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Greenville Woman's College

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The President's Medal, which is to be awarded to the writer of the best essay published in the magazine during the session, has aroused much interest in this form of writing. Many creditable essays have been published from time to time during the year, but now when we are getting out this the last issue of the session 1911-1912, we find that we have still on hand many excellent essays that have not been published and must be if they are to be considered in the contest. After thinking about it, we decided that the best thing that could be done under the circumstances would be to make this an "Essay Number." We know that there are many magazine readers who do not care for articles of this kind. To them we extend our sympathy. To this class in our institution who find them so uninteresting, we wish to say that we hope their disappointment will not be too great when they end their vain search through these pages for a love story. For consolation we point them to this saying of Marcus Aurelius, the ancient philosopher, "Consider that everything which happens, happens justly, and if thou observest carefully, thou wilt find it to be so."
This is the time of all the year that is most disagreeable to us, the time of the final examinations. Tasks that were half completed, note-books that are behind, parallel English which has been neglected—all must be looked after in one short week. It is useless to sigh over lost time and lost opportunity. You are now face to face with the fact that in a few days the teachers will know just how little you know. The best thing for the student who knows that she doesn't know, is to get to work as hard as she can and get some definite idea of the most important phases of the subject in which she is most deficient. Many pupils have passed the finals in this way and possibly you can. If you don't however, don't go around saying that you did study and the teacher "flunked" you. Perhaps you did, but remember you studied only one week out of the thirty-two in which you were supposed to be at work. Be honest, put the blame where it belongs, and acknowledge that you and you alone were responsible for the failure.

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Vacation! My! doesn't it sound good after nine long months of hard work? Yes, well do we deserve a rest and a good time. But shall we spend the whole time in trying to have a good time ourselves? Will we forget that all play and no work makes anyone stupid and unhappy? In passing among our fellow-students we hear of the wonderful plans for perhaps trips abroad, house parties, and camping trips that sounds like "good old summer time" sure enough. But, stop! In making these plans have we not thought principally of ourselves, and have we not forgotten our dear fathers and mothers who are just as anxious for us to get through our work and have a nice time as we are ourselves? Surely we are not so selfish as just to stay at home long enough to get rested, and
then go away for the summer without thinking that they would like to have us stay with them awhile or offering to remain at home two or three weeks that they may have a vacation also. Can't we give some of our time to these who give to us all the chance we claim in the world? I dare say we would enjoy our vacation better if we should divide our vacation with our parents, who need it as much as we.

From thinking of our parents our thought naturally fall to thinking of our "Alma Mater." Oh! yes, Seniors here is where you will do the greatest good or harm. Then it behooves you to walk worthily of her in every way. You are her best advertiser. Be a live one, and show her merits to the world. By you the quality of her work and her general standard is judged. Be careful, for everyone is watching you, and the future of your College, to a large degree, depends on each student, as she goes out into the world to represent her. Can't we speak well for her, as she is not only improving her standard of work, but is increasing her capacity of caring for more girls by erecting a beautiful modern building. The Senior can show to the people the real worth of the College, so can the Juniors, the Sophomores and Freshmen, and besides, they can bring some of their friends back with them. "Come, and go back with me," sounds much better to the "rat," who is already feeling a touch of her Alma Mater the Senior can bring up. But, Senior you can make your hit after all at the most strategic point, that is, on the parent, who is seeking for the best for his child. Then let us remember our parents and our Alma Mater in the months of joy and freedom.

THE POETRY OF DANTE.

Before we can fully appreciate the poetry of Dante, we must know something of the man, for his poems are his autobiography. Unlike Milton and Shakespeare, his life and works form a unity. In the study of the
first two poets we need not know of their lives, for they wrote only as poets; but this is not true of Dante, he was a poet, and a teacher, who gave his autobiography in poetry to help his fellowmen. Dante was born in Florence in 1265. This Florence was not the Florence whose beauty and splendor is now the joy of the world. Then there were none of the great cathedrals and masterpieces of Art which have made the city famous. The high, fortress like homes were built very close together, like our modern day apartment houses, along a narrow street. These great fortresses had beauty, but it was a stern, harsh beauty. There is no need of speaking of the political disturbances, for the manner in which the houses were built speaks plainly of their cause for so being. In one of these houses, as most of the nobles did, lived the father of Dante. Very near by lived the Portinari family. One afternoon, at a social gathering at the Portinari's, Dante met the daughter, Beatrice, a beautiful little girl of eight, just one year his junior. She was henceforth his ideal and inspiration for higher things. She made him a poet. Through her came to him the "sweet new style." In the "Vita Nouva" (New Life), Dante tells in detail how his love was awakened, of his being separated from Beatrice, of her being wedded to another, and of her death. His love did not absorb his energies but rather inspired him, to study more diligently that he might be able to fulfill the wish with which he closed the "Vita Nouva." "It is my hope to write concerning her, what hath not before been written of woman. When Dante became old enough to take part in public affairs, his party, the Ghibellines, had given place to the overlordship of Guelphs. He must have been a very important member of his party, for in 1296 we find an account in the Florentine Archives of his taking part in a discussion in the so-called Council of a Hundred Men. Afterwards he was sent as an envoy to the city of San Gemignano. In 1300, the year in which he was married, he was made one of the
six priors of Florence. With the close of this year came a very critical period in the life of Dante, not only, but of Florence also. Though beautiful and prosperous Florence was not free from discord. Up to this time the preponderance of the Guelph party within her walls had kept down any great strife between the two parties, which for centuries had divided Italy into two hostile camps. The Guelph party was in the main composed of the common people, and of the industrial classes who gave support to the Papacy against the Empire. The Ghibelline party was made up principally of nobles who supported the Empire against the Papacy. A great disturbance was caused by a quarrel between two noble families of Pistoria, a Guelf city. The Florentine Guelf, in fear that their fellowmen might lose, took the fatal step of compelling the heads of the contending parties to take up residence within her walls. The result was that Florence soon became the seat of discord. Dante, as he was still a prior, did all he could to quiet the passionate quarrel between the contending parties. In the following year, there is an account of Dante being made superintendent, without salary, of domestic improvements. The taking up of the work, showed his strong sense of the duty of the individual to the community. In 1302, very unexpectedly, a decree was issued condemning Dante to exile, on the accusation of dishonesty while prior. He was condemned to be burnt if caught. From this time he wandered as an exile. The charges brought against him have no forces and there are no suspicions resting on his action as an officer of the state. He wandered alone, as he himself said, “Like a bark without a rudder, for I went whither the wind carried me.” Much of his life as an exile he told in his own poems. The last he heard from his native land was a letter from one, a Florentine Magistrate telling him he could return on condition that he apologize or pay a fine. He answered
with fixed, stern, pride—"If I cannot return without calling myself guilty I will never return." It is probable that the last days of his life were spent in Ravenna. It was here in 1321 that his two sons and his daughter, Beatrice, watched the soul of their fathers pass away.

Almost as important as the study of Dante’s life in connection with his poetry is the study of the spirit of the Italian poetry of the age just preceding him. The songs of chivalry, insufficient for the nation, and ill-adapted to its temper, yielded to a motive force derived from religious sentiment. The chief preoccupation of the Mediaeval mind was with the future destiny of man. The popular literature abounded in manuals of devotion and discipline, some of which set forth the history of the soul in allegorical form as the spirit of the time inclined to allegory or vision. This brief survey of the Italian poetry does in no way deprecate the originality of Dante, but proves in how vital a relation he stood to his age. Under the new school, of which Dante was the greatest exponent, were inaugurated two new characteristics: first the spiritualization of ideals, and second a naturalness and beauty of style which was impossible to the poets of the old school. The troubadours sang of love, but it was of an earthly passion between a knight and his lady. It was full of complimentary phrases, and stiff with flattery. In the new school the lady love is but a symbol of truth and beauty. Through her the lover beholds the loftiest good, and his affections lead him to the heights of blessedness.

The test of a great poet is that he is not only the interpreter of his own age to itself, but of man to man. Dante stands well this test, for it is said of "Vita Nuova," the earlist of his poems, that "He compassed in one little book all that Florence in the thirteenth century contributed to the refinement of Mediaeval
manners.” The “Vita Nouva” is a narrative, in prose and verse, of the beginning and course of the love which made life new for him in his youth; and which became the permanent inspiration of his later years, and a bond of union for him between earth and heaven, between the actual and the divine. The book begins with an account of his first meeting of Beatrice, then a beautiful little girl of eight years. She so touched his heart that from that time forward love lorded over his sonnets. It was enough for young Dante to pass Beatrice on the street, and to receive her salute. But even the salute was soon withheld, and she was married to another. The first ten poems of the Vita Nouva take up the incident of his love. The next ten are given up to the praise of his lady. The last ten are interrupted by her death which occurred when Dante was twenty-five. In the last poem he tells of his grief. After this he decided to speak no more of her until he could do it more worthily, to this end he studied hard. What is most intelligible in the Vita Nuova, because most common to all phases of profound emotion, is the grief. No one reading these poems will doubt that, though Beatrice did but cross the path of Dante’s life and shed her brightness from afar, the thought of her had penetrated heart and fiber, making him a man newborn through love, and striking in his soul a note that resounds through all his years, through all the centuries which grow to understand him. The value of the book is not in its recorded facts, but in the truth of its poetic conception. Under the narrative lies an allegory of the power of love to transfigure earthly things into the likeness of heavenly things, and to lift the soul from things material and transitory to things spiritual and eternal.

