Interdenominational Journal, Religious, Literary and Social.

Vol. I.

LANCASTER, PA., SEPTEMBER 1, 1890.

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THE REV. CHARLES L. FRY, }

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LANCASTER, PA., SEPTEMBER 1, 1890.

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Thou art bearing hence thy roses  
Glad summer, fare thee well!  
Thou art singing thy last melodies  
In every wood and dell.

—Mrs. Hemans.

## Editorial.

THE series of very interesting articles on John Beck, by S. P. Eby, Esq., closed in this number, will in the course of a few days be issued in neat pamphlet form, and be on sale at our bookstores. Only one hundred copies will be printed, and the profits from their sale will go towards the Beck Monument Fund of the Alumni Association.

You are back from your vacation, stronger, we hope, and in better health and spirits than ever—and

ready to work as never before against all evil everywhere, and for the right and good and true!

\*\*\*

The most disgraceful and disgusting thing connected with the recent execution of Kemmler, in New York State, by electricity, was the contemptible conduct of the major part of the daily press; that, not the execution, was a disgrace to our American civilization.

\*\*\*

It looks as if the conscience, to say nothing of the patriotism, of the country, were gradually being aroused against the iniquities perpetrated under our pension system. Unfortunately it is almost too late. "Whatsoever a man (or a nation) soweth that shall he also reap."

\*\*\*

What a grand sight a sincerely good man is! He may have weaknesses, and make mistakes, and even fail entirely of meeting the opportunities and requirements of his age, and so altogether miss being a great man, as John Henry Newman unquestionably did; yet the purity, uprightness, transparency of his character, the simple goodness of the man, causes all else to be cheerfully overlooked, and only this to be remembered, reverently, gratefully, forever. A good man! What is there higher, nobler, grander in the world, save only the Almighty Himself?

\*\*\*

Why are not Americans content with being Americans? Don't the young men who try to imitate the English swell see that they are only caricaturing him and making themselves ridiculous? Don't our society women realize that in copying after Parisian dress and manners in order to attain the Frenchwoman's brilliancy and attractiveness, they degrade themselves, violate the healthy American moral sense, as well as good taste, deprave their own conscience, and sacrifice their womanly dignity and self-respect? It is a mark of essential vulgarity, a lack of innate refinement of character, that apes after others, and succeeds only in producing an exaggerated copy of its model's faults and foibles. It is time for us to have outgrown the imitative stage in our social development.

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AT LAST we have a vigorous and competent Board of Health. It is well. But let us not forget that this does not in the least remove our individual responsi-



bility and duty as citizens to do what we can in making and keeping our city clean and healthy. The best Board in the world can amount to but very little unless actively, conscientiously supported, aided and supplemented by the intelligent and watchful co-operation of the individual householders of the community. See that your own home, its cellar, sinks, etc., are clean, pure, and free from ill-smelling germs of disease. You owe it to the loved ones of your home who depend upon your watchful care for their health and their lives. See to it that your neighbors do not by their carelessness imperil the health conditions of your home as well as theirs. You have a right to do this. It is your duty to do it. And finally, after doing your part so far, see to it that the proper officers faithfully attend to their part of the work. This too is your right and duty. If every one did this, there would be no such thing ever known in Lancaster as typhoid, cholera, scarlet fever, diphtheria, or any other epidemic.

#### A LABOR DAY LESSON.

The very general interest that was taken by all classes in the observance of Labor Day in our city, and the good-natured spirit in which it was done, the absence of any marked ill-feeling between laborers and employers, is certainly both gratifying and noteworthy. It was not alone owing to the circumstance that we are not a manufacturing community, and that the relations between employer and employed are less strained here among us than in many other places; but may also be taken as significant of the fact that Lancaster is well on in the front of the universal movement towards a comparatively peaceful solution of the great labor question. This problem has for centuries been disturbing, threatening, and ever and anon convulsing the old-world nations. But owing to their social and political organization it has thus far necessarily failed of being solved there. Now it has made our free democratic country its main theatre of action, and we believe for that very reason is on a fair road to final solution.

What labor is striving after, often no doubt only half consciously and by wrong methods, yet none the less steadily and surely, is the realization, as Dr. Lyman Abbot has recently shown, of the same great fundamental democratic principles for the ordering of the industrial realm which our fathers strove to realize in the political realm. They succeeded; and the result is our glorious government "of the people, for the people, by the people." We to-day all know this to be the best, the only right government. But before we tried and proved its correctness it was denounced, derided, and fought against as impossible and preposterous. It was so different from and the opposite

of all old-world political ideas. Just so the idea of doing away with the old industrial theory that the wealth of the land must be owned and controlled by the few for the few seems impracticable and even absurd to many. Yet the student of the divine laws of evolution cannot but see that it is inevitable. Its consummation is only a question of time. The oligarchical principle must eventually be superseded by the democratic, as the feudal was by the oligarchical, and the country's wealth, whose value is "of the people," be also controlled "by the people" and "for the people." And here in America it will soonest and most easily come to pass, where it has the firm basis to build upon of a government already established on this principle, and the recognition of the same in the spheres of religion, of education, and of society in general, to sustain and strengthen it.

The sooner the laboring man clearly understands that this is what he is striving for, what the "stream of tendency" on which he is launched, often blindly and from mere instinct rather than with any clear convictions or purpose, has for its real goal; and the more plainly the employer and capitalist realizes the same fact, accepts its inexorability, and comprehends its full import, the better for all concerned. It will make the former more patient and hopeful, and less violent and extravagant. It will make the latter less obstinate and fearful, and more apt to yield gracefully to the inevitable. And it will take from both the element of personal antagonism and ill-feeling, especially if they both recognize that this movement is but a current within the grand universal "stream of tendency that makes for righteousness."

That this truth is making its way more and more into the public consciousness; and that this revolution from the old order of conscienceless competition to that of intelligent co-operation, from the spirit of a selfish individualism to that of a humane brotherhood, is to be a bloodless one; this appears to us to be one of the lessons of Labor Day; and in order to its consummation, Labor Day itself, if properly observed, may be one of the most potent and effective means.

#### AFTER VACATION.

With the month of September begins the season of renewed work, in churches as everywhere else. If not, then what was the summer's rest and recreation for? The sole purpose of rest is preparation for more and better work.

