

we have already gained and the near future will ride in Bo-reas' swift chariot, spurred on by the thunderbolt itself.

Such will be the dawning of a golden age of which the spirit of the present is the harbinger. Storms, winds and tides will lend their energies to the solution of useful problems and the advancement of mankind.

The next speaker was A. Lincoln Frost who spoke of

THE FIRST AMERICAN.

Two apparently incongruous scenes present themselves in the tragedy of the American Revolution. The one composed of thirteen discordant commonwealths. The other a scene where Unity presides. As colonists they were loyal subjects of Great Britain; as signers of the Declaration of Independence they were determined to resist oppression, to effect a national union,—and a nation was born. To the ruling spirit of the crisis attention is invited.

What Washington was as the gallant martial leader, what Hamilton was at the moulder of the institutions of the young nation, all that was Samuel Adams as the architect of an intense nationality. The work of each of these was equally noble. But the work of Adams formed the prelude; in the genesis of the nation he was the first American. The goal of his ambition was Independence; the secret of his success lay in knowing when to strike. The key-note of his political creed was union; success was inevitably his.

The American revolution was a natural growth. Its battles were fought in the forum and the council chamber. The silent organizers of those mind-revolutions deserve a place in the Pantheon of heroes. But as the American Revolution in the majesty of evolution stands without a rival, so Samuel Adams ranks foremost in this neglected class of fame's children. His must be the glory of sowing the seed of union; by his instruction it was nourished, and a harvest day came on apace. A national party, the germ of the confederacy, was organized; and Adams was at the zenith of his splendid statesmanship. Judged by this one stroke he ranks along-side the noblest of the world.

Adams was an unrivalled manager of men. He knew what key in the characters of men, touched, would set a desired chord in vibration. In the name of the colonies he demanded justice, and amid its splendor Royalty quailed. History knows the result of that contest. To the loyalty of Massachusetts and its unassuming leader is due the accomplishment of the American Revolution.

Miss Nora E. Gage followed with an oration on

THE LACK OF IDEALS.

The history of human life is a drama whose scenes are continually shifting. Through all runs an ever varying thread of thought, the complex result of manifold forces. To understand rightly the present it is necessary to analyze the forces which are impelling and directing it. Man's intellectual powers are concrete in character and act but in harmony with preconceived models. A nation's ideals constitute its motive forces. A history of ideals fills a varied chapter in the records of progress. Not yet have we attained that which shall mould humanity to its highest destiny. In life, society and literature are marks of progress visible. If we have lost much that was brilliant we have gained in simplicity and truth. But there are lofty heights beyond. The rock on which our age is based is but one stage in the universal development. What is the ideal? The sixteenth century had no models; the eighteenth was enslaved by them, but they were artificial and unreal. But two centuries previous had education been freed. The masses had begun to read, and through the development of their minds came the total supremacy of universal thought. A complete change in the world's ideals was the result of the

French Revolution. Whereas they had been artificial, they now became materialistic. The two elements of human nature had witnessed their complete individualized action. What is the true standard? The abolition of the thought that man is more than human forms half the basis; the other half lies in the abolition of the thought that humanity is all of clay, unbrightened by the Divine spark of spiritual life. In our material prosperity we have lost sight of the finer sensibilities of our nature. We have already experienced the extreme ideal and real. Let them now be united and many reforms now sought artificially will come of themselves. The influence of the transcendental philosophy was reactionary to materialism and ought to be revised. When we shall have blended the human and divine in our natures then shall we have attained an ideal which will stand the test of time and eternity, an ideal which humanity by developing all its possibilities shall have made real.

This was a splendid oration and had the closest attention of the audience.

Of the duet on two pianos by Misses Minnie Cochran and Edith Doolittle it is needless to say more than that the selection was Mendelssohn's "Capricio Brillante," Op 22, and they sustained the reputation and public approval they have justly obtained in the past.

THE WORK OF INFIDELITY.

"The Work of Infidelity" was Kathleen G. Hearn's oration. The fact that it is harder to watch than to fight has been proven again and again by history.

The origin of Christianity was with a mere handful of timid men, but its interests were guarded by a watchful, jealous eye. When, however, it was once established, weak human nature forgot to watch and the seeds of superstition at once began to be sown. But through all the vital spark has lived and the wind of opposition soon fanned it into a sweeping flame.

As much as was accomplished, the reformation did but half its work; it left sectarianism. If men cannot sit side by side here how can they rise together to the lights above? Soon better minds began to see that strength was to be found only in unity. The struggle was great. Mind governs matter but the exertion was difficult to be subdued and infidelity is taking the place of indifference. Sooner or later each individual must take a stand for himself; indifference is not always possible. Infidelity will accomplish its work and that work is its own destruction. Miss Hearn delivered her oration in an easy unaffected manner that won for her many friends in the audience.

The subject of the oration by Will Owen Jones was

MEDIAEVALISM IN MODERN LITERATURE

The world ever changes and every movement is in the direction of progress. Science, art and the human mind were early freed from the fetters of the middle ages. Every bat and owl of mediæval thought has long since vanished, but our literature is still under the influence of men who thought and wrote before the dawn of the new era. Not until the next great change modernizes literature will mediævalism be relegated to the past. The mediæval church taught works rather than faith. Men who believed that outward show made inward worth unnecessary were easily led to think that pompous language could make any thought profound. It was this affectation fostered by the scholastic spirit that influenced strongly the foundation of our literature and caused the creation of styles that still live to burden our language. The world has labored to free science from the thralls of the past but literature, the living, active agent of science and art and education, is left to throw off the chains of the dark ages unaided. Man has been too busy saving time to pay attention to the greatest