Before taking up any one of the three divisions of the “Divine Comedy” it is well worth while to get a general idea of the poem as a whole. The general scheme of this poem seems to have been early conceived by Dante.
and its actual composition was the main occupation of his years of exile. The subject of the work taken literally, is the state of souls after death. It presents a picture of the everlasting destiny of souls, so vividly imagined by the Mediaeval fancy. Taken allegorically, its subject is man—it is a great interpretation of humanity. In it we see the history of the soul in this life—an ethical analysis of sin, purgation and salvation through grace. The ethical intention is dominant. The poem is a narrative of Dante's journey through the region into which all pass after death; but at the same time it describes the hell, and heaven, and the transition, through repentance from sin, to grace, which are actual conditions of the soul in this life. In the Inferno, the soul is purged of its carnal sins. The Paradiso exhibits goodness, absolute and free from stain. In the one there is no relief, in the other no annoyance, the one is darkness, the other light. The intermediate region of Purgatorio is the realm of expectation, and conversion, where no sin is possible, but the soul is delayed by the necessity of purification. Dante is the hero of his own poem. He started his journey in the Woods of Terror, where men are met by wild beasts representing their sins. The first of these beasts was a panther, which represents gluttony. When Dante saw his beast he began to fear greatly. Beatrice now in the realms of the blessed, had pity and sent Virgil, a symbol of right reason, the guidance of which leads men to moral virtue, to guide and comfort him. The next wild beast to appear was a lion, which repentance of his frequent errors, he overcame temptation as a symbol of a distorted human life, and malice. Guided by Virgil, Dante safely passed through hell. At last, worn and wearied by the continued effort and repentance of his frequent errors, he overcome temptation, and entered on a course of purification through sufficient penitence, whereby he might obtain forgiveness and struggle upward to the height of moral virtue.
Reason being no longer sufficient to guide him, another is chosen to lead the soul through heavenly paths to attainment of divine virtues, by which the soul is made fit for Paradise. Here Beatrice, symbol of the knowledge of God, took the place of Virgil and conducted the purified and redeemed soul on its return to its divine source. When Beatrice is needed as a guide no longer, St. Bernard the human nearest God, guided the soul on to the full consummation of the desire, and to its blessedness in the vision of God Himself.

It is very interesting to note with how great skill the maker worked out each detail of the poem. He carried out the symbolism of the "Trinity" through the whole poem. There are three guides, and three parts; the realms are three. The poems open with an introductory canto, then follow ninety-nine cantos, thirty-three for each realm, corresponding to the number of years of Christ's life on earth. The whole number of cantos are a hundred. Each realm is divided into ten regions: Hell is made up of limbo and nine circles; Purgatory of three preparatory divisions and seven circles of capital sins. In paradise there are nine heavens, and the tenth region is the heaven of perfect light. Each of the three divisions ends with the word "stars." Each canto is composed of from thirty-eight to fifty-three terzinas woven together by the rhymes of the middle lines with an extra line rhyming with the second line of the last terzina to close the canto. Thus the rhyme scheme is; aba, bcb, cdc, etc. Dante used the best and fewest words possible. When read aloud in Italian, it has a beautiful, musical tone; but when it is translated into English it loses some of its beauty and musical tones. In Dante's hand the language and rhyme has indeed become as a trumpet, sounding from heaven to earth to call the dead to judgment.

Dante in his journey from earth to heaven passed first into the Inferno, which is represented as a vast fun-
nel piercing down to the center of the earth. This was formed by Lucifer and his angels as they were hurled from heaven. Lucifer, held fast by gravity in the centre of the earth, forever faces heaven. The problems of the Inferno is to teach that sin is death. Dante teaches that the soul after it has entered the Inferno, differs from the soul on the earth in this. The soul in hell is fixed, and no subsequent joy or shadow can change it, while on earth we believe each action tends to uplift or to degrade the actor. On his journey Dante entered first the limbo which is just outside of the nine rings of positive suffering. In the first division of the limbo are the negative good, the dead weights of society, of all people the most detestable to Dante. Passing over the river Styx he came to the second division of the limbo. Here the heathen and the unbaptized babies remain in a perpetual state of desire without any hope. Proceeding from the limbo he came to the first circle of positive suffering. It is the fifth canto that we find the high water mark of Dante's humanity. In this circle are those who gave themselves over to sensuality. To bring out the teaching of this circle Dante took one woman and gave a thorough treatment of her, which is more effective and beneficial than a running outline of all the persons found there. In the second circle are those who live to eat, making of things that should be their servants, masters. The first ten cantos already taken up are the best, for the sins spoken of in the following cantor are more artificial and the punishment more illuminating. Just above those who are punished for fraud by being placed in a river of pitch, are the hypocrites who are loaded down with lead so that they can only see enough to walk. This is very typical of hypocrisy which makes the lives of its victims narrow, and without any good to themselves or anyone else. In the last circle are the traitors, who are punished by great cold. This is an example of Dante's ethical and
spiritual insight. They have sinned so much that their consciences have become numb and do not check them from going on into sin. Dante has divided the traitors into four classes; traitors to kin, traitors to country, traitors to friends, and traitors against overlords. Dante, before he entered the Purgatorio, had to pass through the river of Blessed Forgetfulness, so that he might pass on to the Mount of Purification with a soul cleansed of carnal sins.

When Dante entered Purgatorio he was greeted by Cato, singing one of Dante's own poems. Cato was not a Christian, but he was a man who loved liberty. The halo about his head represents the four cardinal virtues, prudence, justice, fortitude and temperance. The first division of the Purgatorio is more impressive than the last, because we are brought close to its characters through pity for their suffering. In this division, there is a rise in the poetry, the ethical teaching is higher, and illuminates the Middle Ages better than the first division of the poem as a whole. Taken allegorically, it represents the moral purgatory of the repentant sinners in this world. Its subject is man, who by penance and good works, becomes free from the vice of tyranny. There is also a change in the music: it becomes lighter and more beautiful. The freedom of the soul here gives it a particular nearness to this world. There is a very different attitude towards sin in the Purgatorio than in the Inferno sin is considered in its manifold effects, in Purgatorio the repentance of sin is education. In the Inferno sin is considered in its manifold efforts, in Purgatorio it is regarded in its cause, and is always referred to as distorted love. Dante was four days and three nights in this portion of his pilgrimage thus representing the periods in a man's life. Dante met three classes just outside the gate of St. Peters, waiting to be admitted to the Moun of Purification. There
were those who died out of the church, the worldly princes and princesses who let chances to accept Christ pass, and last, the death-bed repenters. After passing through the three preparatory divisions he started on his journey up the mountain of Purification. It was very difficult at first, but soon the action of doing sheer duty became a pleasure. The seven terraces on the Mountain are devoted to the purgation of capital sins. In the first three, the sins of spirit are expiated, in the fourth sloth, in the fifth, sixth, and seventh, sins of the flesh. As Dante ascended the last terrace, Virgil, who had guided him all the way, said, "Today you shall have everything the human heart desires." Before he could enter Paradise he must pass through the river Lethe, which washed away all memory of sin, and through the river Eunoe, which restored the weakened energies and quickened the memory of all good. Virgil could not enter paradise, but must return to the depths of darkness, to guide more souls home; and Beatrice took charge of Dante to lead him to the vision of God.

The Inferno is the most widely known portion of the Divine Comedy, the Purgatorio most human and natural, because it best describes present life in its weakness and discipline; but Dante considered the Paradiso the supreme triumph of his prophetic and artistic genius. In it, the theme reaches the fullness of its grandeur, and he rises to the height of his great argument. He realized that he had taxed his power to the utmost to produce it.

The Terrestrial Paradise is the Old garden of Eden, which had been pushed up to great heights to make way for the path of Lucifer, as he fell from heaven. The Celestial Paradise consists of the seven planets which, according to the Ptolemaic system, revolve around the world. Beyond the seven planets, which are each in themselves a heaven, are the fixed stars, then is a crystalline heaven, and encircling all is the Empyrean. The
seven planets represent the seven virtues taught by the Catholic church. The first three are overshadowed by the earth, thus bringing out the truth that the virtues of this life will influence those in the world to come. In this division, Dante describes the nature of the religious life, its dominant truth, its felicity, and its ultimate beatitudes. He is not painting a rapturous picture of bliss, to comfort and to lure the soul of the believer, but is making a sober attempt to know the spiritual life in its meaning and development. It is not heaven he is describing, but a religious life. Dante was greeted in the Terrestrial Paradise by Beatrice, for whom he had spent all these years of toil, with a rebuke. But this rebuke was only the reproof of love. Dante knew that he was being transferred from one heaven to another by the greater happiness, the increase of light, and by the wonderful revelation of Beatrice’s beauty. “Dante’s attempt to describe the Celestial Paradise is a failure, but his failure is the greatest success in literature.” He used as symbols to convey his idea of heaven the purest and best possible, light, music, and motion. As Dante advanced towards God, he is lost in His wonderful grace, and does no longer need the guidance of Beatrice. She withdrew, and St. Bernard, the human nearest God, took charge, to guide Dante on to his creator. “Has he not well finished his task of writing of Beatrice what has not been said of woman before?” He believed, and he achieved—that is the true story of his life.”

Dante’s influence cannot be measured. His poems are not merely crowded with people, having a single interest, but all that is associated with man’s history and existence is interwoven with the main course of his works. The great moral and ethical truth which he gave to the world will never die, for they are as applicable to the present day generation as they were to Dante’s fellow-countrymen. The “Divine Comedy” the poem by which
Dante is best known, never wanes, but grows as the people grow. To him, Italy owes her language; he was the first who dared to put his work into his mother-tongue. His influence was not felt by the poets just after him, for they must have had the prejudice of the Jews, "No good can come out of Florence." The influence he might have had among the scholars of his day was greatly limited by his using the language of his countrymen. But the treasure such as Dante gave to the world could not remain hidden from the world long; the limits of his influence are not bounded by the boundary of Italy, but by the civilized world. Notable among the English poets whom he influenced is Chaucer. His influence on Chaucer is shown in the "House of Fame." Other English poets who show marks of their study of him are Shelley, Spenser, and Milton. Thus a man, who was tossed by the passionate anger of party enemies into exile, who wandered alone and forsaken, wrote and gave to the world a fountain of truth and delight.

Ray Masters.

POLITICAL AND SOCIAL CONDITIONS IN FRANCE ON THE EVE OF THE REVOLUTION.

