

Although the subject is not new, yet it is one that is commanding the profoundest attention of many of the best citizens of the republic.

"So far the prohibition fight has been confined to counties and states. The people have been educated. The subject has assumed so great importance that a broader basis of action is now demanded. The liquor men are organized in national association. Shall not the opponents of their business take equal vantage ground? The times are now ripe for a division of the votes upon this grand moral issue. Politics are corrupt. In such a state of affairs there is need of a great moral issue."

The next number on the program was an essay, "The Needed Statesman," by Miss May Gund. Miss Gund came upon the stage in a very graceful manner and read in a clear, earnest tone. Her essay was long.

Again the quartet sang and again they received an encore. After this Mr. E. P. Brown delivered an oration upon "The Hammer." Mr. Brown's voice was excellent. His gestures were not graceful, but they were forceable.

I ask you tonight, that your sense of justice judge a man who lived and died so long ago that he has nearly been forgotten. Forgotten, did I say? God forbid. For when oblivion covers him, then may Cromwell and Washington, Lee and Lincoln be buried in the same dark fleva of years. No a great deed and a heroic soul will never die.

The king of the East issued his royal proclamation, that in a place, on a certain day the tubes should assemble to do homage to the God their king had chosen. The thousands rallied at the call. At once a crowd of men, each eager to be first to comply with their monarchs demand, rushed forward to the altar. The first one that knelt, knelt to rise no more; for the old man had all alone, watched the traitors, and with a blow of his naked fist laid him on the ground a corpse. That old man was the father of Judas Maccabaeus; Judas the saviour of his country, Judas whose name is a synonym for patriot and martyrs, Judas who wins from all ages the name of Judas the Hammer.

He put to flight the mighty host of Syria, each time with only a handful of followers. Judas knew himself to be invincible by anything like equal force. He raised his nation to a place of importance to renewed power and to an alliance with the rising power of Rome.

Compare him with any of the world's great men. He had the same insignificant means that Alexander had and won victories as great; he had Caesar's inborn genius for war; he was as devout as Gustavus Adolphus. He was more. Unlike any of them Judas the Hammer lived and struck and died for his country and for God Almighty.

To him belongs the debt the world will always owe to genius—admiration. Admire him for his statesmanship, for his inborn genius for war—for what he did. But more than all admire him for what he was. He fought a dozen battles and never lost one. He died like the hero that he was, on the field of battle, at the head of victorious legions with a sword stabbed through his heart.

The program was closed with music by the quartet.

#### UNION.

The fourth annual oratorical contest and the fourteenth annual exhibition of the Union society was given in the chapel on the evening of June 5. The program was one of the best of the season. The first number on the program was a piano solo by Miss Louise Pound. Following the music was the oration, "What Shall be Done with the Negro?" by A. M. Troyer. Mr. Troyer spoke in a rapid, nerv-

ous manner. His gestures were few and his voice indistinct. Had his delivery been as good as the subject matter of his oration, he would have stood very near the winner. Below is a synopsis of the oration.

Everyone admits that socially and politically the negro is denied equality with the whites. Many claim that this is entirely due to prejudice and antipathy; but men who make anthropology a study say that intellectually the black race is the inferior of all other races, and is not capable of attaining to Anglo-Saxon civilization. In solving the race problem, not only must the bitter prejudice and the mutual antipathy of both blacks and whites, be considered, but also the mental inferiority of the blacks. It is impossible to change the negro's constitution, and while education may do away with the prejudices of the whites it will have no effect on their inborn antipathy, nor will it have any effect on the nature of the blacks. The negro, to be granted equality by the whites must prove to them his fitness for equality. He will have to combat their prejudice and his own weak nature. Why should not the negro go where there will be no prejudice or antipathy and with the aid of his friends work out his own salvation?

The next number was a recitation, "The Bride's Farewell," by Miss Ruliffson. Her gestures were graceful but her enunciation was not free from faults. Mr. T. E. Chappell came next with his oration, "What Shall be Done with the Negro?" Mr. Chappell was more at ease than the gentleman who spoke before him. He was also much more earnest, but at the ends of long sentences he sometimes lacked force. Following is the oration in full:

#### WHAT SHALL BE DONE WITH THE NEGRO!

In the colonization of this country, two antagonistic principles were planted side by side, democracy and aristocracy. The one holds that life, liberty, and the pursuit of happiness are the inalienable rights of every man, and that the end of all good government is to secure to each citizen the enjoyment of these God-given privileges. The other, founding its civilization on caste, maintains that the blessings of government and society, property, education, social distinction, personal, and political liberty are the exclusive inheritance of the elect.

The principles of democracy flourish in the North, where the sturdy Puritan, 'born of freedom of thought and action,' and schooled in the iniquities of class distinction and domination, early planted the seeds of individual liberty in church and in state. The principles of aristocracy took deep root in the South, where the Cavalier, blinded by his false notions of government and society, sought to transplant upon the free soil of America those feudal institutions so congenial to his chivalric nature.

Previous to the "American Revolution" no serious conflict between these principles was apprehended. But, in the settlement of the government, at the end of that heroic struggle, their incompatibility was plainly manifested. The struggle that followed all but plunged the infant republic into a state of anarchy. Finally, a constitution was adopted as a compromise, embodying as it does the essential principles of both. Then began that bitter struggle for supremacy in the nation. For nearly a hundred years the conflict raged, growing more and more vehement, until it finally culminated in the most bloody of civil wars. Here the principles of democracy won a glorious victory, and received unlimited recognition in the constitution.

Many wise statesmen believed that this war would end the struggle. But not so. Although the South was conquered, she was not convinced. The principles of aristocracy had taken too deep root in her civilization to be thus easily destroyed. The change from the old to the new has required long years of tedious development, but it is now nearly accomplished. We are to-day, it is to be hoped, witnessing the final conflict between these principles.

The question, what shall be done with the Negro, now divides the nation. On the one hand are those devoted to democratic ideas, who, at whatever sacrifice, are determined to fulfil the pledges made to the Negro; while, on the other, are those, still actuated by social pride and race prejudice, who would drive him from the country to seek his fortunes where he may.