

brought about through philosophy and criticism. For ages the great fallacy was making man the central figure of the universe. The schools of moral philosophy have undertaken to analyze human motives have but so far accomplished little; but it is only through a knowledge of the motives of men, that we can properly govern society. Had it not been for philosophy neither Shakespeare nor Milton would have been worth reading. Criticism is the safeguard of progress. The race has developed according to unalterable law; every generation becoming a little purer as man becomes wiser. Mankind must be emancipated from the bonds of ignorance, and his heart must be set aglow with peace and love, and charity for his fellow man.

In his oration on "Trial by Jury" Mr. Hitchcock said that the origin of trial by jury is involved in no inconsiderable obscurity for the reason that it is not the creature of a single legislative act, springing at once into precise and complete form, but is rather the gradual outgrowth of customs and modes of trial in use among our ancestors, the germs of which descend into the myths of prehistoric time. From the earliest Saxon periods to the time of George IV jurors were simply witnesses summoned from the vicinity in which the events in question took place and deposing to facts within their knowledge. In no sense could they be said to discharge judicial functions except that their evidence was conclusive of the facts in dispute. Each age according to the enlightenment of its civilization has added its mite to the improvement of one of the grandest of our social institutions. It is needless to say that the defects of our jury system have drawn the attention of eminent writers, especially the requirement of unanimity in rendering a verdict. Mr. Hallam, the distinguished historian, calls it a "preposterous relic of barbarism." While we point with pride to an institution that has so well stood the test of years, worthy of reverence for its antiquity; let us help it onward in its progress to perfection. Let us not allow it to pass out of our hands till we have stamped it with the seal of our best thought, our closest study and our zeal for an absolute and perfect equity, that it may go down the ages a source of blessing and a dispenser of justice to all mankind.

Mr. Pierce in his analysis of the character of Ralph Waldo Emerson affirmed that human life has many depths, but few divers. Consciously or unconsciously, we hold ourselves aloof from the unknown—satisfied to experience the ordinary, the temporary, the conventional. Deep, sincere and constant thought is the least common of human experiences. The central Doctrine believed and taught by Emerson was the importance and responsibility of the individual. In the exposition of this idea, he points to nature as the all inspiring source and unerring guide. The soul of man, his instinct has ever prompted him right. Conformity is servile, imitation base. Thus Emerson reached optimism by teaching that man is not bound by what has gone before. No man was more loved and revered by the people among whom he life was spent than Emerson. The life of a man so perfectly in harmony with his writings, could not fail to effect for good the thought of hosts who witnessed it. The glory of the sunlight has faded away from the mountain top, after four score years of constant shining there, and now but the reflection on the western clouds is left to remind the travelers of true departed splendor. The sage of Concord has entered a wider influence than any

other writer of prose in America. In our own America no danger is so general as the loss of personal identity. Such is the tendency that Emerson attempted to restrain by showing forth the capabilities of the Unit. Let every man be faithful to himself; he has then accomplished the most, the best, the brightest that can be required. Be positive, separate, self-complete and the mighty world shall feel the influence of the effort for which you were created.

A. O. Taylor's oration on "The World's Progress in Agriculture," showed that agriculture was practiced but little in early ages, but as population increased, the increased demand for food gave birth to agriculture, which was really the foundation for civilization, not only the foundation of science and art, but may be considered the parent of language and literature, that by tracing up the development of agriculture through history we see progress slow at first but increasing in a geometrical ratio, so to speak, so that now the strides of civilization in one year surpasses that of any century heretofore. The agricultural and mechanical methods of the world have been revolutionized by the practical application of steam power, science, with her schools, railroads and steamships have been revolutionized through hand labor. He also shows that agriculture operations present a wider field for inventive and scientific research than any other occupation allotted to man, that no vocation is more highly exalted, refining and pleasurable than it when rationally pursued; he also indicates the present grand march of improvement in America surpasses that of any other period in history and foreshadows the development of agricultural resources beyond the power of human foresight, that must place ourselves upon that noble and in springing platform which has as its motto, system, progress and improvement, that our labor must be systematic and must be directed by intelligence.

The "Mission of Poetry" was Mr. Wheeler's subject. He held that poetry is the record of the happiest and best moments of the happiest and best minds. The mission of poetry is to bring sustenance to that part of our nature which lies between the intellect and the will; it is the most artistic department of Literature, being near of kin in its effects to music and painting. The poet is emperor in his own right. Language is fossil poetry. The poets are liberating gods. Prose is masculine and matter of fact, the "common drudge" 'tween man and man. Poetry is feminine, it deals with things with October light, painting everything it touches in its most bewitching colors. The strongest, most universal, most elevating impulse will be the first to common art. This in architecture is religion and in literature is imagination. From the beginning poetry has attracted to itself the best writers of every age and tongue, the best thoughts of the world, alive and aglow with the best feelings that spring up from the depths of the heart have gone into it as its warp and woof. It visits the marble courts of kings; it beautifies the humble cottage of the weary peasant; it revives the dead and slumbering emotions which were full of action in Life's early morning. Victor Hugo has said many times the poet is the prophet, kings and emperors are its inferiors not his equals. He represents the people; he represents humanity.

In discussing "Agricultural Education" Mr. Mallory declared that the prosperity and power of any nation is limited by the capacity of its individual members and