Most of us have during the past months enjoyed many pleasant opportunities and delightful means of mental and physical recuperation, those who did not overstep the boundaries of the county quite as much as they who spent their time by the seashore or in the mountains, and crossed the broad ocean or broader



continent. Now let us put to use our new strength and increased vigor in such wise as shall prove us to have been worthy of the blessings received, or at least to be grateful for them to Him who is the Giver of every good and perfect gift.

There is abundant room for this, room for the display of all the energy we can muster. And through no other channels can the earnest, active Christian men and women, whom God has anew equipped with health and strength, make their gratitude and their fresh force for good more effectively felt than through the church. Lancaster is a field white for the harvest; but the laborers are few. There is need, urgent need, for strong, energetic Christian work in its midst; just such work as the churches are meant to do, and as they will be able to do if our Christian men and women will come loyally forward and unitedly apply themselves to it; if they will but realize—what some people seem never fully to realize—that *vacation is over, the time for work is here!*

If all the church members of our city would from now on become active, faithful church workers, this community would be revolutionized, would scarcely recognize itself by next Christmas. Perhaps there would not be any more churches built; but those that are built would all be paid for, and there would not have to be any fairs, suppers, or shows of any kind given to do it with, either! Perhaps there would not be any more religious meetings held than now; but there would be less immodest dress, improper speech and conduct, and intemperate eating and drinking, in high life; fewer children on the streets at night; fewer fathers reeling in the gutters and miserable mothers weeping at home; fewer saloons, gambling dens, club rooms, and brothels; less lying hypocrisy in public, and more peace, contentment, and happiness in private.

"But I don't know of anything in particular that I can do," we imagine some one to say. Then let us give you a hint as to how you can find out: Go to church on Sunday, and to the week-day services, too; there you will learn both what to do and how to do it. And your attendance will itself be a good work, for it will cheer and encourage the other workers, and make them so much stronger and more active. Let this, then, be the first step you take in your fall work as a church member. But above all, whether you go to church or not, keep from worrying your pastor and his active fellow workers by throwing a wet blanket over everything they undertake or propose: by finding fault with everything they do, and trying to make others dissatisfied; by acting like a spoiled child in general, pouting and complaining that you are not visited enough, noticed more, and coaxed and patted on the back, by minister and members—they have more important work to do than that. If you are

sick, or for any other reason really need a pastoral visit, send word to your minister as you would to your doctor when you want him; though if you never show any interest in your church when well, you ought hardly expect to have much interest shown in you when sick.

These are a few things all can do. If all would do them, it would alone be an immense help to the cause of Christ here in our city. Is it asking too much? Could anything less be asked? We appeal to our fair-minded readers. Vacation is over. Now to the work! Begin with these seemingly easy and trifling duties, and your interest will grow, opportunities will enlarge, and God shall "make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

## ONE WORLD vs. MANY WORLDS.

BY PROF. J. E. KERSHNER, PH. D.

### SUNS—II.

So far we have only spoken of our sun. This body is one of many fixed stars. The telescope tells us little about these bodies on account of their very great distance. We before stated that the distance to the sun was about 93,000,000 miles. This is, however, quite a small distance compared with the distance to the nearest known fixed star. This distance is about 240,000 times as great as the distance from the sun to the earth, or about twenty-two millions of millions of miles. Others are much farther away, so that even the largest telescope can show these bodies only as points of light and, therefore, give us no information about their surface. The light from these bodies is, however, very dazzling and sharp and would lead us to infer that they were also sources of light like the sun. When the spectroscope is attached to the telescope, then dark lines also are seen across the color band, proving that many have much the same constitution as our sun. Still, some also show a somewhat different arrangement, while others give colored bands rather than lines. All the stars are undoubtedly glowing bodies shining by their own light; while some are no doubt in a more advanced stage of cooling than others.

Since we have seen that these bodies, the fixed stars, are sources of heat and light there also arises the very interesting question, are they also centres of systems of planets and worlds? This inquiry cannot be answered for all the stars. There is, however, some evidence which proves very conclusively that at least certain ones have planetary bodies revolving around them. There are about 6,000 stars visible to the naked eye at different times. With the largest telescope the number reaches perhaps 50,000,000. Taking this large number of stars into consideration, is it likely that all of them or even a large proportion of them are centres of planetary systems?

Before giving what is probably the correct answer, we offer a few remarks on the relative sizes of the fixed stars. This we must not confuse with the apparent brilliancy. This latter depends on size of body,



have been determined. When we come to consider the many millions of minute specks of light, there are reasons for thinking that many of these are small and probably not centres of systems. Even when the more prominent stars are alone considered, we find that there is no relation between their distance and brilliancy. That is, it is found that a comparatively small star may be nearer than a large one. For instance 61 Cygni, a star barely visible to the naked eye, is nearer to our system than Vega, one of the brightest stars in the heavens. Therefore while many of the very faint stars are no doubt very far off, many are probably not farther from our system than many that are brighter. It appears, therefore, reasonable that while a number of stars are almost certainly centres of systems, there are many more which are not, and are probably only somewhat unimportant small suns without any systems of planets.

## OMNIPRESENT.

BY RACHAEL E. LAURANCE.

You shrink when storm-clouds lower,  
But smile if skies are fair,  
"Lo, I am with you alway,  
Your wants shall be My care."

You cry you are forsaken  
And plunged in dark despair,  
The Saviour's with you alway,  
Your needs shall be His care.

Although your foes are many  
And all life seems a snare,  
A loving Father's by you,  
And guides each step with care.

So comfort comes with sorrow,  
And helps the trial to bear,  
If we remember Jesus  
Is with us everywhere.

## Work in the Vineyard.

*There are diversities of gifts, but the same Spirit. And there are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all.*—1 Cor. xii. 4-6.

## LUTHERAN.

*Christ.*—Services will be regularly resumed on September 7. The Sunday-school will meet in the afternoon, and the hour of evening worship will be 7:15 instead of 7:45. The Choral Society began its work this week, and will rehearse every Thursday evening at 7:45.

The excavating for the new church is being rapidly done, and the building will be pushed as fast as possible.

