

Miscellany.

QUITE TOO TOO; UTTERLY UTTER.

If I were Anglo-Saxon,
And you were Japanese,
We'd study storks together,
Pluck out the peacock's feather,
And lean our languid backs on
The stiffest of settees—
If I were Anglo-Saxon,
And you were Japanese.

If you were Della-Cruscan,
And I were A. Moresque,
We'd make our limbs look less in
Artistic folds and dress in
What once were tunics Tuscan
In Dante's days grotesque—
If you were Della-Cruscan,
And I were A. Moresque.

If I were a mock Pompeian,
And you Belgraven Greek,
We'd glide 'mid gaping vandals,
Like shades in Tartarean,
Dim ways remote and bleak—
If I were mock Pompeian,
And you Belgraven Greek.

If I were what's "consummate,"
And you were quite "too too,"
'Twould be our El Dorado
To have a yellow dado,
Our happiness to him at
A teapot painted blue—
If I were what's "consummate"
And you were quite "too too."

If you were what "intense" is,
And I were like "decay,"
We'd mutely muse, or mutter
In terms distinctly utter,
And find out what the sense is
Of the esthetic lay—

If you were what "intense" is
And I were like "decay."

If you were wan, my lady,
And I, your lover, weired,
We'd sit and wink for home
At languid lily flowers,
Till, tain of all things fady,
We faintly—disappeared!
If you were wan, my lady,
And I, your lover, weired.

STATE EDUCATION A NECESSITY

THE state, we claim, must control the education which is its life and soul. It certainly seems sad to us, as a nation, that so many thousands who will have the destinies of this country in their hands are likely to be launched into active life before legislation steps in to give us the advantages which the children of other countries have. We daily hear of the ignorance of the working classes. Every year Congress meets to provide remedies for this ignorance: ignorance of the laws of health; ignorance of the objects of labor, of its laws; and finally, ignorance of everything which is useful to know.

To remedy this, we claim that it is a necessity that some power should control the educational interests of the State. The Cloister, Church and State, have at different stages presented their peculiar claims to wield the scepter of education. This control is in civilized countries

passing from the Church to the State, which thus far seems to be the most efficient agent. The control of the State comes into rightful exercise of authority over the education of every human being entitled to the privileges and protection of the State. The age at which the State may interfere is a secondary and after consideration. Education of a voluntary character can never be supplied to the great masses on any individual or associated plan. Some object to state education because forced payments taken from other classes, places the working class under an obligation. But why should a tax, for the education of the children of the laboring classes, be more likely to create a feeling of obligation toward the tax payers than would necessarily exist in any other case of taxation for the support of the State? Labor in all departments, working as a unit, produces a reservoir of wealth. This reservoir is leisure, in which we are all interested to the extent of our natural wants. In the production of this common capital the laborer is an essential element. Without it the reservoir would leak, and so it is that all classes are required to swell this common reservoir. If any one class is left out in the cold, the whole is affected, or as our poet nicely puts it,

"In Nature's chain, whatever link you strike,
Tenth or ten thousandth, breaks the chain alike."

This is the order of society, related from savagery to its highest conditions. A tax for education viewed from another stand point might be very well regarded as a police regulation; an action on the part of the State in applying it to the production of ignorance, the worst of foes to a free people, must be viewed as a vital step towards securing public safety.

THE Y. M. C. A. WORK IN OUR COLLEGES.

IN examining the last report (the 24th) of the International Convention of the Young Men's Christian Association, held at Cleveland, Ohio, we were forcibly impressed with the importance of Association work in our colleges. We learn from the report of Mr. S. D. Wishard, the International College Secretary, that there are one hundred and twenty associations in active operation in colleges in twenty-seven states, two provinces and the District of Columbia. One hundred and fourteen report a total membership of five thousand, nine hundred and eighty-two students. (Six non-reporting.) All conduct regular prayer meetings; forty eight have Bible Classes, and about eleven hundred have professed Christ during the past year. In summing up the results of the work, he says: "revivals of religion have occurred in many colleges, as a direct result of association work."

Mr. Wishard, since the last Biennial Convention, has visited eighty-five colleges and universities and formed sixty-six associations among them. At the Cleveland convention forty-one colleges and universities in the United States and British Provinces were represented by eighty three delegates. There are also reported twenty eight corresponding members from colleges in the U. S., including several state institutions, and prominent colleges as Yale, Harvard, Michigan University, Kentucky University, State University of Indiana, Cornell University, N. Y., University of Tennessee, etc.

Mr. E. Brown, state secretary of Illinois in addressing the convention on the duties of the state secretary, said, "I should say let him gain the colleges. The college work is the key to the whole state work. Let me gain the colleges and have in them Associations filled with the spirit of work and love for the Master, and I have little fear but that the whole state will be won to this work. These college boys, as they leave the college halls, go out into numerous communities, and they go carrying with them the Association idea and the need in their hearts for Association privileges."

Prof. Frost, of Oberlin College, says, "It seems to me that every argument that can be used to show that this work ought to be carried on among young men—on the railroad, on the farm, in the workshop, the counting room, the store,—applies with triple force to young men in colleges." We might add much more of this gentleman's testimony in favor of Association work in colleges, had we time and space were allowed us.

Rev. J. O. Barrows, of Constantinople Tuakey, Prof. Wm. Libby, Jr., of Princeton College, Albert B. Hart, of Harvard College, John G. Cecil, M. D., of Louisville, Ky., and several others, prominent as workers and eminent as scholars, made addresses on the importance of Association work among college students, and the good everywhere accomplished through these means. A delegate from Olivet College, said: "Two years ago we had a revival in our college of 300 students, under lead of the Young Men's Christian Association, and almost all the 300 became professing Christians."

Y. M. C. A.

CLASSICAL SLANG.

Take your Horace, Virgil or Xenophon from its shelf and find in it the exact literal expression for some of our "slang" phrases. Xenophon says in Attic Greek that a certain general did not wish to "give himself away" (*Anabasis*, Book I, *apodiatomi* etc.), Virgil makes Neptune tell the winds that they may "throw themselves" (*Aeneid*, B. I, *se jactet et seq.*) and I was