

on others within the party with whom we have had disagreements, but who are now working with us for a common result.

"All men who have attained any degree of prominence have their friends and the exercise of ordinary prudence forbids the alienation of allies who are willing and anxious to assist. The coming election is not to be determined by the September vote in hopelessly republican states, where local issues and candidates even, are grievously handicapped, but the result in Vermont on Tuesday admonishes us—and there can be no harm in giving voice to the admonition—that harmonious co-operation of all and the elimination of personal, factional and unimportant differences involving no surrender of principle, are essential to success."

**Winning Her Diploma**

Booker Washington's story of Anna Davis, a Tuskegee student, is good to read and remember. Because of some misunderstanding about her studies the young woman could not graduate. She accepted her own failure without whimpering, and determined to make the most of what she had.

"I have some education, Mr. Washington," she said to him, "and I will go where it will be useful."

Then the people at Tuskegee lost sight of her for awhile. But her deeds did not lag behind her intention and her speech. She went into the "black belt" of Alabama and picked out the most hopeless community she could find. She took the wreck of a log cabin which was occasionally used as a schoolhouse. The men were poverty-stricken and illiterate, and unable to use to advantage what little they had. They mortgaged their crops every year to pay the rents of their hovels.

It was a situation to appal the stoutest heart. But Anna Davis installed herself in the miserable log schoolhouse, and first won the interest and sympathy of the children.

Next she induced all the parents to meet there. She taught them enough arithmetic to know the value of their earnings and to appreciate the folly of their mortgages. She had learned something of the business side of agriculture at Tuskegee, and she taught them that. Then she went from cabin to cabin to teach by example a better way of living.

The result of that single-handed courage was seen by Mr. Washington when he visited the community a year ago. There was a frame schoolhouse on the site of the old log cabin, and all the children were going to school eight months in the year. The crops had increased; the men were out of debt; small, decent frame cottages had taken the place of the tumbled-down shanties, and were owned by the occupants. The people had scraped and saved to put up the frame schoolhouse before they thought of bettering their own homes.

It had been done in four years, and Mr. Washington asked his old pupil how she had done it all.

"I will tell you how I did it," she said, simply. Then she showed him an account book with the contributions to the school building fund. There were some small cash contributions, but there were more contributions of eggs and chickens to be sold for the school.

Beside this they had a little cotton plantation of their own. The children cleared a piece of land behind the schoolhouse and worked on it every day after school. They raised two bales of cotton a year, and that kept them going.

After telling this story, Mr. Washington said he wanted to add that "Tuskegee had since done what it should have had the wisdom to do before. They gave Anna Davis her diploma."—American Woman.

**The Struggle Between Brute and Human Nature**

The greatest battle that man ever fought is the one that he has been fighting from the beginning, is fighting now and will continue fighting as long as he lives on this planet.

It is the battle of man against himself—of man's bestiality against his spirituality, of the body against the soul.

There are some who smile at the mention of that word "soul," but they have no good reason for so doing, for the soul is as real as the body.

It is as certain that we have great spiritual instincts and desires as it is that we have bodily appetites and animal passions; and it is between these two sides of human nature that the great struggle of the ages is being waged.

We have but to look around in order to see the evidences of the two forces that have made all our history—the forces that would lift up and the forces that would pull down; the forces that proceed from the spiritual and the forces that are born of the animal.

The question: "What is your life worth?" depends upon the other question: "In your life which of these two sets of forces is supreme?"

If the animal is supreme it makes no difference what else may be true of you.

Victory for the body, for the bestial, for the appetites and passions, means defeat for your better self, for your true self, and your life is a failure.

To rightly measure one's success in this world no account need be taken of the things that, from the beginning right down to the present, have been made to be the criteria of well-doing—money, fame, power over one's fellow men, social standing and all the pleasures of all the creature comforts.

One may be rich or poor, famous or obscure, powerful or weak, but if he has conquered the brute in himself and enthroned the good; if he has insisted upon living not "after the flesh," but "after the spirit;" for love and truth and right, rather than for self and its low-pitched desires, his life is a success.

Phocian, Socrates, Marcus Aurelius, Fenelou, Howard, Emerson, Gladstone, Agassiz, the conquerors of themselves, of their appetites and passions, their selfishness and vanity—such are the ones who succeed.

Life is not physical prowess or the accumulation of cash, or the getting oneself talked about and written about and sung about—life is character; life is the winning of victories over the lower self and the dedication of the better self to pure and worthy ends.

We are all born on the plane of the brutal, and the problem is, How shall we rise above the animalism, using it as the stepping stone to something higher and nobler?

As Amul puts it: "Every man is a tamer of wild beasts, and those wild

beasts are his passions. To draw their teeth and claws, to muzzle and tame them, to turn them into servants and domestic animals—in this consists personal education."

We are much given to congratulating ourselves upon the fact that we live in the midst of "civilization," so called, but we do not always stop to think that this civilization is obliged to fight incessantly and furiously to keep itself civilized.

There is no discharge in this war. It is a fight all along the line, and all the time.

Like the pent-up fire down in the volcano, the old primeval brutishness is liable to spring up within us at any moment, and we have to be steadily on the alert.

Every day you are tempted to do wrong, and every day your true self commands you to fight the temptation, and fight you must, or abdicate your manhood and self-respect.

Every day the brute in you urges you to be cruel or unkind, and every day your better self begs you to be patient and gentle and kind.

Every day this selfish old animal—greed—in you tells you to reach out and appropriate to yourself all that you can get hold of, regardless of the possible suffering that your greed may cause; and every day your heart says to you: "No! Sink self, like a rock thrown into the sea, and be generous and considerate of others' welfare as well as your own."

Every day your lower nature says to you: "What's the use of being a sentimental fool? Have a good time; eat, drink and be merry, for to-morrow you die;" but the good in you tells you to scorn such low advice, to cast it from you with gloved hands and to ever live out of the inspiration of your noblest thoughts.

When the animal is master the soul is enslaved—and soul-enslavement is life's only real defeat.

No matter how poor one may be when the final summons comes, no matter how humble and obscure, no matter how worthless from the viewpoint of worldly wisdom and prudence, he shall not have lived in vain if he shall have lived for love and truth, for right and justice.

It is high time that we had begun to teach this truth to our children.

Tell them, and tell them plainly, that the greatest thing that one can possibly do in this world is to build for himself a noble character—a character which shall cause one to be loved and respected while living and mourned when dead—a character that shall enrich the world and leave it, in all spiritual ways, some better than it found it.

A curse on the miserable thought—advocated, to our shame, be it said, in certain high places—that in order to be great we must go around with chips on our shoulders and clubs in our

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hands, ready, with our "strenuosity," to knock down and drag out all who would oppose us. And a curse, again, upon the vile and vulgar idea, too generally entertained, that life's success is to be determined by the amount of money one makes, by the size and splendor of his establishment and by the amount of

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