*St. John's.*—This congregation has suffered a serious loss in the death of Mr. B. B. Martin, a liberal benefactor, a devout man; "full of the Holy Ghost." The work on the new church has been pushed rapidly during August. The ceremony of the cornerstone laying will be performed on Sunday, September 7, at 5 P. M., when addresses will be delivered by Rev. C. I. Fry and Dr. J. Max Hark, and by Rev. W. H. Dunbar, of Lebanon. Should the weather be inclement the services will be held in the Reformed church, corner of Orange and Mulberry streets.

*St. Stephen's.*—This congregation recently celebrated the sun. This means, those whose distances before stated that the fixed stars are fairly comparable with the sun. The importance to become centres of systems. We have any companions evolved, and also hardly of sufficient importance to be anything more than luminous bodies of small size; but not so large as to scarcely large enough to be anything more than sun in mass, many are probably small and therefore because, while many stars are comparable with the planets revolving around them? This is doubtful. Is it, then, probable that nearly all the stars have our telescopes on account of great distance.

reflected light alone are too faint to be ever seen by revolving around them; but that those which shine by suns, or fixed stars, have companions, or planets, considerable certainty that a number of the many like companion. We, therefore, may conclude with star also has a dark or comparatively cool and planet has ever been discovered, it is still probable that this similar periodic motion, and although no companion has some light of its own. The star Procyon has a vanced towards becoming a planet, although it still therefore, that this companion to Sirius is well advanced as great as that of the companion. It is evident, companion; while the light of Sirius is five thousand the mass of Sirius is only about twice the mass of the be the true explanation. The calculations show that very small. This for other reasons cannot, however, one of the many double stars where one member is might be supposed that after all it was nothing but calculations. Since this body has now been seen, it body was very nearly in the place required by the panion. Observations afterwards proved that this and to their surprise found that this star had a companion. The calculations afterwards proved that this body was very nearly in the place required by the complete revolution in about fifty years. The place is a large body revolving around this star making a can only be explained on the supposition that there periodically faster and slower. This periodic motion quite regular, or better, not quite uniform. It moves ten thousand seconds a year. This motion is, however, not The motion of this star is only about one and two a proper motion, that is, it moves very slowly in space. fixed star, shows evidence of this fact. This star has direct evidence? There is. The star Sirius, the largest This, however, is only an inference. Is there any the same purpose for which the earth was produced. more systems of worlds were produced, even if not for universe. Therefore we may reasonably expect that not only in one place but also in other parts of the likely that the same kinds of results were produced if the universe was produced by a process of development, as set forth in the nebular hypothesis, it is seen, may be centres of planetary systems. Indeed as, or even larger than, the sun, it will be readily visible to the naked eyes. Bodies which are as large from among the brightest; while others are barely mates are derived from stars some of which are selected to perhaps one-fourth of that of the sun. These estimates that of the sun. The masses vary from six times like that of the sun. The masses have been determined, is somewhat terms, we may say, as inferred from the few the distance, as well as the intrinsic brilliancy of the star. By the size, we mean the probable amount of matter in some of the fixed stars. This in general



brated the 16th anniversary of its organization, and the 11th of its present pastorate. Revs J. V. Eckert and D. S. Kurtz assisted the pastor in the services. The church was beautifully decorated with flowers, and the music unusually fine. Last Sunday the annual harvest home festival was held.

*Trinity.*—The Sunday-school recently sent its third contribution, of \$115.00, to the general treasury of Home Missions. This makes a total of over \$365 for this cause since January 1st. The school also supports a missionary in the foreign field of India.

The semi-annual session of the Fourth Conference, embracing the district of Lancaster, Lebanon, and Dauphin counties, will be held at Millersville towards the close of September. Arrangements for the convention of Sunday-school workers will then be made.

The Autumn Communion will be administered at the morning and evening services of the last Sunday of this month. Preparatory service on the Friday evening previous.

*Zion's.*—The pastor, Rev. F. P. Mayser, will return with his family from his European tour next week. He expects to land in New York on Thursday, and to occupy his pulpit on the 14th inst.

#### MORAVIAN.

Services are being held in the Lecture Room owing to the repainting, recarpeting, and reupholstering that is going on in the church. It is hoped that the work will be finished before the end of this month. Three handsome memorial chairs will be put into the pulpit by two ladies of the church. It is also not unlikely that several memorial windows will be put into the church in the near future.

The hall in the old stone Chapel will probably be opened about Sept. 23d. It will be devoted to the social uses of the congregation, besides being used by the Sunday-school on Sundays. The opening exercises will be of a literary, musical, and social character.

One of the first sociables to be given in the hall will be a "Book Reception," probably this month yet, for the purpose of getting new books for the Sunday-school Library. Every one attending it is expected to bring a book, or its equivalent in money, as the price of admission.

#### REFORMED.

*St. Paul's.*—Rev. J. W. Meminger, having spent most of his vacation at Chautauqua, returned to work last week.

The twilight praise service, which was attended with such excellent results during the past year, will be resumed during this fall and winter.

The Choral Society and the Y. P. A. will resume their work, and all indications point to a pleasant and profitable time for all engaged in church work in this congregation.

#### "IN HIS NAME."

A grand union meeting of all the King's Sons and King's Daughters of the city is being arranged for to be held early this fall. The main feature will be an address by Mrs. I. C. Davis, of New York.

The meeting will be open to all the Christian workers of Lancaster, and will be held in the handsome new hall of the old Moravian chapel. Either before or after the meeting a social reception to Mrs. Davis is contemplated.

## In Social Circles.

IN looking over the list of engagements thus far booked for the Opera House for the coming season, we are glad to note that the average character of the plays to be presented is considerably higher than it was during the past two years. At the same time there is not yet a single Shakespearean drama, scarcely any other classic play, and only one or two actors who can claim to be anything like first-class, engaged for the season. Why not? Is there not enough culture and taste in Lancaster to warrant the presentation of anything above the mediocre in dramatic art?

THE County Fair is to be held from Sept. 9-12. Will it be a display of the progress made by our county in agriculture, business enterprise, manufactures, and household arts, or mainly only of the skill of its horse-jockeys?

DR. LYMAN ABBOTT's lecture in Fulton Opera House, on Oct. 23d, for the benefit of the Workingmen's Free Library, will be the first opportunity ever offered a Lancaster audience to hear one of the strongest preachers, best known authors, most successful editors, most advanced and fearless thinkers, and altogether one of the manliest men living in America to-day. We are sure that no lecture better worth hearing, none worthier of the highest intelligence of our best people than that of Dr. Abbott has ever been delivered in Lancaster, or indeed anywhere else.