In the history of Western Europe, three great reform movements are preeminent in their influence on the civilized world. Of these, the French Revolution is a continuance of the Renaissance and of the Protestant Revolt. It was the spirit of the intellectual rebirth and of religious reform at work in the political and social realm. With the whole spirit of European politics to further its aims, it proved, once and for all, that man's political and social life must be based on truth, not on hollowness and shams.
The cause of the Revolution may be found in the conditions of the country under the ancien régime. Especially in its political and social phases was there corruption. Prior to the Revolution, France, by the growth of royal absolutism, had been transformed into the one strongly centralized nation of Europe. This growth of absolute monarchy began when Louis XI crushed the power of the nobles under Charles the Bold. Successively, Henry IV, Cardinal Richelieu, and Cardinal Mazarin, annihilated their power; and Louis XIV brought the monarchy to perfection. It became the leader of the continent in thought, art, and manners. For a short time it was even Dictator in European politics, as is shown by the Peace of Westphalia. This influence soon named, but the monarchy itself became even more unified. It increased under the indolent Louis XV, and the weak Louis XVI. Through nine centuries it maintained itself against various social forces. From each struggle it arose with renewed strength; and, now, free from the necessity of struggling, it determined to be adored by its old enemies: the nobility, the clergy, parliament, and the bourgeoisie. The temple of the new religion was to be the palace of Versailles.

The powers exercised by the king were absolute. He declared war or made peace, at his pleasure. Moreover, he made new laws, and imposed new taxes when he would. Indeed he had come to be regarded as the "living law." The state revenues, he expended as if they were his own personal wealth. In fact, there was really no distinction between the public treasury and the king's private purse. By means of centralization and official organization, he was able to make his power felt in the remotest parts of the kingdom.

Not only was the property of his subject's at the king's disposal, but their life and liberty as well. He issued orders for the arrest and arbitrary imprisonment
of any one he pleased. Without trial, a person might be cast into a dark dungeon and left, until the king happened to remember him. Such orders were called letters de cachet—sealed letters. The king and his favorites often used them for the purpose of removing personal enemies. Some of the most distinguished men of the time were imprisoned merely for displeasing the king. These secret orders were, moreover, sought and obtained by anxious parents that the dissipations of their reckless sons might be checked by imprisonment. The noted statesman, Mirabeau, was several times imprisoned in this way.

It would thus seem that there was absolutely no limitation to the power of the king. France had no written constitution. The States General, the only legislative body that the nation had ever known, did not meet for one hundred and seventy-five years before the beginning of the Revolution. Yet the king could not carry on personally, the government of twenty-five millions of people. He necessarily entrusted much of the work to his ministers and other officials. The function of his council was merely advisory, yet it made many of the laws, which were afterward submitted to the parlement of Paris to be registered. This parlement was the most important of a number of similar higher law courts, which were situated in the different cities of France. These courts claimed that, as they were the guardians of the law, they had a right to register each new law. Sometimes they sent a "protest" to the king, and refused to register a law of which they disapproved. In such a case the king either recalled or modified the law; or, with his own mouth, he commanded the court to register it. As the Revolution drew nearer, the parlements began to claim that a law registered against its will was not valid. Struggles between them and the ministers became frequent. Important questions were thus brought before the people; and the parlements
criticized the measures both of the king and his ministers. They claimed that the king had no right to alter "the fundamental laws" of the State. France, they argued, had an unwritten constitution that could not be changed. Thus the growing restlessness against a government which was carried on in secret became strong.

Another powerful check on the authority of the king was public opinion. During the latter half of the eighteenth century, there was much open criticism of the entire social and governmental system. There were many reformers, among whom the king's ministers were sometimes numbered. France, at this time, had no newspapers, but pamphlets served to bring important crises to the attention of the people. Often, the government, the Catholic religion, and the clergy were treated with such open contempt, that efforts were made to prevent the circulation of these pamphlets and many books of the time. All attempted suppression, however, rather promoted than hindered free discussion. France was outgrowing absolutism.

To an awakened people, there appeared other abuses to be remedied. France in the eighteenth century was not a well-organized State. Its provinces were remains of independent duchies and kingdoms. They had been gradually added to France, as the king had extended his territory through marriage or by conquest. The more lately acquired ones were called the Pays d'Etat. They preserved many forms of independent government, among which was the right to hold provincial assemblies. The Pays d'Elección, the first gained, had no trace of independent government. It was these that felt the affects of the maladministration of the king's provincial officials. There were also differences in customs and laws. The Roman law prevailed in the southern part; but, since provinces were allowed to retain their own laws in the central, northern and western provinces, there were no less than two hundred and eighty-five
different codes. Thus neighboring towns might have altogether distinct legal systems.

Neither was there commercial unity in France. The chief customs duties on foreign goods were not paid when the boundaries were crossed, but the customs lines lay within France itself. Thus the interior provinces were cut off from the outlying ones.

Perhaps the most oppressive local difference, however, was in the levying of taxes. The great salt tax furnished an example of this injustice. The government monopolized the sale of salt and charged a high price for it. This would not have been remarkable in itself; but the same price was not charged everywhere. Some towns might be compelled to pay many times as much as another; others paid none at all. There was no uniformity in the levying according to districts. This inequality fell heavily on the shoulders of the lower classes. The head of each family was compelled to purchase a certain amount of salt annually. It mattered not if he had some left from the last supply. If he failed to purchase, he was fined. If he smuggled it from a neighboring province he was heavily fined, or sentenced to a long term in the galleys. Even the method of collecting taxes was oppressive. Each collector was held personally responsible for the amount assessed his parish. Appointment to such a position came to mean a calamity to a citizen. Politically, indeed France needed reconstructing.

Notwithstanding the inequalities and oppressions already mentioned, the French Revolution was primarily social rather than political. Under the ancien régime, all men did not enjoy equal rights as citizens. Because of this the population of France in the eighteenth century was divided into two classes: the privileged and the unprivileged. The former were free from certain duties and were given certain other privileges that the unprivileged did not have. Both classes were further subdivided,
The clergy and the nobility constituted the privileged, while the unprivileged was composed of the bourgeoisie, or middle class, and of the commons.

The clergy were called the First Estate. Their prominence was due to the fact that, in France, the church still retained in the eighteenth century, many of its Mediaeval powers, and it still performed important public functions. It had charge of education and of the relief of the sick and poor. One-fifth of the land is supposed to have been in its hands at that time. The clergy still claimed exemption from taxation, because the church property was dedicated to God. The "free gift" that they consented to make to the king was more than equalled by the pensions which he granted to them. They still collected tithes from the people; and, in one year, this added more than thirty-six millions of dollars to the wealth of the church. Even in this, the most unified of the Three Estates, there was the fatal division into the privileged and unprivileged. The higher clergy, archbishops, bishops and abbots, were appointed by the king from the aristocracy. The vast wealth of the church attracted young men who could do nothing else. Thus the church became a mere profession. Each of these clergymen received a high salary out of which he hired a curate or vicar to do his work, while he himself, enjoyed the pleasures and vanities of court life at Versailles. They were, consequently, affected by the current skepticism. Unbelief spread among the higher classes. Christianity was necessarily brought into disrepute, and the church lost moral influence. Its real work was faithfully performed by the lower clergy vicars and curates, who were drawn from the unprivileged class. They received barely a living salary; and, unlike the lower clergy of the Mediaeval church, they had no hope of rising. In the coming struggle, it was natural for them to side with the oppressed. Faith, in France, was based on philosophy not on religion.
Nothing needed reform more than did the church.

Equal, in number, to the clergy, and equally privileged, was the nobility, or Second Estate. At their head stood the king. The two classes combined constituted but a small proportion of the population. The privileges of the nobles also originated in Mediaeval times. The feudal barons were exempt from taxation because they furnished military aid for the State. They received feudal dues and service from the serf in return for protection. By the time of Louis XIV, however, this personal feudal bond had been broken. Practically all serfs had been freed. The governing powers of the nobles had been transferred to the king’s officers. Under Louis XIV, the nobility began to desert their country estates to gather round the court at Versailles. They were away too much to afford any protection to the peasants who tilled these estates. Such an arrangement tended to create a landless aristocracy. The peasants came gradually into possessions of these lands. Then, too, division of such lands among their children aided in the establishing of such an aristocracy. Yet these nobles retained the privileges which the feudal baron had enjoyed. They were exempt from taxation, although they did not furnish military aid. The offices in the army were reserved for them. They, alone, held the most lucrative positions in the church. The right to collect time-honored dues from the inhabitants of their former estates, was still theirs. They were no longer an aristocracy but a noblesse. Aristocracy has three ages: “the age of force, the age of privilege, and the age of vanity.” The age of privilege was now merging into the age of vanity.

It was hostility to these privileged classes that aroused the immense unprivileged class, the Third Estate. Upon them fell the burdens of government, taxation, and feudal dues. They numbered about twenty-five million, in the eighteenth century. The higher subdivision,
the bourgeoisie, was made up of energetic and wealthy merchants, traders lawyers, and other professional men. It was the most intelligent class in France; and many leaders in the early stages of the Revolution came from its ranks. Its growth began in the twelfth and thirteenth centuries. Its members owed no feudal dues, and trade often made them masters of the nobles themselves. As time went on, they acquired some political importance also. They soon came to form one-third of the States General. With the acquisition of wealth and prominence, they became vulgar and selfish. They had less sympathy with the commons than had the nobles. In reality, they constituted an untitled aristocracy. From their ranks the titled aristocracy were recruited; for Louis XIV and his successors sold patents of nobility. Thus there were points of sympathy between this class and the second Estate.

