

produced the grandest civilization the world has ever known." Then there is nothing romantic or visionary in believing that it has been left for America to prove that the beautiful has not gone down under the ocean of the useful, never more to return.

Taking up Talmage's idea that editorial professorships should be established in our colleges, Mr. Chase proceeded to show how journalism has risen to a rank of a profession and that preparation should be made to enter it in the same spirit as for the other professions. The day when *anybody* could edit a newspaper is past; the modern editor must be educated for his work, and until some special provision is made to this end the student with aspirations towards journalism must prepare himself. The first lessons in reporting can be taken upon the college magazine and the local journal, and in time a position as correspondent for some out-of-town paper may be secured. The elective system permits the choice of such studies as will be most useful in journalistic work. The pleasant features of the fourth profession were then described. The reporter, quick and judicious and in sympathy with public taste, with many privileges and an opportunity to gain that intimate acquaintance with all classes which will be valuable in the editorial chair. The editor, like the ancient tribune, in a mediator between the plebeians and the patricians. Greek actors lent dignity to their utterances by speaking from behind a tragic mask; the editor adopts the plural pronoun of the mighty people as his mask, and speaks his opinion in this impersonality. He is a greater advocate than the lawyer, a greater councillor than the physician, a greater preacher than the minister of the gospel. Lytton has said that the man who seeks one thing in life will be successful; why should not this be the foundation or the development of a great newspaper, such as Bryant and Bennett and Greeley built up? Instances were quoted to show how well newspapers pay and a few criticisms were made on the press, libel being the chief offence. The editor who will use the tremendous and dangerous weapons in his grasp only in a way that is honest, dignified and humane, will furnish an example to his profession of which it stands much in need. It requires both heart and intellect to print a decent newspaper. But all occupations have their unpleasant features, and the one who would choose must remember what DeTocqueville said to Sumner, "Life is neither pain nor pleasure; it is serious business, to be entered upon with courage and in spirit of self-sacrifice."

In the introduction to her oration on the "Knowable of the Future," Miss Codding showed how man in every age has tried to peer into the future, and how as a result of this spirit of inquiry vistas of the unknown have opened up continually. Illustrations were given to show that each day beholds the solution of some value of the ever challenging unknown. Victory after victory proves the power of mind over matter. How far we may one day be able to prophecy concerning the unknown future, no one can say, yet by tracing the analogies of the past and predictions already fulfilled, we may estimate what will next be evolved. Evolution is certainly the law of social progress. As the present is the natural and necessary result of the past, so the future will be the inevitable product of the tendencies of the present—in short, the present is prophetic of the future. Social progress has

hitherto been considered as indeterminable, but by a science of present tendencies the blindness of fate may at least in part be removed. Knowing the law of progress we not only forecast the future but when all men understand the tendencies of the times it will be in our power to change and even control in a measure the progress of the race, and, in fine, destiny itself. Progress is the universal law; it is without limit, notwithstanding the hypothesis of Herbert Spencer. True progress has a more comprehensive range of feeling and of thought and a grander close, while this theory would leave us behind in comparative gloom with the goal of happiness and perfection yet in the distance. When we rightly learn the relations of sex, race and nationality, and adjust ourselves with sympathetic accord to the complex but comprehensive movement of society, those tendencies which are now meeting and clashing will harmonize into common interests. This, the future, destiny itself, need not be wholly indeterminable for society at large, though to the individual it will remain mysterious and uncertain still. Though many reach the summit of civilization on earth progress thereafter will be continuous. Growth in knowledge will never cease.

Mr. Culver in his oration on "The Growth of Institutions" claimed that our institutions are a product of slow growth. They have all come down to us through a series of progressive change from remote ages. A good illustration of this theory is seen in the growth of the family; also in that of national legislature. The monogamian family is the last term in a long series which began in primitive times, and have been improving every since. From the earliest times the English people have had a national assembly that has contained all essential elements of the parliament of today. This theory forms the only national basis for political science. In tracing up the history of institutions we can discover the laws that have controlled their development and have the principle that must be observed if we would shape our future destiny.

The "Progress and Promise of Philosophy," was handled by Mr. Foot beginning with the Greek philosophers he showed how Thales was the founder of Greek Philosophy, and he asked the question of existence, and was followed by many philosophers who attempted to derive all things from one source. Socrates reformed Greek thought; Plato widened its range, and Aristotle again brought men around to speculation. Greek Philosophy now became an exile at Alexandria, where it was soon replaced by Mysticism, inspiration, and miracle. In the last years of the sixteenth century, Sir Francis Bacon reformed both philosophy and science. Descartes, the father of modern philosophy, lived in an age of skepticism. He pushed himself to the brink of self-annihilation and then stopped and gave us his "*Cogito ergo Sum.*" The out growth of modern philosophy to the time of Hobbs, was chiefly to ask, and attempt to answer to questions; can we transcend our consciousness and have we any ideas independent of experience. So far philosophy has been narrow; running single theories to extremes. On one hand they have ended skepticism, and on the other, in dogmatism. Metaphysics lies at the foundation of all human knowledge; accordingly it has become of vast practical benefit in our school system. Formerly the few thought for the many, but now the unit of society and progress is the individual, and this has been