LAST Monday's Labor Day celebration was certainly a credit to our city. No such demonstration was ever known here before. But we fear many of our working people lost the good of it, and made it a source of evil for themselves, by their drinking. How would it be next year to demonstrate that laboring men do know how to enjoy a holiday without the help of beer and liquor? A Labor Day with closed bars and saloons—that would do more for the cause of labor than all other means combined, more than years of agitation and legislation, more than all the parades and speeches in the world.

#### EDUCATIONAL.

THE Normal School, at Millersville, will have more students this winter than at any previous winter session. The corner-stone of the new gymnasium was laid on Monday, August 25th, with appropriate exercises, and the building is now well under way.

AT the College both the Academy and Harbaugh Hall have been improved in comfort and appearance, and accommodations have been provided for a good reading room. A new laboratory has been projected and will soon be under way, and the new gymnasium, it is hoped, will also soon be an accomplished fact.

The number of new students in College, Academy and Seminary promises to be unusually large.

The inauguration of the new president will take place on Thursday, September 11th, at 2 P. M. Rev. J. O. Miller, D. D., of York, will preside, and addresses will be delivered by George F. Baer, Esq., LL. D., Rev. Thos. G. Apple, D. D., LL. D., and by President Stahr. After the inauguration ceremonies ground will be broken for the new gymnasium on the campus, when it is expected that short addresses will be delivered by Dr. Reed, president of Dickinson College, and others.



## MARSH SONG—AT SUNSET.

Over the monstrous, shambling sea,  
Over the Caliban sea,  
Bright Ariel-cloud, thou lingerest;  
Oh wait, oh wait, in the warm red West—  
Thy Prospero I'll be.

Over the humped and fishy sea,  
Over the Caliban sea,  
O! cloud in the West, like a thought in the heart  
Of pardon, loose thy wing, and start,  
And do a grace for me.

Over the huge and huddling sea,  
Over the Caliban sea,  
Bring hither my brother Antonio—Man—  
My injurer; night breaks the ban;  
Brother, I pardon thee.

—Sidney Lanier.

## Local Lore.

NOTE.—We desire to call attention to a typographical error in Mr. Brosius's article on "George Ross" in our August number. At the beginning of the paragraph next to the last it is said "George Ross came to Lancaster in 1731." This should read "came to Lancaster in 1751."

## WEST'S "THE DEATH OF SOCRATES."

The following letter from the Associate Librarian of the Pennsylvania Historical Society is full of interest. Our readers will also be glad to know that Mr. Jordan has kindly promised to furnish a historical sketch of Judge William Henry for CHRISTIAN CULTURE in the near future:

HISTORICAL SOCIETY OF PENNSYLVANIA,  
1300 Locust St., Philadelphia, Aug. 15, 1890.

EDITORS CHRISTIAN CULTURE: The painting of the "Death of Socrates," by Benjamin West, referred to by Hon. Marriott Brosius, in his paper on "George Ross" in the August issue of CHRISTIAN CULTURE, is in the possession of Mr. James Henry, of Boulton Gun Works, near Nazareth, Pa.

The statement of John Galt, in his life of West, that the painting was made from the description in Plutarch's Lives, is an error. It was from a picture in Rollins' Ancient History, and the volume containing it, which belonged to William Henry and by him was loaned to West, was presented by my uncle, the late John Jordan, Jr., to James Henry, who still has it. Mr. Henry is now the head of the family.

JOHN W. JORDAN.

## EARLY NEGRO LEGISLATION IN THE PROVINCE OF PENNSYLVANIA.

BY F. R. DIFFENDERFFER.

If some antiquarian could be turned loose in Lancaster city and county, with a *carte-blanche* to open and examine all the ancient chests—some of them souvenirs of the Fatherland—the old trunks and antiquated bureaus, the amount of valuable historical spoils that would result from this looting would perhaps prove a greater surprise even to himself than to any one else. The number of documentary relics that from time to time find their way into public notice are mere surface indications of the still larger and no doubt more valuable ones that remain buried in the

seclusion of neglected or forgotten receptacles. It seems a pity that these cannot be collected and carefully preserved. Time and neglect are doing their best to disperse and destroy them. There seems no remedy, save in the gradual education of the masses, who may ultimately learn to prize them at their true value.

The following curious document is one of two of the same tenor, but of different dates, which lately fell into the hands of Mr. S. H. Zahm, the antiquarian bookseller:

"George the Third, by the Grace of God of Great Britain France and Ireland King Defender of the Faith and so forth. To Emanuel Carpenter and Isaac Saunders Esquires two of our Justices of the Peace within the County of Lancaster in our Province of Pennsylvania to keep assigned Greeting. Know that for the hearing trying and determining all and singular the Crimes and Offences that have been committed or shall be hereafter committed by any Negro or Negroes whether Slaves or Free within the said County of Lancaster we have assigned you our Justices to hold such special Court or Courts at such times and places within the said County as you shall see Cause and Occasion shall require therein and with the assistance of six substantial Inhabitants Freeholders of the said County by you to be chosen and legally sworn or affirmed to hear examine try convict or acquit according to Law all and every such Negro or Negroes in the said County as have been or hereafter shall be guilty of committing any Murder Manslaughter Buggery Burglary Rapes or attempts of Rapes Felonies or any other high or heinous offence committed acted or perpetrated within the said county and upon due Proof and Conviction Judgment or Sentence in the Premises to pronounce as is agreeable to the Laws in that Case made and provided or otherways to acquit and discharge such Negro or Negroes in case the evidence shall not be sufficient for a Conviction therein and further to do or cause to be done all Acts and Things that may be necessary Judging and Execution of such Negro or Negroes as by virtue of this Commission and a Law of our said Province entitled 'An Act for the Tryal of Negroes' you are required and impowered to do as fully and amply as if the same were herein more expressly and particularly mentioned and all Officers of the said County are hereby required to give due attendance and obedience In Testimony whereof We have caused the Great Seal of our said Province to be hereunto affixed Witness Richard Penn Esquire (by virtue of a Commission from Thomas Penn and John Penn Esquires true and absolute Proprietaries of the said Province and with our Royal Approbation) Lieutenant Governor and Commander in Chief of the Province aforesaid and the Counties of New Castle Kent and Sussex on Delaware at Philadelphia the twentieth day of February in the year of our Lord one thousand seven hundred and seventy three and in the thirteenth year of our Reign."