The greatest unrest, however, was found among the commons. This division was composed of urban laborers and peasants, or farmers. The former were small in number, ecause of the inferiority of French industry. Through their guild system, the bourgeoisie had monopolized industry; consequently, there was no social question with labor as a basis. On the other hand, the Revolution was an agrarian social one. The peasants formed, by far, the majority of the population. Whether they existed upon the estate of an absentee landlord, or on small farms of their own, their lot was truly a hard one. They paid the taxes that maintained the luxurious court which Louis XIV had established, and furnished pensions for his courtiers. They felt the result of the expensive wars; and they, almost alone, made up the militia of the nation. Not only did they pay government taxes, but church tithes, and feudal dues as well. It is estimated that, in parts of France, the peasant paid taxes amounting to eighty-one per cent of his income. Of this, fifty-three per cent was paid to the
government. It included land tax, poll tax, and forced labor on public roads. Tithes and feudal dues were fourteen per cent each. The so-called feudal dues were the most obnoxious, not because of their amount, but because of their uncertainty. It has been seen that the feudal bond was broken, and yet the lord still collected these dues. Many of them were absurd, such as paying for freedom from the guard right to a castle that had not stood for centuries. Sometimes the peasant was required to use his lord's mill, winepress, and oven, just as he had done in feudal times. He furnished the necessary amount to keep his lord in the chateau at Versailles. For the lord was reserved the sole right of the hunt. Laws forbade the peasant to kill troublesome game. He could not cultivate his crops at certain seasons, for it would disturb the young partridges. Not only did the game damage his crops, but when a cavalcade of courtiers came galloping across his fields, he could but sit down and weep over his blighted prospects. Agriculture, moreover, was in a crude state; implements were poor. In many places, the plow of Virgil's time was still used. Such conditions reduced the peasants to abject want and poverty, sometimes to starvation. Frightful pictures are given of their suffering. Yet the peasant went on acquiring land so that he held one-third of the lands in France, just prior to the Revolution. This was due to his wonderful ability to save, his greed of gain, and a passionate love for the soil. When the lord was forced to sell portions of his ancestral estate to meet the extravagances of court life, it was the peasant who bought them. The lord reserved the "right of repurchase," and the peasant was forced to pay one-fifth of their value every time they were sold. Although the oppressions were great, the condition of the peasant has been overdrawn. Socially, he was freer than the peasant in other countries on the continent. In central and Southern Europe, feudalism was still a stern reality. It
was not because his condition was worse, but because he was more enlightened and more awake to the evils and absurdities by which he was oppressed, that he rebelled. The Revolution was not brought on by the wrong, but by the free discussion and knowledge of the wrong.

We have just examined a government struck with weakness, and a society divided into discordant classes. French public life had become unbearable. Dissolution was necessary that reform might follow.

Kate Harris.

THE EARLY DEVELOPMENT OF THE ENGLISH NOVEL.

As we stand on the banks of some great river and watch the huge waves leap over the rocks, dash themselves against the shore, and rush on again, we exclaim: "What a beautiful body of water! See how it sweeps along!" If we should lift our eyes for a few minutes, and look afar off in the mountain peaks many miles away, we should see little insignificant streams winding their way silently but steadily down the rocky slopes; or, as we turn in another direction, we see a tiny brook trickling under the green trees in a forest. If it were only possible to follow these streams on and on, as they became broader and broader, we should soon cease to think of them as insignificant; their mission is a great one. As we turn again to view the river at our feet, we feel for it a deeper admiration; it is far greater than we first supposed. For its formation, hundreds of streams have been working through numberless ages.

Thus with the novel, we are contented to read the books of Dickens, Thackeray, and George Eliot, and to accept them as gifts dropped into our hands by some mysterious power. We imagine them as coming from some vague source—an evidence of our lack of informa-
tion. We should not be contented with literature as we find it. Our knowledge is incomplete without a deeper search into its hidden recesses. We should not feel satisfied to pore over the pages of Scott, of Jane Austen, of Meredith, or of any of our much beloved authors, without first becoming acquainted with the earliest forms of that kind of literature; without living through some of the stages of its development. In other words, to appreciate the river we must know its sources.

If we allowed ourselves the time for diligent research into the records which men have made concerning our prehistoric ancestors, along with other facts, we might find in them the very first spark of fiction, the spark that has grown through many years to burst into the glorious flame of 19th century fiction. In their savagery and barbarism, the tiniest germs may have existed which anticipated the wonderful multifariousness of Shakespeare, or the simplicity of Addison, but we are deprived of any such germs. It is to the British, Romans, Saxons, Danish and Normans that we turn to find the foundation of the English nation; in these early lives of people we trace the beginnings of English literature. They are the moral pioneers and teachers for the world of literature and of life. To the Saxons we owe a contribution of bold imagination; the Celts furnished a self-sacrificing zeal; the Normans gave a flexible genius, subtlety, drawing-room polish, and a keen sense of enjoyment. It is easy for us to see that we have a many sided intellectual development from the blending of so many different elements. We see in the severity and vigor of Milton, in the variety of Shakespeare, and in Addison's grace and beauty, a re-voicing of the elements of our primitive race. If we think of these early peoples when we read Byron we understand in him the same sad and yet strangely mad elements of the war-like race. Swift's oddity, and Johnson's compactness may he traced to a strange mixing of Celtic, Roman and Danish influences.
To the blending of classic Latin with the Teutonic, we owe our wealth and compass of language; a rich and varied music, which has made the English language the crown and glory of the works of men.

To the Celts we owe stores of classic traditions which furnished the material for the legends of King Arthur and the Round Table, one of the earliest antecedents of the modern novel. Besides consisting of improbable adventures and the use of the marvellous, these romances were analytical. In the courts where ladies and lords assembled conversations turned to the nature of love and authoritative rules for the conduct of a lover towards his adored. These subjects laid the basis for the stories immortalized, in the works of Malory. We find the same questions and analysis of love throughout the Spanish, French and English romances, on down through the centuries.

A thread in the development of the novel came from the French verse tales. These tales came from old Greek fables, and from traditions based Charlemagne. The use of illegitimate passions does not occur so frequently. In place of these passions we find a tender love which binds the characters with ties that rival our 18th century prose. The French tales lasted only for a short time, as a form of literature, yet many of the incidents lived through the ages, past the Elizabethan romances.

Chaucer, noted for the Canterbury Tales, a poet who never dreamed of writing a novel gave us a shrewd practical character, who has been the means of bringing down the story to the plains of real life. The character, Pandarus, in "Troilus and Cressida" deserves a very important place in the development of character in fiction.

The novel is widely read perhaps more widely than any other form of literature. Sailors, soldiers, school boys, and girls, leaders of society, prisoners behind the iron bars, all read! Moreover all classes have their own distinctive type of fiction. It has always been this
way. The rude Mediaeval barons and common folks could not appreciate the analysis of courtly romance; they demanded a distinctive form of fiction. The French "fabliau" and the Italian "novelle" gave material for the production of stories like "Reynard the Fox" a story of animal life, which pleased this lower class very much. They were also highly entertained by humorous incidents sung on the street corner by travelling minstrels. Many of these songs exposed to the public, the low intrigues of the clergy and court life and so hold a place on the development of the realistic side of the novel.

Mr. Cross in his study of the development of the English novel found that very little material worthy of mention can be found in the first half of the sixteenth century. In his own words, "Literature during the first half of the sixteenth century was worn to a slender thread." Such a slender thread in fact, nations would have trembled and held their breath for fear the thread would break, if they had only known. Strife with the church of Rome and trouble at home with the king took up all of the time and thoughts of the nation. At this perilous time, there was one spark of live fire. To Sir Thomas Moore we owe the link which kept fiction from falling into utter decay. He gave to the world his "Utopia." His humanistic spirit of culture, brought to his selfish age a broader view of life; his craving for intellectual freedom, his high moral standing his highly susceptible nature made him feel, strive for and win a new epoch in English fiction. His massive folio remains a monument of our language in its vigor. It is memorable as the first great work in prose, to argue the means of striking the attention and to study the art of arrangement and effect. Hence, in order of time, we should consider him the first of our great prose writers. He struck out for literature the new path of political romances. He made it possible for fiction to be again.
We often think of the influence which one person has over others with whom he comes in contact. It is a pre-arranged state of things. We could not change it if we would. It is more possible for nations to live without influencing the continents whose elbows they touch then for people. England touched elbows with Southern Europe. From Spain there came a prose redaction made by Ordonez from the Portuguese “Amadis de Gaula.” A more definite plot and new delineation of character distinguished it from the tales of Mediaeval Romancers, and story tellers. The next two contributors to the development of fiction came from Spain also. It is to George of Montemayor that we owe the pastoral form of writing, which influenced Spenser to write “Arcadia.” The picaresque novels, another Spanish contribution, had for an object, the abolishment of romantic absurdity. Beginning with “The Fraternity of Vagabonds” by John Audley, the English felt the picaresque influence, and imitated it. Smollett and Fielding were influenced even more than the other writers. The highest boost they could make, so reckoned by themselves, was “We are the followers of our models, Cervantes and Lesage.”

Cervantes was a great aid of the development of fiction. He placed the world of romance in the real world, and let the characters play mentally on each other. He worked long on the delineation of character and thus added realism to the development of the novel.

To Cervantes’ contributions we owe the finished pathos and humor of Fielding, Goldsmith, Thackery and Dickens.

Spain was not the only country which contributed to the development of our English novel. We owe to France a story of adventure with its shipwrecks and pirates; to Germany, the jest books, and tales of necromany; to Italy the pastoral romances, treating of dreamy, fantastic subjects. In 1576, “Lazarillo de
Tormes” was translated from the Spanish. It was imitated by Nash, in “Jack Wilton” and by Henry Chettle. Green wrote an autobiography, “Groats’ Worth of Wit.” All of these later writings were suggested by the rogue stories.

The prose of the time of Elizabeth is one of the most interesting divisions, historically speaking, of all English prose. The time of mere experiments in stocking the vocabulary and in arranging the syntax, had passed. We see that the noble courtesy, the high senses of honor, and delicate feeling prostrayed in “Arcadia,” lead us forward to the time of the finished manners of Scott, Spenser and Thackary. The poetry of this period as an overflow of natural enthusiasm, has a decided ascendancy in quantity and in quality, but the powerful vitality which impels it and makes it great, impels the era of prose. The insatiable desire of the mind to beget its own image gives the primary impulse. The reformation of religion, the revival of antiquity, the influx of Italian letters, traditions of the past, speculations of the future inventions and travel—all these make the material—all pour their stories of wealth into the treasury of Elizabethian fiction. As Cheke and Mulcaster began the study of Philology, More and Raleigh of history: Sidney Wilson, Ascham, Puttenham, of artistic theory and criticism, so Lyly brought into fiction new sources of thought and language; a new sense of literary beauty; new-born pleasure in delicacy and grandeur of phrase in the choice of words and in the structure of sentence. Euphues expresses all of these qualities. From Lyly and his followers there sprang up a wealth of beauty, giving us a glimmer of literary excellence, which survived the storm and stress of the Elizabethian period and inspired the masterpieces of those who came later.

