mismanagement, he kept humbly silent.

"My dear," he remarked as she was rising from the table, "I wish to go shopping this afternoon, for the children's clothes are really not fit to be seen, and I do need a new vest very much."

"Well," answered the woman of business—yes, she actually spoke without a snarl, for her good nature had returned since dinner—"how much do you need? I suppose fifty cents will answer every purpose. You know we must be economical now, times are so grasshoppery."

"Fifty cents! what do you think I can go with fifty cents? I want at least ten dollars. Why, I have to get all the spring clothes, and you surely want us to look decent!"

"No sir, I'll give you no ten dollars for such nonsense. Remember I am not rich. One would think, to hear you talk, that I owned all Christendom."

"Why, that is not much. Mr. Jones' wife, across the street, gave him fifty dollars, just with his scarcely asking for it; you are as well off as she, yet you grumble and offer me fifty cents! I'd be ashamed—"

"Sir, remember to whom you speak," thundered his wife, swelling like the fabled toad. "I care not what Mrs. Jones does, but my house shall be well regulated. I will give you five dollars, no more at present; that should satisfy any man."

We could not endure more, so we crept out, thinking, what a blissful home indeed! Surely that woman understands her part. Wonder what that ungrateful man will get with his five dollars. Such a pity that he does not appreciate his wife's generosity more, and her desires for a well regulated household.

But our meditations were interrupted for Fancy led us into an office, where stood a young man just making known his desire to obtain a situation in the village school.

"I think likely you can obtain the situation," said the directress, as she eyed him sharply, as though she saw every fault he possessed, "that is if our wages will suit. Of course, you being a man will not have such high wages as the lady teachers."

"And why, may I inquire; is not the work I do worth as much as that they do?"

"Perhaps, perhaps, but you know it is the custom. Of course you must not expect as much."

"Mrs. Directress, I refuse to teach for any less than what your lady teachers receive. I work just as hard and my work is worth exactly as much as theirs, and it is not just, that I should receive less than they."

"Of course, if you cannot teach for our offer, we can get others; plenty who are glad of any wages, sir."

"But madam, do you think it right and just to force us poor men to such wretched wages, because we are *men*?"

"My dear sir, I beg you to look back to by-gone days, when you men held the reins of power—how did you treat us? Did you not scoff at the very idea of our receiving wages equal to yours? You can see the injustice, now that the weight falls on you. I do not wish to quarrel, sir, but I must say, I feel that this state of affairs will teach you a good lesson. You carried your power too far. You thought there was no limit to your rights. We became as worms beneath your feet, but we did not submit. How could we? If you had been just and honorable, we would not have claimed our rights, but we had far-sightedness enough to see that something must be done. You all scoffed at the idea of *our* rights. Now we might with equal justice scoff at yours; but we have proved ourselves equal to the emergency. Allow me, sir, to advise you, if ever you men obtain those rights again, just be a little cautious how you use them. You have found that it does not quite satisfy every craving of the heart to stay at home forever, washing dishes, tending crying babies, darning socks and in return getting either petted or scolded as the mood changes. You forgot that we had souls as well as you."

Here Fancy winged her capricious flight and, not unwillingly, I again faced life's reality. LOUIE NICHOLSON.

Our General Literary Work.

LADIES AND GENTLEMEN OF THE ADELPHIAN:—Allow me to express my thanks to you this evening for the honor you have so willingly conferred upon me, by electing me to preside for the ensuing term. Allow me to receive the office, as similar charges should ever be received, as a pledge of confidence you may have reposed in me.

I am pleased to see so many of the old members return with the beginning of another year, well fortified in purpose to continue in the pursuit of knowledge, and to add another year's harvest to the great storehouse of the mind. Each one may justly deem his return to school a happy omen; for, truly, so many returns are but so many indications that we shall be successful in the various fields of labor for which we are preparing, since we show to the world that we are influenced by no sudden whim of the brain, but by a fixed aim and purpose. But while the enjoyment of these advantages may be our delight and our gain, and while we pity those who cannot partake with us, let us consider that without this thirst for education, we never would have come hither; that this thirst itself is akin to the spirit of our Maker, who has fixed our destinies, and that for these gifts, He may expect some good return in the future. Let us hope that those who are absent from our circles have selected fields better calculated to fit them for their particular work; but these also should be remembered by us all; for, perchance, some good and timely word, or some good impression has been received from them that may unconsciously affect our whole future, since our lives are made up of separate individual acts, each having its bearing upon all our after lives.