Two seals are stamped on this document. In the left hand corner at the top is the Great Seal of the Proprietaries Thomas and John Penn, three and a-half inches in diameter, and immediately beneath it is the bold signature of the Lieutenant Governor, Rich'd Penn. At the bottom is a small seal with the following legend around the outer margin: "Inrolment Office of Lancaster Co." It also bears the following indorsement: "Entered in the office for Recording of Deeds in and for the County of Lancaster in Book N page 365 the Twenty Sixth Day of February Anno Domini 1773. Witness my hand and seal of my office aforesaid. EDW. SHIPPEN, Recorder."

Reference being made in the foregoing commission to the law under which it was issued, a careful search was instituted among the early laws of the Province to ascertain the date of its enactment as well as its provisions, with the following result. It was found that an act for the trial of Negroes was enacted as early as 1700. This, however, was repealed on February 7, 1705. In the same year, however, a new law with the same intent, was passed by the Pro-



vincial Assembly and this is the one already quoted "an act for the Tryal of Negroes," and under which the above commission was issued.

Just why Negroes should be tried by special commissioners and not by the usual legal processes as white men were, cannot perhaps at this late day be ascertained. We only know a special law was passed for their benefit (?) and what that law was we shall proceed to tell the reader.

The law is rather a voluminous affair and there is no room here to quote it *in extenso*; we can give only its principal provisions. The first section is quoted entire: "Whereas some Difficulties have arisen within this Province about the Manner of Trial and Punishment of *Negroes* committing Murder, Manslaughter, Buggery, Burglary, Rapes, Attempts of Rapes, and other high and heinous enormities and capital Offences: For Remedy thereof and for the speedy Trial and condign Punishment of such *Negro* and *Negroes* offending as aforesaid BE IT ENACTED BY JOHN EVANS, Esq.; by the Queen's Royal Approbation, Lieutenant Governor, under William Penn, Esq., absolute Proprietary and Governor in Chief of the Province of Pennsylvania and Territories, by and with the Advice and Consent of the Freemen of the said Province, in General Assembly met, and by the authority of the same. That it shall and may be lawful for two Justices of the Peace of this Province, who shall be particularly commissioned by the Governor for that Service, within the respective Counties thereof, and Six of the most substantial Freeholders of the Neighborhood, to hear, examine, try and determine all such Offences committed by any *Negro* or *Negroes* within this Province: Which said Freeholders shall be by Warrant under the Hands and seals of the respective Justices commissioned as aforesaid, directed to the next Constable, summoned to appear at such Time and Place as the said Justices shall therein appoint: Which Freeholders the said Justices shall solemnly attest, *Well and truly to give them Assistance and Judgment* upon the trial of such *Negro* or *Negroes*: Who shall hold a court for the hearing, trying, judging, determining and convicting of such *Negro* or *Negroes*, as shall be before them charged or accused of committing any Murder, Manslaughter, Buggery, Burglary, Rapes and Attempt of Rapes, or any other high or heinous offences, committed, acted or done, in any of the respective Counties within this Province as aforesaid."

Section II makes it lawful for such Courts to examine, try, hear, convict or condemn according to the evidence, any *Negro* or *Negroes* for the before mentioned crimes according to the evidence and upon due Proof and Conviction, to pronounce such Judgment or Sentence in the Premises, as is agreeable to Law: or otherwise to acquit, free and discharge the accused in case the evidence is insufficient.

Section III directs that where negroes have been convicted and sentence pronounced, a warrant directed by the Court to the Sheriff shall be duly executed on pain of a fine of five pounds.

Section IV provides that any negroes committing any of the already named offenses, who have been tried and convicted of the same, shall be punished by death; while for robbing or stealing anything above the value of five pounds, they shall, if convicted, be whipped with thirty-nine lashes and branded on the

forehead with the letter R or T, and be sent out of the Province by their owners within six months, never to return, being meanwhile kept in prison at their owner's charge. If the theft be of less value than five pounds, then the punishment shall be any number of lashes not exceeding thirty-nine, while the master of the negro shall make restitution to the owner and pay all the costs.

Section V declares "That if any *Negro* shall presume to carry any Gun, Sword, Pistol, Fowling-piece, Clubs or other Arms or Weapons whatsoever, without his Master's special license for the same, and be convicted thereof before a Magistrate, he shall be whipped with Twenty-one Lashes on his bare Back."

Section VI recites "That for the preventing *Negroes* meeting and accompanying together upon the First Days of the Weeks, or any other Day or Time, in great Companies or Numbers, that if any Person or Persons give Notice thereof, and to whom they respectively belong, to any Justice of the Peace within this Province the same above the Number of Four in Company, and upon no lawful Business of their Masters or Owners, such *Negroes*, so offending, shall be publicly whipped at the Discretion of one of the Justices of the Peace, not exceeding Thirty-nine Lashes." This law was repealed March 1, 1780.

So far all has been plain sailing, but we have reached a point where contemporary documents fail to throw further light on this interesting question. This commission was issued in pursuance of law, but what was the special occasion that called it forth? It is impossible to say. The dockets of the Quarter Sessions Courts have been carefully examined from 1771 to 1776, and while hundreds of cases of all kinds were tried nothing has been discovered that serves to show that any trials were held under these commissions. During all that period Emanuel Carpenter and Isaac Sanders, as members of the Justices' Court of the county, held regular sessions, but there is no evidence that any negroes, slaves or free, came before them.

It has already been stated that the commission quoted is an exact duplicate of another issued two years later, the date above being different. Are we allowed to surmise that the practice was to issue these commissions every two years, to Justices in all the counties, even though there were no cases that demanded such special intervention? In fact it is difficult to understand why a special law for the trial of negroes should be deemed necessary. The legal machinery already in existence was ample to meet every case of crime that arose among the white population, and why, therefore, could it not be applied to the blacks as well?

The fact, however, remains that in those early days, and for a century thereafter, the laws relating to these people were unnecessarily harsh. There was adverse legislation all the way from 1700 down to 1825 as an examination of the laws passed during that period will abundantly prove. The following extract from a law passed March 9, 1771, tells its own story: "That if any bound Servant, *Negro* or Mulatto Slave be convicted of unlawfully and maliciously incurring any of the Fines and Penalties mentioned in this Act, he she or they shall be whipped on the bare Back with Twenty-one Lashes, at the public Whipping post, and kept on Bread and Water, at hard Labor, in the public Work-house three Days,



unless the Master or Mistress of such bound servant or slave or some other Person shall pay the Fine or Penalty so incurred."