Prose had now passed from the rude tales of the primitive race the Artheurian cycle, the French and Italian tale, the romance of Chaucer, on to the
elegant simplicity of More, the formal rhetoric of Ascham, to the extravagances of Lyly, and the Euphuists and by the end of the sixteenth century had won a place in literary that could not be replaced. Poets, have lived, and are living, whose fame is the talk of the world. Essayists, historians, dramatists, all have their places, but even above these, shines the human life as portrayed by the novelists.

We will not follow the novel in its further development. We have watched it from its earliest form. We watched the tiny spark flame up almost go out, then very suddenly spring up larger and brighter than before. We have followed from the source many of the branches which contributed to its development and we feel that a study of its development even as far as the seventeenth century will disclose to us the fact that "the novel is not a mysterious gift which has been dropped from some unknown place into our hands."

REQUIESCAT.
Our class will graduate in June,  
But somehow I don’t feel  
As happy as I thought I would,  
For in my joy will steal  
A something that is very sad,  
It makes me want to cry  
To think the end of college days  
At last is drawing nigh.

We’ve studied hard these past four years,  
We’ve learned our lessons well,  
But after text books are forgot,  
In every heart will dwell—  
The memory of the fun we’ve had  
Of skipping down the hall,  
Our working like a Trojan  
In a game of basketball.
And oh, the midnight feasts we’ve had,
   With things to eat galore—
Then we’d slip home at one o’clock
   Right by a teacher’s door.
On Sunday, sometimes we cut church
   But once our plans fell “punk”—
We all got caught ’cept Ann, who spent
   The morning in her trunk.

And sometimes we would almost starve
   For just one bite to eat
Then we’d slip to the “corner store”—
   Ain’t Hershey’s candy sweet?
But when exams would roll around
   We’d study good and right.
We’d cram all day, and then we’d cram
   By candle most all night.

There’s tennis and the “walking clubs,”
   But what’s the use to start
And talk of all those good old times?
   The best of friends must part,
And June and graduation time
   Alas! are almost here,
When we’ll all separate and leave,
   Our Alma Mater dear.

Sophia Brunson.

A GLANCE AT WESTERN CIVILIZATION IN ITS ECONOMIC ASPECTS.

One of the most interesting phases of the history of any country is its economic expression. The question of economic policies is one of world wide interest today because the economic development reacts on the development along other lines so that the economic conditions
of a country are potent factors in determining its position in relation to other countries. The three stages of progress to be taken up here are, first, the Christian influence on man, second the period of discovery in which man’s idea of the opportunities open to him were enlarged with the resulting expansion of commerce and change of economic policies, and third the period of invention which brought about the industrial revolution.

The most potent influence on the early civilization of Western Europe was Christianity which gave men new ideals of conduct and furnished a moral basis for society. It set forth new ideas of right and wrong teaching men that these are not determined by mere expediency but by something deeper. By the general acceptance of Christianity which brought with it these new principles great influence was placed in the hands of the churchmen to be exercised in securing protection to the life and property of the masses. Often the personality and character of the bishops was of great weight in dealing with marauding bands and with the heathens who were constantly on the war path. In the exercise of this influence the bishops were able to some extent, to regulate trade within the walls of their own cities as well as the surrounding districts. Christianity exerted a telling influence on the Christianized barbarians as is well illustrated by the career of Theodoric the Ostrogoth whose political ideas were in accord with Christian principles. He endeavored to promote prosperity in Italy by reestablishing law and order and by preserving Roman institutions from decay. He was so successful in his policy that although the fusion of the races was not accomplished we find the Goths and Romans living harmoniously side by side. He modified the laws governing taxations and pursued a policy of moderation along other lines. The work of unification was left to the increasing power of the head of Latin Christianity, which power supplemented and strength-
ened the civil power. While there is scant evidence of the continuity of government there is strong evidence of the continuity of industrial life in the system of taxation and systematic registration of land titles. Christianity by bringing to bear its teachings at the same time helped to promote conditions favorable to material progress. We owe a debt of gratitude to the monks in the monasteries which Cunningham calls industrial colonies. Manual labor instead of being a disgrace was a part of the discipline and this manual activity promoted industrial activity and material progress. The monasteries had to be self-sufficing and it is easy to see what would grow out of this condition. They often produced more than was needed within their own walls and found it to their advantage to sell this surplus. This commercial intercourse in its turn, necessitated better means of transportation and the monasteries took this in hand, building roads and bridges, laying the foundation of a system of transportation.

In the reign of Charlemagne came the turning point. In his reign the various elements which had been contributed by Romans and barbarians were at last amalgamated into one great policy. Charlemagne’s policy has a modern significance. He tried to bring Christian influence to bear on political and economic life. He endeavored not only to maintain law and order, but in addition, to utilize the peace he had gained by developing the great resources of the empire and by extending commercial intercourse beyond the limits of his own realm. To this end he gave attention to maritime commerce and even tried to build a canal to join the Danube and the Main. The growth of foreign trade naturally reacted on internal trade and gave it new impulse. Charlemagne attempted to establish a standard of weights and measures and to secure the adoption of a uniform currency. It was his policy to develop natural resources, promote
agriculture, and encourage the manufacture of native products.

There must have been great material improvement in Western Europe to make possible the growth of urban life. The towns usually grew up around a monastery or the manor of a lord. In the tenth century these towns were primarily military strong holds. At first the towns were subject to the lord or head of the monastery and were greatly retarded in their growth. The growth of towns and the growth of trade went hand in hand, each supplementing the other. It is impossible to say whether the growth of towns promoted trade or the growth of trade promoted town life. The new stimulurs brought by foreign trade and intercourse made the towns people realize how greatly they were handicapped because of their subjection and they immediately set to work to remedy their condition of servitude by extorting rights of self-government from the lords under whose patronage the towns had grown up. Foreign trade brought luxuries from the East and the desire to obtain these stimulated the people to greater industrial activity and greater production in order that they might have something to offer the foreign merchants in exchange for their goods. By the thirteenth century the towns had come to be important commercial centres, trade being carried on by towns, not nations. The restrictions on trade were exceedingly annoying but in spite of these there was expansion and progress.

The thirteenth century was one of great material prosperity and economic revolution. The growth of towns as trading centres and the expansion of commercial intercourse led to the transition from natural to money economy. Great economic advantages accrued from the introduction of money economy especially in the opening up of greater possibilities of commercial and industrial development. The advantage of the use of money instead of payments in kind are apparent. The
system of collecting taxes in money rendered government more effective and was a step toward the control of taxation by the citizens. The substitution of money economy for natural economy widened trade and produced greater progress and prosperity.

The Crusading spirit was the result of the combined influence of devotion and commerce. Through the Crusades mercantile enterprise grew, and the greatest gain resulting from them was in the extension of trade and the giving of new ideas of civilization to Western Europe. In the ninth, tenth an eleventh centuries the Norsemen gave great trouble by their commercial activity but they were brought under Christian influences and adapted themselves to existing conditions. Commerce passed into the hands of the Germans. The cities on the Rhine formed a confederation for the security of trade and the Northern German towns united their efforts to promote native commerce. The Hanse league, a mercantile confederation, was formed with Lubeck, which controlled the policy of the league, as its head. These towns became very prosperous through their monopoly of trade along the Baltic and then command of external trade routes. This monopoly excited jealousy which resulted in the downfall of the league. The Hanse towns, although unsuccessful, were the advocates of a policy which suggested a national commercial policy instead of a policy for the exclusive interest of particular cities. In the South the struggle was against the Arabs. In the North there was real expansion through the converting of the people of the Baltic lands but in the South the Moslems refused to adopt the Christian faith. The conquest of the Arabs was of vital importance in that it decided that Arab civilization with its inherent weakness was not to be the dominating influence.

With the expansion of trade it was inevitable that there should be rivalry between the great commercial empires. The Portuguese were among the first to make
voyages of discovery, principally that they might establish trade relations in the East. They found themselves retarded by the Mohammedan merchants but owing to the state of division in the Mohammedan world they were able to assume and maintain sovereignty in the Indian Ocean. The Portuguese endeavored to obtain a monopoly of the trade of the Spice Islands but with their partial success in this endeavor they failed to secure the great wealth they had anticipated obtaining. That they, with their small resources, should have obtained supremacy is surprising but the outlay in so doing was greater than the returns. When Portugal was attached to Spain in the latter part of the sixteenth century the enemies of Spain attacked the trading factories of the Portuguese who were unable to defend them. The Dutch then stepped in to enjoy the supremacy which Portugal had lost. The Spanish, instead of turning their attention to civilized countries and opening up a profitable trade with them, secured a footing in the Americas that they might obtain the wealth of which Spain stood in so great need. Their mistaken policy of merely seeking wealth instead of establishing colonies and trade centres led to the decadence of Spanish industrial prosperity. The Dutch had been trying for centuries to develop their resources and enlarge their trade. They engaged in herring fishing and in manufacture. They also had a great carrying trade between the grain districts in the North and the Southern provinces. They wanted to open up an eastern trade and entered into competition with the Portuguese with the result that they wrested the Portuguese monopoly of the Spice Islands from them, at the same time, putting serious obstacles in the way of English trade. The Dutch reached the height of their prosperity about the middle of the seventeenth century but from that date their rivals began to be successful in competition against them and they gradually lost their position of leadership. They too, failed because they did not seek colonial
expansion; they were too easily satisfied with the trade that lay at their door. The French were barred from leadership by the constant drain on their resources in carrying on foreign wars. They, like the Dutch, failed to found permanent colonies, but were content with a self-centred economic policy. The English were ready to supplant their short-sighted neighbors. Their colonies were not formed merely for commercial reasons but to extend her territory. They did not overlook the necessity of improved agricultural conditions. They realized that commerce, to be profitable must bring in money. To secure this end they exported their goods to countries that had little to offer in exchange so that payment should be made in bullion. Thus the English, by developing their resources at home and extending their trade reached a high degree of material prosperity to which her competitors had not attained. Her foreign commerce reacted on her internal development so as to promote agriculture and manufacture. By pursuing this wise economic policy England was able to attain to supremacy and to prepare herself to be the pioneer in the great modern industrial revolution.

