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Phi Sigma

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Vol VII No 8

Vol 8 - 2

March 1886

The Voice

Editors

Chas. P. Abbey
Mr. Whitman & Miss Redfield

Contents

Miscellaneous items of news.
Editorials—
Liberaries Chas. P. Abbey
The Labor Press and the Labor Party Mr. Whitman
Peter the Great Miss Redfield
Influence of Religion on Character Chas. P. Abbey
Answers to Correspondents Mr. Whitman
Poetry Mr. Whitman

The Indications

The probabilities for the next twenty four hours for the upper lake region are; generally fair weather; stationary temperature in the northwestern portion; slightly colder in the southeastern portion; winds generally northwesterly.

a fire in the Fairbank Canning Works causes a loss of sixty thousand dollars.

Disastrous floods in Alabama

The strike still continues on the southwest. The Knights are still determined prevent the handling of supplies. Mr. Powderly ~~is~~ will Mr. Gould said to be in a more peacefull frame of mind.

Lam Jones addressed a large meeting of Trimmers this noon in Darwell Hall.

Secretary Manning is improving

The Latest Market Reports 7.30 P.M.

Wheat - Weak and lower; 76¹/₂ April,
81c May, 82⁵/₈c June, 84²/₈c August.

Corn - Lower; 34³/₈ April, 38²/₈ May,
38²/₈c June, 39³/₈c July.

Oats - Unchanged; 26⁵/₈c April, 30⁵/₈c
May, 30⁷/₈c June.

Pork - Dinner; \$9.30 April, \$9.37²/₈ May,
\$9.42²/₈ June, \$9.57²/₈ July.

Lard - About unchanged; \$5.92²/₈ April,
\$5.97²/₈ May, \$6.07²/₈ June, \$6.07²/₈ July,
\$6.15 August.

Short Ribs - Dinner; \$5.30 April,
\$5.35 May, \$5.37²/₈ June, \$5.42²/₈ July

7.45 P.M. Put on Maywheat 80⁵/₈c;
calls, 81³/₈c.

It is rumored that the Knights of Labor are ^{now} and for some time past have been making strenuous efforts to win ~~over~~ the servant girls. One suspicious case came to the notice of the Voice; for some time one of the Knights has been calling ~~at~~ a certain house, where there is a servant girl, on the average three nights a week. It is needless to enumerate the annoyances not to say positive dangers which their success would bring upon us. The Voice warns its readers of this horrid danger hanging over our homes. Let all look after their domestics and strive to avert the terrible danger.

There is one department of literary work coming within the field of our class, which is not adequately treated. We refer to criticism. Criticism is original work; when we say this we do not mean that our other work is not original. But criticism is original work and on that account we ought to cultivate it.

It is by criticism that we find out what we like in a composition, and why we like it; and, on the other hand, what we dislike and why we dislike it. This is the foundation of pure culture. One cannot think his criticism clearly, without being able to express it clearly in words. The clearness of his position to his own mind is indicated by the clearness with which he describes it. Here then are three things involved in criticism, which we as a literary ^{class} cannot afford to neglect, 1st, knowledge of what good writing is and ability to recognize such where ^{we} it is found; 2^{ly}, acts of judgement and reason by which we discriminate good from bad writing and justify our conclusions; 3^{ly}, the test of the clearness of our

views shown by the clearness of the language by which we express them.

Now we don't want to become critics like the one that Mr. Addison defines by, "one who, on all occasions, is more attentive to what is absent than to what is present." We do earnestly desire to see all the beauties, but not to be blind to the faults. There is nothing more indicative of good taste than the ability to criticize justly.

We ought to be frank in our criticism of each others work. Let us keep in mind that all criticism is done in a kindly spirit and has for its object, to aid.

The separate works of criticism and of reporting the proceedings of the meeting ought not to be combined into one. For criticism is purely literary work and reporting clerical. They have no connection with each other and so cannot profitably be united.

It behooves the class to consider whether it is worth while to keep a record of our proceedings. If we decide that it is, we ought to

take measures at once to have ~~it~~
thorough records made of them;
and to keep those records in the
compactest and safest manner.
Thoroughness can best be effected
by appointing somebody to report
the meetings regularly. This duty
ought not to be divided up so
much as it is at present. For
the sake of uniformity in the
style of the report as well as in
the penmanship there ought not
to be frequent changes.

There are two ways of obtaining
a recording officer. 1^{stly}, assign
the work to one of the V. Presidents;
2^{dly}, create the office of Secretary.

The recorder should not attempt
criticism or suggestion. He, or she
perhaps, should merely report the
place of meeting, the time, who ~~calls~~
presided, the time the meeting
began, the program, the business
and the announcements. The
report ought to be ^{at first} written out and
submitted to the class for correction.
These measures would insure
thoroughness.