In an Act passed as late as March 5, 1825, the statement is made that as it has often happened that convicted negroes, punishable by death, have been concealed by their owners, and that these latter also conceal the crimes themselves to avoid the loss of the negro, it is enacted that upon conviction of any capital crime, the negro shall be valued and the amount fixed be paid to the owner. The same act provides that free negroes "fit and able to work, but who neglect to do so, and loiter and misspend their time, shall be bound out to service from year to year." It also fines free negroes for entertaining slaves, or trading with them. Negroes away from home after 9 o'clock at night were to be lashed on the bare back, not exceeding ten lashes. For being found ten miles away from home without permission called down ten lashes more.

Enough has been shown to prove that even under the mild sway of the Quakers, the lives of the negroes were hard and unrelenting. His punishment was more severe than that of the white man, for the same offences. There was always, in his case, a legal trial, but aside from this his lot was hardly better than on the Southern plantations where the owner often assumed the power of passing upon questions of life and death without any appeal to law whatever. The Pennsylvania slave escaped this supreme proof of complete ownership.

A few words relative to the two men whose names appear in the foregoing commission may not be inappropriate in conclusion. Lancaster county had, perhaps, no better known citizen from 1750 to 1780 than Emanuel Carpenter. The people sent him to the Provincial Legislature seventeen years in succession, from 1755 to 1771, and would have sent him still longer had he not declined the honor. He was also for many years a Justice of the Peace, and the President of the Justices' Court, before which all the criminal business of the county was transacted. He held this position at the time of his death, in 1780. Upon his retirement as a member of the Legislature the town council called a public meeting and drafted a letter couched in the most complimentary and flattering terms, thanking him for his valuable services to his fellow-citizens. He was a worthy and most trusted public servant.

Of Isaac Sanders not much is known except that he was a prominent, public spirited citizen. He was a member of the Provincial Assembly in 1757-8-9 and 60, and again in 1763 and 1764. He was one of the founders of the Julianna Library. He was for years a member of the Justices' County Court.

Although both these men were called to act in a judicial capacity there is no evidence that either of them was a lawyer. The records show that neither of them was ever admitted to the Bar of Lancaster county as a practicing attorney.

LIFE is too great a thing for any man or woman to sound every depth, to measure every height. To declare a knowledge on every side of life is to show how narrow one's thought of life is.—*Exchange*.

## JOHN BECK.

### A PIONEER EDUCATOR OF LANCASTER COUNTY.

BY SIMON P. EBY, ESQ.

#### III.

Mr. Beck confessed to a great love for boys. That alone, however would not have insured him the influence he exercised over his pupils; many a son has been spoiled by the inordinate love of parents. He possessed other equally necessary qualifications, good common sense and a keen knowledge of human nature. His love was ruled and directed by sound judgment and a wise discretion. He had the art of interesting boys in their lessons, and a happy faculty of imparting knowledge. They recognized in him a friend, and at the same time entertained a wholesome respect for his authority.

His mode of teaching was to develop such capacities and natural talents as the pupil possessed, rather than to cram him into a mould fashioned by the teacher; and he was quick to discover the promising traits in boys and to encourage them.

To give a few instances of the kind: during arithmetic hour he caught a pupil engaged in drawing the picture of a locomotive instead of working at his sums as he should have done. He took the slate and looked at the drawing; the pupil meanwhile sat expecting a sharp reprimand. Instead of this the teacher said, "I think you should become a machinist and learn to build steam engines; as soon as you are sufficiently advanced in your other studies I will put you in the class of mechanical drawing." By that remark the wise teacher sounded the keynote of what became the boy's ambition and aroused his sleeping intellect into activity. An object worth striving for, which accorded with his youthful inclination, had been set before him. Henceforth he was industrious, and the words of his teacher, ever ringing in his ears down the avenue of his life, spurred him on his destiny. He became a successful machinist and a useful member of society.

On another occasion, a boy in the elocution class was declaiming a most melancholy piece, of his own selection, in the most vigorous and energetic style of oratory. Mr. Beck, with book in hand, sat listening intently until he was through; then said quickly, "Mr. Martin,\* this kind of a piece does not suit you at all, you must have something more on the order of a stump-speech, with a hurrah for Van Buren in it." The pupil was a Democrat, and had been shouting lustily for Van Buren, his candidate for President in 1840. The teacher's remark was received with a good-natured laugh by the class, in which Martin joined. A more suitable selection was given him, which the fiery-crested young orator recited the following week in grand style to the satisfaction of his teacher and the pride of his class.

Many more like instances might be given of the teacher's ready discernment of character and his happy and kind way of directing it.

\*B. Frank Martin, afterwards graduated at Yale. While a student there he came home and stumped the county for Taylor, in 1848; was elected to the Pennsylvania Legislature when scarcely of age; gave much promise of becoming a brilliant orator, but died quite young.



Like the father in the fable, who told his sons that a treasure was hid in their orchard, and set them digging for it, thereby making the orchard fruitful; so he told his boys where their treasures lay concealed and set them to work delving for them; some on their farms, some in their workshops, some in court and legislative halls, some in their stores, and others in the service of their country on land and sea.

Mr. Beck's utterances came quickly and spontaneously; but were not spoken, as might be supposed, hastily or without due consideration for the feelings and welfare of his pupils. He would postpone a Friday evening lecture to avoid calling out the small boys in bad weather or when a deep snow had fallen. And when it was urged against such postponement, by some of the larger boys, that the side-walks had been cleaned of the snow and all could come dry shod, his reply was, that such little fellows like Robby H— could not come to the lecture without measuring some of the big snow heaps by jumping into them and getting their feet wet. To run the risk of causing the illness of one of his boys was in his estimation more to be avoided than missing one of his lectures, much as we all liked to hear them.

So long as a boy showed a willingness to learn, however dull, he went to the trouble of teaching him.

"Nichts wissen ist keine schande,  
Aber nichts lernen wollen,"

was one of the mottoes he had hung on the walls of his school room to greet and encourage the beginner.