From the foregoing paragraph we see why England would naturally be the first country to experience an industrial revolution. The rapid growth of England in the eighteenth century was due in part to her commercial supremacy. The industrial revolution was brought about through the marvelous inventions of the age which enormously increased the output. Labor saving machinery of all descriptions began to take the place of human machines. As a result of the inventions English domestic and foreign commerce grew rapidly, shipping increased, new roads were built and the era of canal building began. The application of steam to machinery and in all branches of trade caused the domestic system to die out and the factory system to grow up. Industry shifted from the agricultural districts to the factory
towns of the North. The increased demand for goods necessitated an increased output of factories and the inventions made this increased output possible. An increased industrial population was necessary. The introduction of the factory system caused the disintegration and reconstruction of economic life. There was also a revolution in agricultural methods, brought about in part by the system of enclosure. With the expansion of commerce the question of free or restricted trade developed. England adopted a policy of free trade, not from any philanthropic motive, but because it suited her best interest to do so. In doing so she laid the foundation for a cosmopolitan instead of a national economic policy. The industrial revolution spread and is still going on. The progress of the revolution depends largely on political conditions; there is a reaction of political conditions on economic, of commercial expansion on industrial, and of industrial improvement on commerce. The industrial revolution has reached the East. Mechanical improvements are superseding the primitive industrial arts in all the world.

"The expansion of Western civilization has brought the various races of the world, with apparently irreconcilable differences of habit, into the closest contact."

"It is only as we can take common ground with all others, in accepting the same ideals and trying to realize them, that there can ever be a harmonious development of all the activities of mankind."

Theresa Sanders.

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THE POLICY OF MODERN GERMANY.

Among the revolutions and transformations of the last century none are more marvelous and appalling than the rise, consolidation and power of Modern Germany. It seems almost impossible that the weak, petty, divided Germany of the nineteenth century should stand out in this twentieth century, a power and nation of the world, threatening supremacy over all.

In the last half century, Germany has taken strides towards the advancement and upliftment of her people of such a type as no other nation has even attempted. Her efforts have not been in vain, but bear most perceptible evidences of true and great expansion, expansion intellectually and industrially. The first is the result of the latter. The explanation of the industrial expansion generally given by the German is compulsory education of the whole people, thoroughly and rigidly enforced. The child is taken, with the view in mind that he shall mean much more to himself and the commonwealth than his parents. He is critically examined by keen and expert observers. His teachers, physicians, and parents try to determine the handicraft to which he is most adapted. This is determined by his physique and mental capacities. No boy is, however, forced into the choice of a calling, but he is handled sympathetically in order to stir his ambition. The teacher and parents in collaboration try to impress upon him the disgrace of an idle life; that labor conquers all things; that pleasure in creating is one of the truest joys of life. One of the greatest accomplishments in Germany is to know a handicraft.
Among the nobility, not a prince or princess dares reach manhood or womanhood without the skill of some art in his or her finger tips. The phychological part of the method is to make the boy believe that real happiness comes through the mastery and persuance of some art; that neither prince, officer, nor millionaire can escape work. Thus we see Germany turning her unskilled into skilled, thereby extinguishing the idolent germs of the race, and awakening it to duty, a new and vigorous nation.

After Germany trains its children to the necessity of work, and creates in them the ambition and desire to work, it does not desert them, but, by its Labor Exchanges, she insures him employment. What she does for her people in aiding them to secure work is a marvel of the day. Out of the confusion and chaos, the Labor Exchanges have brought order. The man out of work by its methods is able to know the conditions in his trade throughout all Germany. These labor markets are a curious development of the time. In some cities almost all the unskilled labor is marketed in the local exchange. Each year sees the per cent increased. A variety of employment offices existed before state or municipal governments were convinced of their propriety. Trade unions, guides and associations had long tried to bring about employment for the unemployed. But now these exchanges have been taken up by the government. The most important is the Labor Exchange in Berlin, established in 1883, with the sole aim of finding work for the seeker, without regard to any facts concerning him. Under a liberal organization it has drawn under its control the employment of many bureaus, the management being in capable hands. Its purpose, summed up, is the employment of the unemployed. This is done by the registering of the unemployed one, who receives a number, which is advanced on a list. Within two or three weeks, on an average, the man offering skilled labor is
employed. On the unskilled floor, the waiting time is longer. During bad seasons a man may wait a month to earn a very low wage. Not far from where the opportunity lies to be employed is the vast night asylum which is maintained by the municipality. It is the last resort for the unemployed. Five nights out of a month may be spent there in refuge.

Through the Labor Exchanges are a great means towards the upliftment and unification of Germany, it does not eradicate all the difficulties. After the old, sick and lame have been sifted from the employed and each cared for under his or her classification, and after those, who have the ability to work but not the will, have been driven to it by the police force and magistrates; there remains the capable and willing, for whom there is no work. Several of the principal industrial municipalities of Germany are endeavoring to remedy this by operating some kind of so-called insurance for the unemployed. The municipality of Cologne since 1896 has had an insurance against the hardships of loss of work. The funds out of which the insurances are paid were begun by voluntary contributions, appropriations of the city, and assessments on insured working men. There are certain conditions that are to be considered before one can become a member, i. e., he shall be eighteen years of age; he shall have resided at least a year in Cologne district; he shall have a regular calling; and he must have paid for thirty four weeks, a weekly amount of ten cents. He then becomes entitled to be paid a fixed amount per day when not employed. The insurance offices and Labor Exchanges work in collaboration, keeping in close touch with the wants and needs of the employer. The scheme has operated sufficiently well to cause the organization of many similar ones. The broad aim towards which the German statesmen are aiming is the building of a governmental machinery that shall create a compulsory thrift on the part of those liable to
unemployment and the compulsory contributing of the employer of labor.

As interesting as Germany's labor problem is her foreign trade and railroad policy. The non-German trader upon a frontier of the world has the uneasy sense that in competing with the German he is opposing a nation, not an individual. The American feels, though he may be supported by a corporation at home, that behind the German competitor is the German nation in a real and co-operating sense; the interaction of government and business. On examination of the German system, with the view of understanding how foreign trade has made amazing advancements, it is found that the Imperial government's use of private and state owned railroads is one of the most surprising. While the Imperial government does not own large railroads, it has so thoroughly uniformed the policies and charges of the state, that so far as the shipper knows, he is dealing with one transportation system. The Bundesrath, the senate as it were, consisting of members appointed by the governments of the twenty-five monarchies and republics of the empire, has control of the rates; holds conferences from time to time, regulates railway rates, and has power to regulate them. The railway direction is informed upon local conditions through an advisory board, whose members are elected or appointed in various ways. Should a shipper be dissatisfied with the rates he complains to a local board who reports to the Advisory board. The Bundesrath draws up certain rules, to which the federal government confirms. Exceptions are made though, if in any way the shipper can be conveinenced. The National railway alone makes exceptional tariffs on shipments passing through from other countries. The Imperial railway direction also grants large rebates to the shipper of immense trade. The fundamental idea is to use transportation facilities as the foundation for commercial and industrial advantages. The National
railway supervision has prepared, for the convenience of the people, a tariff note book, for sea and railway combined. Thus a shipper is not troubled with the task of inquiring after the fare, to ship his produce. The railway administration undertakes, furthermore, to be responsible for the safe shipment of the produce. The railway management obtains for him a bill of lading, upon which the shipper may obtain his money. Thus export and shipping is greatly facilitated.

To the onlooker Germany's foreign policy is amazing. In Wilhelm-Strausse, in Berlin, is situated the Foreign Office where a keen observation of other nations' manoeuvres are made and kept in close contact with. This is in turn the right hand of the Foreign Minister, who receives reports from all over the world, made by ambassadors, ministers, consuls, and commercial agents. Here, also, are considered the recommendations from chambers of commerce, requesting this or that action, or making protests against this or that discrimination against German trade in foreign lands. In return the Foreign office keeps every chamber informed of commercial and manufactural enterprise. The general expert knowledge shown by this institute is most highly praised. In Germany business interests predominate life and politics, and the conception of Germany as the "mailed fist" trying to wrest land by armed force is far from true. She does not wish to war, for her people are too contented with the present situation and conditions to add territory to her flag by war. She may attempt to get it by a trading-treaty, as in the case of West Africa, but not in a bellicose manner. The entire German empire is rigidly disciplined. It seems to be a racial characteristic to give ready response to regulations. The German people are alert, prompt and successful in business, profiting by their foreign trade, giving to the buyer what he demands and working upon a narrow margin that affords no carelessness or errors of judg-
ment. If the exporter of any German inland finds by slight economy here and there that competition with some foreign power would be advantageous to him, the government will do what it can to scale the price. The railroad commission will reduce the rates, and the steamship companies grant concessions. "Trade made easy" is the motto of the German, and is being lived up to where it is possible. There are hundreds of instances that could be given of Germany's prosperity and industrial growth, in which science has played a large part. A recent change is the decrease of imports of United States breadstuff. Our trade with Germany is steadily decreasing. The great bulk of materials from America are raw, such as lumber, cotton, oil, and agricultural products. Every year Germany sells to us loads of dyes, porcelain wares, toys, and chemicals, to say nothing of the thirteen hundred tons of post cards. The great industrial life gives the impression of a great street crowded with heavy traffic, which is formed of units, each having a definite purpose and each well regulated. It is noisy and dangerous to the competitive perils. Ever increasing its volume, its influence, the foreign trade of Germany is a marvel of the world. Where does it come from? What does it mean to the rest of the world? are the questions which present themselves. Great Britain alone, is a greater factor in international trade than Germany, but she also, apparently, will be overruled by her rival. According to the English critics, the bank question in Germany is her weakest point, the theory being that the money market is subject to industrial activity or depression. But she does not care what critics say she can afford to let them argue and quarrel about her financial policy, for her interest lies not in remarks but in the welfare of her people, there being no disloyalty in Germany to German interests. Railroads and camels are operated for her. Transportation rates are adjusted to make competition with for-
cing markets easy. So far, the industrial growth has influenced no other country.