After correction the report ought
to be copied into a book provided
for the purpose. This would make

the record compact and safe

Libraries

The subject of Libraries is an interesting one to look into; and it may not be unprofitable to supplement the study of last meeting with some statistics about Libraries. These statistics are taken from the American Reprint of the Encyclopedia Britannica, dated 1887.

The ancient Greeks and Romans possessed few libraries that we know anything about. There were no Public Libraries in Athens or in Rome. Several large private collections are mentioned by ancient writers: Serenus Sammonicus is said to have left to the younger Gordian a collection of 6,000 Vols. Several other ^{men} are also mentioned as owners of libraries.

The most notable of ancient libraries was the one at Alexandria. This one was founded by the Ptolemies, and contained about 400,000 Vols. In comparing these ancient libraries with modern libraries, it must be borne in mind that in those days books were of a different form from those that we have. The form of the book was a roll of parchment. As you may know the ancients

divided their works into Books, just as Paradise Lost is divided into Books. Each book was a volume by itself. Paradise Lost would be counted as 12 volumes.

The Early Church encouraged libraries to aid in religious work; many monasteries had libraries. The most important of the libraries established by the Early Church was that at Caesarea, which is said to have contained 30000 volumes.

The Arabs instead of being grossly ignorant, as many suppose, were patrons of learning. They had many respectable libraries, one of 100,000 vols.

The invention of printing gave a mighty push to bookmaking, and, consequently, to bookcollecting. Many private collections were made during the centuries that immediately followed this discovery.

The present century, however, is the most marvellous for libraries, not only for their great size but especially for their immense number.

The greatest of all existing libraries is the National library at Paris. It was founded by King John, the Black Prince's captive. Some years later it was sold, and after wood

suffered the common fate of libraries — was scattered, after some years it was revived and it has since grown to the vast size of 7,790,000 vols. and 8,000 M.S.S. The library is open to the public.

Next in size, but perhaps equal in importance, is the library at the British Museum. This library was founded in 1753 and now contains 1,500,000 vols. and 50,000 M.S.S. The musical work comprise 11,000 vols. of vocal, 6,000 vols. of instrumental, and 70,000 separate pieces of music. The map department contains 116,000 maps. Admission is free, by ticket, to those over 21 years old.

The library at St. Petersburg with its 1,000,000 vols. and 26,000 M.S.S. is third in rank. It is open to those over 17.

Germany is famous for the size and number of her libraries. The largest is at Munich; it contains 1,000,000 vols.

The Vatican library is interesting on account of its antiquity and its rare books and manuscripts. It was founded in the 5th century, and 220,000 vols. and 25,000 M.S.S. Admission is by leave.

The largest library in China is the Great Imperial Library at Peking it contains 19,000 works in 168,600 vols. The Japanese have two large libraries, the largest has 143,000 books, the smaller 63,000 Chinese and Japanese books and 5000 European books.

The number of libraries in the U. S., registered at the Bureau of Education, in 1876, was 3,847. They contained 17,569,450 vols. The largest in the country is the Congressional at Washington. It was founded in 1800 and contains 296,000 vols, and 1,000 M.S.S. It is open to those over 16. The Boston Public Library ranks second. It circulates 395,478 vols. The oldest library in the U. S. is at Harvard. It contains 259,000 vols and 150,000 pamphlets.

The population of St. Petersburg was also discussed at the last meeting. In 1881, its population was 977,767. It is the tenth city in the world in size.

Chas. Abbey

The Labor-Press and the Labor-Party

Within the last few years, the signal service of the United States has become remarkably skillful in foretelling changes in the weather. It has acquired this skill by carefully observing the changes in the barometer and thermometer and by noting the weather which follows each change. After making experiments and carefully recording the results for a number of years, this foretelling of the weather has become almost a science and errors are seldom made.

It is in just this way that careful students of history and observers of social changes are able to foresee any commotion that is likely to take place in government or society. They are thus enabled to ward off a threatened disturbance, or be prepared for it when it occurs. While the statesman is frequently at fault both as regards the danger and the means of avoiding it, it is generally the people at large, who without study or careful thought, clamor for legislation where such a policy will only augment the difficulty. It is on just this point that we are likely to err in deciding what shall be done with the labor-press and the labor-party.

The explosion which occurred last winter in the English Parliament buildings seemed to arouse the whole people. The papers did not let a day pass without reminding us that companies of armed men were drilling daily in several of our large cities and that papers, anarchic and revolutionary in their spirit were circulated in large numbers among our laboring people. Suddenly alarmed at the danger which such proceedings portended, the people began to clamor for the suppression of the labor-press.

