

turn will never come: if you push forward and assert yourself, you will be successful. Excessive modesty is a fault. A man has no more right to let another defraud him, than to defraud an other. If you do not make known what worth you have, be assured no one else will. The law of the "survival of fittest," which rules all things with inexorable sway, determines that those who are the most pushing and energetic shall win their places in the struggle, while the weaker "go to the wall." But beware that your assertions are backed up by the truth, or it will some day be found out, and you will fall. We do not uphold bragging and boasting, but if you are conscious that you can do any thing well, don't scruple to say you can. This is perfectly legitimate.

WE naturally envy those placed in high positions in life whether by birth or wealth, but a little reflection shows us that it is they who ought to envy us. To every person who is strong enough to bear fortune, there are a thousand who will break down under it. It requires far more strength of character to resist its influence than that of adversity. Prosperity is a gay but a dangerous companion; she makes those under her rule inclined to shirk all the hard and disagreeable things of life, to put aside all things that are not pleasant, that cost self-sacrifice, or hard toil—all those that go to develop manly courage and independence. Adversity with her attendant necessity compels all, whether they will or no, to accept what is before them, bitter or sweet. She seems cruel, but it is a kind cruelty, one that saves many from sinking into a life, pleasant at first, but leading down into an abyss from which finally there is no exit, and which is the abode of vice and crime and all the evils that fall to man. Let each one think well upon these things, and he will find that poverty is not a total misfortune. Again, look at the rich and powerful as a class and see if they are to be envied. A large share of the time they are absolutely miserable; slaves to selfishness, they fluctuate up and down as this is gratified or prevented. The rich deserve more credit for their virtues than the poor.

WE continually hear conceit derided and disparaged as if it were a monstrous crime. We should like to ask what man would be without it? Suppose a case (if it be possible) of a person so humble that he really thinks he knows nothing. If he were a lawyer, he would never dare take a case lest he should not understand law well enough to conduct it. If he were a doctor he would never venture to give medicine, for fear that he was mistaken in his diagnosis. If a carpenter, the fact that he might make his building weak would prevent his doing anything. If a man has no

confidence in himself, no one else will have. The "golden mean" of conceit, like all other things, is to sought, its excess or want is to be avoided. It is one of the qualities that go to make up a full rounded intellect. As with the middle parts of a composition of music, it has no independent merit, but serves to bring out more fully the essential parts. The world progresses though not always in a straight line, sometimes tangled amidst the bogs and morasses of superstition and ignorance it seems almost to be at a standstill, but yet it is ever pressing on. The evidences of the centuries plainly indicate this. Slowly we are approaching that great centre of law and order which irresistably draws all toward it. As Tennyson say there is

"One God, one law, one element
And one far-off divine event
To which the whole creation moves."

THERE was a time in the history of the U. S. when politics was the study of national policy, and a party, a body of men who agreed on some line of action. In the course of the century, however, the meanings of these words like those of so many others have changed; politics now refers to the struggles of office seekers, while a party is an association of this class together with their supporters. Neither of the so-called great parties of to-day has any well defined policy. The platforms of each campaign differ materially in different states and have as their avowed objects the gaining of votes. If there is any great question at issue between the parties it is concerning the tariff. In a very general way it may be said that the Democrats are for Free Trade while the Republicans favor a protective tariff; yet in the recent action of congress on tariff reduction fully a score of Democratic representatives voted against the reduction while a number of Republicans favored it. What does "party" mean to these Protection Democrats or to the Free Trade Republicans who are to be found all over the country? If the tariff is the rock on which parties split, why does not a change of opinion mean a change of party? If it is not, what is the question at issue? If the candidates in the coming campaign are to stand for no distinctive principles, there is no reason why, by a return to the methods intended by those who planned our political system, the inevitable stagnation of legitimate business and increase of speculation attendant on a national election should not be prevented. The STUDENT hardly expects either Democrats or Republicans to follow its advice in the ensuing campaign, but students who are just entering upon the duties of citizenship should remember that parties were organized to represent principles, and that when they cease to do this they have no longer an excuse for existence.