There are signs of the time to be noted among the Germans though. The cost of living has increased there as elsewhere. Fashion and dissipation have gripped them as it has other nations. Life is becoming more complicated, more expensive, and less constructive. The older residents of Berlin look on aghast at the expenditure and folly of the younger generation.

It has been proved in many cases that Germany is very reluctant to enter into a new field, but as soon as she does enter she rushes forward with a velocity that no other nation rivals. Certainly no revolution within her boundaries, is more rapid or astounding than the development of the social position of the woman in Germany. Twenty years ago, such a happening as a woman appearing in club houses or in public places was wholly unthought of, but today it is a common, every day occurrence. The German of mediaeval times was situated as the American was in pioneer days. The men’s labors so absorbed their time that no thought was given to education, but it was left for woman who was the refining element to introduce culture. To study was unmanly, and not until the Rennaissance did man begin to turn to education. In the sixteenth century his inferiority was acknowledged; in the seventeenth, however, he alone enjoyed “the higher” education, and more and more that became the condition. It was certainly through inferiority of woman’s education that her rank fell, and not until the nineteenth century was a fundamental change made in the social possibilities of the German woman. The most conspicuous efforts of the women of the last decade were those which tried to open paths for the woman of unusual gifts. They were conspicuous because they dealt with the few, and not the masses. The woman unusually talented had to let her ability grow stale, for colleges, scholarships, and universities were closed to her.
The scientific life of the whole nation suffered at this exclusion. This was the argument which appealed most readily to the German people and gradually, but steadily, the obstacles were removed. There is no reason today why any woman should not compete with any man, nor why she should not reach the highest point her ability permits. But these efforts in cultural development have been disappointing, the experience of Germany being identical with that of other nations. A woman’s abilities have been marked and worthy of cultivation, but not in an instance do they equal the mark which man has attained and mastered. They are successful authors and painters, but no one dares connect their name with eminence. What is really of significance and what really marks the beginning of the twentieth century are those reforms which concern the millions; those reforms which arose to remedy the emptiness of the German woman’s life. Millions of women had to earn their living which limited their opportunities to modern society. The women of the lower classes found their energies absorbed by hard work which kept them away from the house: For them a disburdening was necessary, in order to give them an opportunity for dignified family life. Marriage mean subordination for the German woman. The reform aimed to secure equality between husband and wife. Lastly, the average woman was confined to domestic duties. She had no chance to become a power in the community. The reformation aimed to secure for her full influence in public life, in which the essential basis was an improved education, which if raised would naturally change the schedule of her life. In recent years the standard of the girls’ school has been raised to equal that of the boys. A girl’s education was formerly ended at sixteen, but this has been fundamentally changed by the new institutions which the laws of a few years ago changed and established. Advantages are offered her now, enabling her to prepare herself for a
professional life if she desires; and as formerly, she does not feel that she has to escape the emptiness of life. The question of a girl's life-interest cannot be separated from the question of life support which is forced upon her by two economic conditions. One, the great excess of the female over the male population. There are a million more women than men. This makes it necessary that there remain a number of unmarried women in Germany. On the other hand wages are low, and this makes it necessary that the wives and daughters help support the family. How far this new type of breadwinners is successful, it may be too early to judge. The tremendously absurd attitude that the woman was only the mother and drudge and therefore had no place in the world is fast slipping away and the German woman of today is holding practically the position that the women of other nations are holding.

*Irene Workman.*
Exchange Department
LOUISE CUNNINGHAM, EDITOR

For the last time we have the privilege, fellow editors, of exchanging brickbats and bouquets. A separation of three months is rather a sadening thought, so let us be very serious and conscientious for this last time.

The Clemson

The biggest handful for April is The Chronicle of Clemson College. College Chronicle. The Chronicle's literary department is rather a puzzle. Severally, the articles contributed are good enough, but jointly they do not form a pleasing whole. A variety in the choice of material would be beneficial, since the reader is liable to tire of a continuous background of war and gloom. But we suppose this to be expected in a military school. A Task Well Done deserves mention as the best of the stories, and The Value of Ideals as the best essay. The poems are not above the ordinary, and re-enforcement in this line is exactly what The Chronicle needs, since its matter on the whole is in a heavier vein. The story has an ancient setting, but the
plot is a good variation of the usual Western story and its treatment is accurate and satisfying. The essay is thoughtfully written, and enjoyable, for the bits of poetry it contains as well as for itself.

*The Wofford*

*The Wofford Journal* is an improvement on the March issue. The opening poem contains rather a pleasant idea. Why should a change of pronoun be employed in the short space of the first stanza? *The Opal Knife* is probably the most serious effort of the stories. The first thing we notice about it is the title, which might be changed with the advantage of savoring less of murder and mystery which finger point is rather a hackneyed one. The plot is consistent, good, and, though containing echoes of Poe and Conan Doyle, it is pleasingly original. It would have been more enjoyable had the presentation been a little clearer, especially at the close—We are left in some doubt as to the one who actually died of heart failure. *The Universal Law* is an interesting treatment of a new phase of an old idea. *The Definite Purpose* contains some ideas which if thoughtfully observed would be helpful in this busy age; but a world-old topic, combined with a hackneyed treatment prove rather too much for the average reader, and the message is lost in most cases, we suspect. Be careful in your selection of quotations and topic-sentences. They do more to frighten away interest than any other small influence. *Life* is apparently an effort to fill a need by pressing prose into the vehicle of poetry. *The Brook* is pleasant, but the poet is supposed to be the "maker" and here we fail to find anything new or fresh. From time immemorial brooks have dashed and splashed over stones, to the sea, "Their watery home," and the fact has been spoken of several
times; So why not seize upon a theme less overworked. Perhaps this poor poet is! *The Rights and Wrongs of Unionism* is a timely essay. The several departments are well-edited and thoughtful.

*The Aesculapian* is cordially received into our number. We read its contents with interest, as they certainly have the merit of treating, with unusual *skill* and *insight*, "The common things of everyday," which most of us pass by without noticing. *The Aesculapian* surely reflects accurately the life of the campus which sends it forth. We can fairly smell the chemicals and hear the skeletons rattle as we turn the pages. Come again, you can teach us some things which no one else is able to, and we are not in a position to criticise your methods, either.

*The Black and Gold.* lingered longest this month is a new and welcome one—*The Black and Gold*. It comes to us from the land of moonlight and *lais*, out in the mid-Pacific, and brings all the romantic atmosphere of Hawaii concealed beneath its covers. The illustrations are responsible in large measure for this, since they are clear and interesting. The lethargy of the tropics has certainly made no inroads upon the students of the McKinley High school, judging from several things, notably the interest taken in Athletics. This is really astonishing, even when compared with that of the Colleges in colder climates. The three contributions of the literary department are good, but this is surely a small number. *The Jokes* editors deserve "high commendation and true applause," for the zeal and energy expended on these four well-filled
pages. We shall be very glad indeed to exchange with
The Black and Gold, according to their little suggestion
on the title page.
We gratefully acknowledge this month the receipt of
the regular exchanges.
The Inter-society debate between the Alpha and the Beta Literary Societies was held Saturday night, May 5th. The query was: Resolved "That the militant suffragette is mistaken in her tactics." Misses Marguerite Marshal and Louise Cunningham, representatives from the Alpha society, were on the negative. Misses Florrie Lee Lawton and Ada Griffith, representatives from the Beta Society, were on the affirmative. The judges were Messrs. C. M. McGee, O. A. Martin, and J H. Haynsworth of the city. Their decision was in favor of the negative.

On Monday night, April 29th, Misses Vivian Watkins and Elvira Greene gave a joint recital in piano. Their programs were well rendered.

Friday night, May 3rd, Misses Pearl Brasington and Florrie Lee Lawton gave a joint recital. The former represented the department of piano, the latter that of expression.

Miss Lucile Wallace from Newberry, who graduated here in the class of '11, visited Miss Ruth Kennedy the past week-end.

Miss Juanita Brasington and father from Darlington, visited her sister recently.

The cabinet of the Y. W. C. A. of Greenville Female
College entertained that of the Y. W. C. A. at Chicora on Monday afternoon, May 6th. A contest, The Tale of The Tree, was given. The prize, a box of candy, was won by Miss Mary Evelyn Brown of the Chicora cabinet. Refreshments consisting of banana salad, olives, sandwiches, and ice tea were served.

Mrs. L. A. Dean of Anderson visited her daughter in the College recently.

The friends of the College will be delighted to learn that a new addition is being made. This will be constructed at the cost of $33,000.

We have been favored with the presence of the following visitors at our chapel exercises: Mrs. J. P. Thomas, Vice President of the W. M. U., of Richmond, Va.; Professor E. L. Hughes, Greenville; Rev. Mr. Miller, Rector of Lutheran Church of Greenville.

A large number of the G. F. C. girls attended the picnic given by the Univeristy boys on the Furman campus, Saturday, April 30th.

Professor E. L. Hughes of the Central Graded School of Greenville has given two interesting lectures on geography in the G. F. C. auditorium.

Those who attended the music festival in Spartanburg from the Colleges were: Misses Loulie Cullum, Leta Nelson, Ethel and Urma Black, Myrtle Atkinson, Eudora Ramsay and Mable Poston.