As it is now the beginning of the year, it seems to be a fit time, not only for the members severally, but for the Society as a body to take a prospective glance into the future, contemplating the character and amount of work to be done. But amidst all our plans, the question ever comes to us—Shall we succeed? To the individual there can be no greater question than this, and if there is one thing he should strive for more than another, it should be to be identified in some important field of labor—useful and active field. The question should burn in his thoughts from week to week, and from year to year, until he finally resolves that he will succeed. But to the Society the question comes with double force; double, because it affects the members and also the outcome of the whole school. For, in an association like this, if it can be seen that its members have that administrative ability to make their meetings both entertaining and profitable, the truth is already demonstrated, that wherever they go in life they will carry an influence with them, and mould to a great extent their surrounding communities. Hence, I say, as we assemble for weekly exercises it is no great task to picture the future of every one who takes an active part; for his work is a field glass, so to speak, through which we view, in the distance, the compass of his labor. The success of the school is also, in a measure, parallel with our success; for in the same degree that we have energetic members of the Society may we be assured we shall have diligent and thorough students of the class. For these reasons, I say, the question comes with telling force—How shall we succeed? I shall attempt to answer this question as briefly as possible in order to give you my idea on the subject.

In the first place, in order for any association to do the greatest amount of good, there must be some worthy object to attain, then each member must strive for that object. Work without an object is like ascending in a balloon. We may reach an amazing height, but our landing place will be as undetermined as it was when we left the ground. It is a lamentable fact that the work of nearly every literary society is exactly of this nature; they simply rise, inflated with gas, having expelled it they settle into some interminable forest, or light, heels up, on the housetops. May our work be of an entirely different kind! With summit ahead let us press forward with reaching strides.

What, then, shall be our object? The Society is composed of individual members. As the compound molecule is made up of atoms and owes its nature so precisely, to a nicety, to the exact weight and the attraction of each, so is the Society modified by each of its members. The cast and bearing of the Society in the future, then, is not the result of the labors of a single individual, but a resultant from the combined efforts of all. We must all labor, therefore, unitedly and assidously.

It is a truth that needs no demonstration, that we should all apply ourselves to that training from which we shall reap the greatest good in coming life. The field of investigation is too great to be thoroughly, or even advantageously, comprehended by a single mind, and life is too short and time, therefore, too precious to waste upon unimportant matters; but every moment should be so straightened that from it may ripen some rich product in the future. But how can there be a common object, at the same time each member strives to gain a particular object? This, truly, is *the* question to be answered by every thoughtful member of every literary society. At first, we are apt to think that the efforts sufficient for the attainment of each of these ends must, to a certain extent, conflict, but the more we reflect the more will we be convinced that the two go hand in hand.

The first object is the acquirement of literary and social culture, combined with a certain degree of tact necessary to the management of public assemblies. The second is a specific literary culture in connection with a suitable knowledge of human nature, by which we may influence our fellows. In order to accomplish the first, each member must be a working member. He must respond to every call. He must not only write and speak, but he must remember to do it well. He need not endeavor to excel any one but himself. Every effort should be made with better effect than the preceding one. In this way the member and the Society will ever be equal to the occasion, which is always the sequel of success. But no one can speak well or write well unless he be interested in his topic, no more than any one can be successful in a vocation unless there be certain attractions in that pursuit. From these considerations the thought crystallizes, that every one should read, write and speak *most* on those topics which will have a bearing on his or her intended profession, and this effects our second object. But there are other reasons why we should bend our minds, while in college, as much as possible toward our intended calling. In the first place, we can gain practical knowledge that will ever be in our reach in after life, and as much perhaps as we shall in the same time after we leave school. We shall be more likely to remember it, because we shall have occasion to apply it. And further, since what we learn points to a position we are soon to occupy, we will grow more careful and thorough in our investigations, considering what effect upon our whole lives even the slightest mistake may have. We will thus be unwilling to receive an opinion without convincing proof. Our minds may thus be immeasurably strengthened instead of weakened, and we will go forth shedding light instead of plunging ourselves into darkness. If it be your aim to write, why not choose your theme in school and let your spare moments be devoted to it. But some one may say, "I have no definite object in life." Then by all means, select it, for life without an object is as useless as a boat on the desert. It is night without a star. It is day darkened with clouds. It is a duty each one owes to himself and to the world, to fix a definite aim for his life-work. Talent was never created without being commanded to advise. If you have a superior mind, as every member of a literary society should have, it is a sure sign that you were intended to influence your fellow men. Then it becomes us to search for the field where we may apply our talent and labor earnestly and unceasingly in order that when the Master asks "And what have you?" we may not shake our silver hairs with a wrinkled and palsied hand point to a certain spot and say, "I have hidden it there that I might return you no usury." May He forbid that any one of us should make a reply like this.

It may be yours to plead at the bar, yours to teach the coming generation, yours to heal the sick, yours to preach, or yours to steer the ship of state. Then why not choose your work and henceforth apply yourself to it, relying upon the fact that the Creator never intended you for a vocation unequal to your abilities. This should be pursued while connected with the society, where we may learn just when and how we are best appreciated by the members, which will indicate to what extent we may be valued by the world. It is said that Newton taught philosophy while a boy, Bryant wrote one of his best poems while yet a college lad. Milton prepared himself while in college, by writing the "Hymn of the Nativity" and other poems, for that sublime flight which

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