It was a well-known fact, that boys too timid to remain in other schools felt at home in his; and others who could not be governed elsewhere submitted to his control. They all felt that he dealt with them squarely and impartially, and while his displeasure might come swiftly and overwhelmingly like a flash, there was no lingering bitterness in it. He never, within the writer's recollection, made use of the one punishment which a spirited boy will most resent, and a timid one most take to heart; he never ridiculed him before his fellows—never humiliated him. His reproof was an earnest but honest reproof, free from scorn. His words left no sting to rankle and fester in the wound; no scar in the memory to be carried to the grave.

He kept on familiar terms with his pupils, and between school hours the boys would gather around him and ply him with questions; or they would even give him accounts of some of their excursions into the country, and were often surprised to hear that he was already acquainted with more of their doings than they wished him to know. "You wonder how I find out those things," he would say; "a little bird tells me." This quaint conceit some of the boys liked to humor, and when a small bird, many of which frequented the groves around Lititz, was seen flitting among the branches overhead, and peeping down at them in a knowing kind of a way, they would say "Lookout, there is Mr. Beck's bird!"

Happy and free from restraint were those chance gatherings between school hours; and yet without anything to detract from the respect due the master. Unfortunate was the presumptuous youth who on such an occasion sought to take advantage of the master's condescension; a look of reproof, more withering than words, would put the offender down so that he never attempted the like again. Often when some mischief

was done about the school houses, Mr. Beck would say: "Now, nobody did this again; if I could only catch this Mr. Nobody." He usually found him out, sooner or later. Once only he failed by reason of his impatience when his less impetuous assistant unraveled the secret for him. It happened, as Mr. John Rickert related the incident, that a rather serious offence was committed at one of the boarding houses. The case was reported to Mr. Beck, who called all the boys boarding at that house into his private room, laid the matter before them, and demanded to know the offender. For once the boys became obstinate on his hands and refused to tell. After remonstrating with them to no purpose he locked the door on them and went to see Mr. John Rickert, of whose class several among the accused were. Mr. Rickert was a man of much less force of character and strength of will than Mr. Beck, but possessed a cool mathematical head. He went to the boys and presented the case to them as he would solve a problem in geometry: "I can honor those of you," he said, "who refuse to tell on your companion, but I would not like to be the one who did it, and see my friends suffer for my misdeed without relieving them; such an act is cowardly." One of the boys spoke out, saying: "Mr. Rickert, I can't stand that; I did it!" "Your honest confession shall go to your credit," replied Mr. Rickert, "and I will so report to Mr. Beck."

Mr. Beck's learning was solid and practical rather than abstruse. As a teacher of penmanship I question whether he ever had his equal, certainly never his superior. Before the Spencerian system was known he had evolved and was teaching one like it in his school. And many of his instructions to beginners were given by object lessons long before any system of that name was heard of. There was life and cheerfulness in what he taught, and when he took a class he had them at work generally ten or more minutes before the appointed hour. "Time is precious," he would say; and there was no idling when he had the class in charge.

His academy was emphatically a school of the people. In it was taught that which was useful in all the walks of life. And therein sat, without difference or distinction in the eyes of the master, the heir to millions by the side of the charity scholar; the humble country lad beside the sons of Governors of the State, and other equally eminent citizens.

He was a devout Moravian, and a regular attendant at the church where he took his pupils to divine service several times every week. He opened his school with song and prayer each morning, and yet he and his assistants scrupulously avoided using their influence to draw those under their charge away from other churches to their own particular faith. Neither did he hesitate to teach and proclaim the truth as disclosed by science for fear it might conflict with the teachings of the Bible. The possibility of such a happening did not seem to have even suggested itself to him. How could the truth conflict with what was the truth itself? He was the fearless champion of the truth, and the ever ready opponent of error. During his long and active life he wielded a two-edged battle-axe in the cause of education; the one edge bright and shining with the increasing light of public schools the other steeled to smite ignorance and superstition wherever they raised their opposing crests. When



he first opened school, he was far in advance of the times, and when the times, largely through his efforts, had sufficiently advanced to be abreast with him he had already rounded up his fifty years of teaching, and sat down to write his Valedictory Letter to his former pupils, full of enduring love and tender solicitude towards them, and thankfulness for the past.

Those who had been under his charge, though long since grown to full stature, and many of them crowned with gray hairs and honors, *still remained his boys and he their master.* At a dinner given to the board of bank directors, of which he for many years was a member, he became the centre of attention; the conversation naturally turned to the old school days at Lititz, and one of them said to him in a jesting way: "Mr. Beck, you did one thing that was not quite right; you whipped me too hard." The answer came quickly and with a vim: "Not a bit of it, you deserved all you got."

[THE END.]

## Our Book-Shelf.

### AMIEL'S JOURNAL.

BY MISS PAULINE COOPER.

Amiel's *Journal Intime*, though not one of the most recent translations from the French, having first been published here in 1885, yet can never lose its interest for those who are psychologically inclined. The credit for the English style of the book is, of course, due to Mrs. Ward, the translator, who has since won fame as the author of *Robert Elsmere*. A very fine review by her is published as an Introduction, and for truth of criticism, beauty of style, and purity of diction, it certainly cannot be excelled.

The work itself is, as the title suggests, a *Journal Intime*. It is a record of the soul-life of a solitary Genevan Professor, solitary because ostracized by uncontrollable circumstances from the only society in which he could have *lived*. Begun when Amiel was but twenty-seven years old. The eager yearning and striving after the Ideal, and a sort of patient impatience with the inevitable, fill the pages of the Journal, acquainting one so intimately and lovingly with the great soul of the man, and filling one with such an intense sympathy for him, that at the end, one closes the book reverentially, feeling, I am better for having read it, and am thankful for a glimpse into the inner life of one who, though "perplexed in thought," at last "beat his music out" so pathetically and so helpfully for his fellow-beings.

In the first paragraph he shows how necessary he felt "Gottbetrunkenheit" to be. He says,—"*There is but one thing needful,—to possess God,*" this idea together with the necessity and beauty of Duty form the foundation on which the moral and ethical readings of the books are based. "Slave to no sect" his religion "was to live and die in God, in complete abandonment to the holy will which is at the root of nature and destiny." This distinctively religious vein which runs through it and marks the book as almost sacred, is what makes it of such immense value to all who have been assailed by "honest doubt," and to whom such writing is like a Revelation.

