

well exist separately, would, in a single instance, be a matter of inquiry. But the fact is, where we find the highest and most general morality, there we find faith; where we find regenerating influences of any sort, there we find faith; where we find the highest average intelligence, there we find faith. Where we find not faith, there we find not these. And faith is always foremost. And in proportion as the faith, so are the others. Here are all the laws for determining cause and effect. Here is as good evidence of the cause of observed phenomena, as we have that rain assists the growth of vegetation. The argument is this;—The mistake of the ranter lies in trying to separate two things that are invariably observed together. Because the faith seems to him absurd, he would destroy it, when he has no assurance to give of the continuance from other causes of faith's effects, which he admires. Nor does it appear to have occurred to him that the seeming absurdity may arise from a fault in the constitution of his mind.

The conservative says, since I am unable to prove a different cause for the effects which I observe, I accept the ones already apparent. This is adherence to an old institution, not because it is old, but because there is nothing new to take its place. And this is conservatism, and I say we need it.

The tide of opposition to the study of classics, that a few years ago was at its height affords a good illustration of the work of rantism in education. The word "practical," like "progressive," came into popular use, and the ranters discovered that nearly the whole time spent by our learned men of the last century in college was wasted. They would have us believe that they could offer a course of study every branch of which would be of immediate use in practical life. Thus the error of valuing knowledge for its own sake was spread, and discipline was consigned, for the time, to a secondary place. We saw the University of Berlin compelled by the German government to admit students from the *real-schule* on terms of equal footing with the well-trained gymnastic graduates. The result is unsatisfactory. The old, worn-out, conservative theory is proved, that for the highest success in any department of study, the mental discipline afforded only by the classics is necessary. So that now, after ten years of trial, we find the faculty of the University just named unanimous in requesting the government to restore the old order of things. In our own country, the tide is turning again in favor of the old rigid curriculum. The number of classical students is on the increase. Whether we will or not, we are paying a tribute to the conservative idea.

So the conflict goes on. The great question of faith versus unbelief, being more important, and of greater scope, will not be settled so soon as the minor ones. But it will be settled. The voice of the ages is the voice of wisdom. And wisdom finds her own in all ages. For the ranter, we have no need. To the radical let us say, God speed you. But while he suggests changes and works revolutions, he will ever read the advice of Conservatism. She will continue to correct his errors, perfect his methods, check his impetuosity and direct his zeal.

When Conservatism and Radicalism shall strike hands, when reverence and progress shall have learned to dwell together, harmony will be ours, and we shall have a fore-

taste of Bryant's "Present * * * * where the eternal Change that waits on growth and action shall proceed with everlasting Concord hand-in-hand." '84.

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The bass bowl association is said to be still kicking.

See the advertisement of St. Claire Hall, on 1st. page.

Paul Clark has a brand new pair of gloves. Look out girls.

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The average University beard is a little longer than usual this cold weather.

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Why don't the faculty prohibit Frank Wheeler from snoring in class on Monday mornings?

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The cadets are trying their muscles and skill on the sword drill of late. Nobody killed thus far.

An anonymous article is lying in this office, which we cannot publish without knowledge of its author.

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