Misses Violet Askins, Louise Cunningham, and Ruth Wilburn attended the meeting of the South Carolina Press Association which met in Spartanburg.

Misses Mary Welborn, Loree Smith, and Callie Roe attended the Oratorical Contest at Rock Hill.

On Thursday P. M., May 9, Mrs. Sloan entertained
a large number of the kindergarten children in honor of her grandson, Curren Sloan's fourth birthday. The room was tastily decorated in the Japanese effect. Refreshments were served by girls dressed as Japanese girls.

Miss Azalie Wakefield has the deepest sympathy of all the girls in the death of her mother.

We regret that Miss Sammy Kelly of Darlington has been called home and will not return for the remainder of the session.

Miss Ann Orr Brock visited at Piedmont recently.

Miss Clarissa Wham spent a few days in Spartanburg the past week.

Miss Mable Poston, has returned to her home at Nelsonville, Ohio, after a visit to her brother, Professor Charles E. Poston.

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PICKED UP ON THE CAMPUS.

Jr. S-d-e K. H-n-t-r and Sr. W-n-r H-r-e look regularly in the advertisements in their Trigonometry for logarithms.

Jr. E-l-a D-P-nt writing to her mother said she would just haster stop writing so often.

The leader of the Red Devil Club is called by the members of said club, "His Satanic Majesty." W-m-o W-y looked out of the window and exclaimed, "Oh! I wonder where his Titanic Majesty is."

Miss Norris asked Jr. L-l-ie C-l-l-m to go up street and get some stamens for her that she might make some artificial flowers. Loulie repiled, "Miss Norris, I'm afraid I can't get them, I have never studied astronomy."
The question, "What is a jockey?" was asked in Physiology. Soph. A-n-th-y replied, "That is the rig a man rides in when he is driving a horse."

Miss Watson asked Jr. I-m-e W-rk-m-n what was the Diat of Worms. Irene replied, "Leaves."

One of the girls was asked in a letter from her father what her mark on deportment was. She replied, that she was not taking deportment.

Sr. R-y M-st-rs was asked to read a paragraph in Latin. She told her friend she could not transfer that sentence.

Mr. Durham asked Soph. E-the B-k-r how she was getting on with her proposition in Geometry. She answered, "I am drawing the figure, but I have forgotten the proposition.

Sr. E-l-e B-t-on remarked one night that we had raspberries for supper, "Oh, I don't like wild berries, I like cultured ones."
On May 2, Mrs. Ramsay gave us a most interesting and helpful talk, in which she told us how we may find happiness in sacrificing our joys and pleasures for others, and of the happiness which comes to an unselfish person.

We are all more or less gifted, and most of us have great possibilities and opportunities for service. Some people say that the view we take of life is a minor thing, yet all that we expect to do, and the way we expect to use our lives depends upon our view of human life. Human life was put in the world by God for a purpose. We are here neither by accident nor by chance, but we are appointed of God for some definite service. May we not let a day pass without doing some good. We have such great opportunities in our schools, in our churches, and in our homes for doing Christ's will.

Wide open doors are many. Look upon the foreign lands, the fields are white while the reapers are few. Our lives are appointed for service. There is also a false door open to us. Many go through the door of selfish pleasure and thus miss the right door, which is set before us by God. The two doors look very much alike; the right one leads to a life which is in accordance with the character of God, loving and unselfish. There is something in our conscience which tells us which course God appoints. We should choose now the course which we shall wish we had chosen in the last day. Our
imagination was given to us to bring judgment into the present. Many things which entice us are not worth while. Let us be true and sincere in doing what is worth while.

We should not shirk work and say, "Let some one else do this," for the work for you and me is ours, and no one else can do it. There was a cross in Christ's life; He told His disciples that there would be one in their lives, meaning the cross of sacrifice. So we should be willing to bear the cross for Him, and to do His will even at a sacrifice.

The Mission Study Classes have done great work. The girls prove their interest by regular attendance. The appreciation of Mission Study is far more widespread than ever before. Many people, from the fact that they have studied definitely in these Mission Study classes have received a new vision and have entered into a new fraternity, because of the wider knowledge of the Mission fields. What a blessed thing it will be when our people shall meet upon a higher plane of actual knowledge concerning the course of world-wide missions.
Alpha Department

ETHEL BLACK, EDITOR

On Saturday night May 4th, the annual intersociety debate was held in the College auditorium. Miss Warner Hare, president of Beta Society presided. The query was: Resolved, that the Militant Suffragettes are mistaken in their Tactics. Misses Ada Griffith and Florrie Lee Lawton representing the Beta Society upheld the affirmative side against Misses Marguerite Marshall and Louise Cunningham of the Alpha Society. The judges rendered their decision in favor of the negative.

After the lights the Alpha Society rendered their representatives, Miss Judson and Dr. Ramsay.

ALPHA SONG.

“Oh, haven’t you heard of the Alpha gay,
The great and glorious throng?
Oh, can’t you see how great are we,
How full of fun and song?
We crown thee, queen, O, Alpha gay,
Oh, thou can’t never fail
You come first in the Alphabet,
You’re first of any we’ve met.
So now to thee we say
Oh, Alpha, hail, hail, hail,

Chorus.

Sure I’m an Alpha an Alpha so gay,
There’s no one can touch us
For we surely lead the way,
Who else, but Alphas
Could e’er be so fine?
Oh, Alphas, Alphas, leave them all behind-behind!
The program committee has succeeded in arranging very helpful programs during the last month. One, by which they hoped to increase society spirit among the girls was as follows:

*A Revival Meeting.*

1. College song in unison.
2. Duties of the officers and members of a Literary Society, Miss Brunson.
3. Piano Duet, Miss Hughes and Miss Marchant.
6. Piano Solo, Miss Wingo.
7. Three minute stump speeches, Miss Way, Miss Anna Sanders and Miss Hunter.

Quotations: Suggested.

Society Matters.

On Saturday night, May 4, a public debate of the Alpha and Beta Societies was given, on the subject, Resolved: That the Militant Suffragettes are mistaken in their Tactics. The speakers on the affirmative, Miss Griffith and Miss Lawton, represented the Beta division. The speakers on the negative, Miss Marshall and Miss Cunningham, represented the Alpha division. The girls on both sides had excellent papers and all were well delivered. The judges were Mr. C. L. McGhee, Mr. J. H. Haynsworth and Mr. B. F. Martin.

Mr. Haynsworth made a very bright speech in giving the decision of the judges, which was in favor of the negative.
ALICE JOHNSON, EDITOR.

A large number of girls from the college attended the Greenville Music Festival on April the fifteenth. Victor Herbert and his orchestra, with many eminent soloists, gave an afternoon and evening performance, which was of the highest excellence, and thoroughly enjoyed by those present.

Monday evening, April the twenty-ninth, Miss Elvira Green and Vivian Watkins gave their graduating piano-forte recital. Mr. Mac Neill Poteat, Jr., assisted them by singing the "Prologue from Pagliacci." Both young ladies rendered their programs with ease and grace. The following is their program for the evening:

PROGRAM.

Fantasia C. Minor (Two Pianos) .................. Mozart
Valse Noble
Chopin

From Carnival Op. 9............ Schumann
Scherzo E. Minor .................. Mendelssohn
Polonaise. Op. 26, No. 1
Impromptu. Op. 66

Miss Green

Prologue from I Pagliacci .................. Leoncavallo
Mr. Poteat

Nautilus
To The Sea
Starlight

From Sea Pieces Op. 55 ...... MacDowell
Etude Op. 10, No. 5
Etude Op. 25, No. 19

Chopin

Valse C Sharp Minor
Rigoletto Paraphrase

Verdi-Liszt

Miss Watkins.

On Friday evening, May the third Misses Pearle Brazington and Florrie Lee Lawton gave their graduating recital. Miss Brazington, who graduates in pianoforte, played especially well her second number, "March Grotesque." Miss Lawton, finishing in Expression, was indeed charming and at her ease in her rendition of "Gareth and Lynette (Idylls of the King)."

The following is their program:
Concerto Op. 25 Adagio (two pianos)........Mendelssohn
Miss Brasington

Gareth and Lynette (Idylls of King)........Tennyson
Miss Lawton

March Grotesque, Opp. 22, No. 1 ............Sinding
Nocturne Op. 32, No. 1
Fantasia-Impromptu Op. 66

Chopin
Miss Brasington

Apple Blossoms .................... Martin
The Ladies of St. James’s .......... Dobson
The Oysterman .................... Holmes

Miss Lawton

Staccato Etude, Op. 23, No. 2 .......... Rubenstein
Miss Brasington

Misses Janie Hughes and Ray Poag gave their graduating recital on the evening of May the tenth. Miss Hughes finishing in pianoforte and Miss Poag in Violin. Both young ladies rendered their programs with talent and charm. The following is the program:
Romance, Op. 26 .................... Svendsen

Miss Poag
Papillons, Op. 2 .............................. Schumann
Miss Hughes
To a Wild Rose .............................. Mac Dowell
Souvenir ................................... Franz Drdla
Scotch Lullaby .................................. von Kunits
Miss Poag

Barcarolle
Scotch Poem
........................................... Mac Dowell
Nocturne Op. 55 No. 1 ......................... Chopin
Polonaise Op. 26 No. 2
........................................ Miss Hughes
Gondoliera from Suite 3 ...................... Franz Ries
Miss Poag
Rhapsodie No. 11 ................................ Liszt
Miss Hughes

On Tuesday evening, May the fourteenth, the graduating pianoforte recital of Miss Miriam Perry will be given. The following program will be rendered:

- Nocturne Op. 23, No. 4
- Novellette Op. 21 No. 7

........................................ Schumann
Ballade Op. 24 Variations on a Norwegian Theme
........................................ Greig
Finale From 5th String Suite .................. Stamitz
Ensemble Class
Polonaise Op. 11 ............................ Moszkowski
Preludes Op. 24 M. 23-6-22 .................... Chopin
Mattinata .................................. Fosti
Miss Lanford.
Rhapsodie No. 12 ................................ Liszt
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