As for the other points in the book; it touches on almost all of the subjects which are to-day occupying the master minds of the world. Psychology, religion, social science, poetry, music, literature, criticism of criticism, etc. The breadth of the man's mind was something marvelous. He should have given to the world volumes, and would have, but for his intense worship of the Ideal,—"*la maladie de l'idéal*," which kept him through fear of "doing the subject a wrong" from expressing himself in any form save that of a Journal. He says "when I think that I have always postponed the serious study of the art of writing from a sort of awe of it, and a secret love of its beauty, I am furious with my own stupidity and with my own respect." A pessimistic distrust of his own power made him timid, so that when he wrote "for publication every word was misery." His friends lamented this lack of action and, knowing his great ability, were continually disappointed that he produced nothing. In no way, however, it seems to me, could he have done his life's work so well, as in the writing out of his soul's deepest and most subtle emotions, thus giving to the world his psychological experience and presenting to the intellect those facts in the judgment of which it becomes strengthened, and in the contemplation of which it is enabled more and more to form its judgments in accordance with the absolute ideal of Right which is the goal and aim of all struggling souls.

The great strength of Amiel's soul makes itself felt in the calmness with which he contemplates his approaching death, which according to the nature of his disease was likely to be a frightful one. It is painful to read the last pages. In one place he says, "It is clear that what awaits me is suffocation—asphyxia. I shall die by choking." And again, "It is health that I long for—freedom from suffering; and this desire being vain I can find no savour in anything else."

\* \* \* \* \* All things work together for His good. \* \* \* \* \* Let me try and end well, seeing that to undertake and even to continue are closed to me."

Amiel's Journal is a book that will forever live, and working its silent influence upon the hearts of men, urging them "to vaster issues," will fulfill its mission and give its author a place among

"The choir invisible,  
Of those immortal dead who live again,  
In minds made better by their presence."  
*Allegheny City, Pa.*

C. E. Z.'s answer to "Lover's Grove" puzzle:

✦

✦                    ✦ ✦ ✦                    ✦

                         ✦                                    ✦

                 ✦                                    ✦                    ✦

                         ✦                                    ✦

✦                    ✦ ✦ ✦                    ✦

                         ✦



## THE SONG OF THE SHIPS.

BY HENRY ALFRED DUBBS.

Ten white sails stood out to sea,  
Sing low, sing low;  
Ten white sails stood out to sea,  
The wind blew strong and the wind blew free,  
And the masts were staunch as staunch could be;  
Ye ho! we're going home.

Ten great sails were dazzling white,  
Sing low, sing low;  
Ten great sails were dazzling white,  
The waves ran high and the foam was light,  
And across the track the sun shone bright;  
Ye ho! we're going home.

Ten old mates were good and true,  
Sing low, sing low;  
Ten old mates were good and true,  
Every ship had a gallant crew,  
And the whistling wind through the rigging blew;  
Ye ho! we're going home.

Clouded was the evening sky,  
Sing low, sing low;  
Clouded was the evening sky,  
The moon rose dim in the heaven high,  
And never a star could the seamen spy,  
Ye ho! we're going home.

Wildly sang the rising gale,  
Sing high, sing high;  
Wildly sang the rising gale,  
The sea broke fierce across the rail,  
And each good ship had a suffering sail;  
Ye ho! we're going home.

Tempest whirled and storm wind shrieked,  
Sing high, sing high;  
Tempest whirled and storm wind shrieked,  
The sails were torn and the great hulks leaked,  
The mainmast bent and the mainmast creaked;  
Ye ho! we're going home.

Rain in ceaseless torrents fell,  
Sing high, sing high;  
Rain in ceaseless torrents fell,  
The sea was like a yawning hell,  
The lightning like a bursting shell;  
Ye ho! we're going home.

Ship from ship was sundered wide,  
Sing high, sing high;  
Ship from ship was sundered wide,  
Littered was the raging tide,  
Struggling men drowned side by side;  
Ye ho! we're going home.

Two poor vessels, all forlorn,  
Sing low, sing low;  
Two poor vessels, all forlorn,  
Rigging gone and timbers torn,  
Drifted on the sea at morn;  
Ye ho! we're going home.

Weary wives and maidens cry,  
Sing low, sing low;  
Weary wives and maidens cry,  
Women needs must grieve and sigh,  
Men must dare and men must die;  
Ye ho! we're going home.

God help him who sails the sea,  
Sing low, sing low;  
God help him who sails the sea,  
Watch o'er him and watch o'er me,  
And guide us home where'er we be;  
Ye ho! we're going home.

ARE we *men and women*, and can we look unmoved upon the suffering and the sorrow, upon the sin and the shame, and upon the demoralization that proceed from intoxicating drink?—*Ex.*

## THE Millersville State Normal School.

The Millersville Normal School has long been recognized as the leading training school in the State, and one of the foremost schools of the kind in the United States. It is not a mere academy, but a real school for the training of teachers. Its graduates fill many of the leading educational positions of the State. The members of the Faculty are noted for their scholarship and skill in teaching.

### Regular Courses.

Elementary Course, leading to the Degree of M.E.  
Scientific Course, leading to the Degree of M.S.

### Special Courses.

College Preparatory Course.

### Business Courses.

Courses in Vocal and Instrumental Music.  
Preparation for the Study of Medicine.

Nearly \$25,000 will be expended for improvements during the coming autumn. The Trustees spare neither expense nor pains to make the School a pleasant home for students. A new gymnasium, Students' rooms newly furnished and papered. Perfect sewerage. Running water on every hall. Full State appropriation to students. Write early for room. Visitors are always welcome.

The programme of the Millersville Normal School has been so arranged that pupils from Lancaster may graduate at the school and board at home. Tuition expenses for pupils preparing to teach: Per week (for twelve weeks or more), \$1.00; for Winter Session of twenty-eight weeks, \$26.00; for Summer Session of fourteen weeks, \$13.00; total tuition for year, \$39.00.

A State appropriation of \$50.00 is given to Graduates.  
Special rates to pupils are given by the Street Railroad Company.  
Winter Session of Twenty-eight Weeks begins Monday, September 1.  
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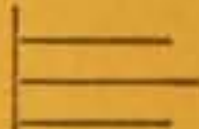
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