Before we give our voice in behalf of such action let us ascertain the true state of affairs.

The laborer believes that his social condition can be improved, that public lands should not go to corporations, that the laws discriminate in favor of capital, that arbitration is better than strikes, that women are underpaid, that young children should not work in factories and mines, that the hours of labor are too long. In this belief they have organized societies and established papers for the purpose of discussing these subjects and of creating public opinion in their favor. They claim that the wealthier class does the same. They purpose to elect, if possible their own town, county and state officers and thus have a direct influence upon legislation. It is plain that the aims and methods of the labor party, while not always the wisest are certainly legitimate.

But, it is said, incendiary publications are certainly circulated under the name of labor organs, and armed societies certainly exist under the name of labor unions. How explain this seeming contradiction? Every army has its camp-followers whose sole duty seems to be to steal and destroy in the name of the army. It is that small band of camp-followers, worthless to the cause, hateful alike to laborer and capitalist, that find in dynamite the "great civilizer", that are the authors of all the anarchic utterances. It is for these men that the laborer receives condemnation, and it is because of these men that the people are urging the suppression of the labor-press.

What would such suppression accomplish? It would benefit the anarchist and injure the law-abiding laborer. It would make the anarchist a martyr, and give him a prominence which, though in no way ~~deserved~~, would attract others to his side. Create a hero or a martyr, and there are thousands ready to fall down and worship him.

On the other hand the suppression of the labor-press would deprive the laborer of his legitimate instrument for complaint and reform. It would deprive him of that which our constitution expressly guarantees to every citizen — free speech and a free press. For us to refuse to the laborer the right to discuss his condition and

make known his needs would be like a physician's refusal to feel his patient's pulse.

But the objection is made that the utterances of the labor press are treasonable and therefore threaten danger to the state and that when the state is in danger "the safety of the people" outweighs all other law. If these utterances threaten danger to the state, so have all the cries of oppressed classes from the days of Pharaoh till now, unless the state has listened to them.

"Such utterances are treasonable", it is said - If so then every utterance of a people clamoring for reform is treasonable. Every reformer is a traitor until he effects a reform, and then he is a patriot. The honest laborer knows that the anarchic press works against his interests; he knows that the sympathies of good citizens are alienated from him by its utterances; he knows that to gain influence he must speak in a respectable way to respectable people; and this knowledge in itself cannot but result in the destruction of the objectionable papers.

Such are the facts in the case as the laborer and his party really stand. And now, what is the great mass of intelligent to do to correct the errors and improve the condition of the laboring people? It is the duty of a physician to notice the symptoms of a disease, to seek for their cause and then prescribe the remedy. To endeavor to destroy the

symptom without touching the cause would be the height of folly. It is our duty, to carefully scrutinize every symptom of disorder in the organism, locate the seat of the disease, learn its cause and ^{then} apply the remedy. The labor party declares in unmistakable terms that there is discontent in the ranks. Its newspapers and its platforms tell us what the causes of this uneasiness are. It remains for us to decide whether or not the causes which they assign are the true ones. If they are true, then the capitalist, the legislator, the board of education, the pulpit and the press become the physician and better factory rules, better laws and better education are the remedies. If the causes given are not the true ones, we must not shut our eyes to the fact that there is a cause and then leave the disturbance to quiet itself; we must ascertain it for ourselves with our greater means. Many a nation has turned a deaf ear to the clamor of her citizens seeming to feel assured that the wrong would right itself, seeming to think that the impending storm could neither be warded off nor ~~contrasted~~ and that after the tempest, there would remain a calmer, purer sea, free from much that was worthless upon it. Such nations have at length found that though the sea may be calm again and the dangerous hulks may have gone, her strongest breakwaters have also been destroyed and her

finest craft and cargoes are among the wreckage.

The signs of the times should not be disregarded; the utterances of the labor-press and the labor party should not be unheeded. Rather, the citizen should rejoice that the laborer is taking an interest in his own condition, that he is trying, it may be with many errors now, to solve the problems that concern himself. We should rejoice that the columns of the labor press are open to all contributors. It is our duty to make these problems, our problems, to give them our earnest attention, to declare through the columns of the press the results of our study, to endeavor to put true and safe principles before the laboring class. If this be done we shall no longer hear the question, "what shall we do with the labor-press and the labor-party."

own hands as much as possible. Theodore was ill and she begged to be released from the convent, where according to custom the emperor's daughters were placed, so that she might go to him. She was a woman of great ability and energy, but was very ambitious. She so devoted herself to her brother in his sickness and was so agreeable and useful that she obtained great influence over the young Czar and on this account was a favorite with the nobles. Theodore died when Peter was ten years old, and overlooking his own brother John, he named Peter for his successor.

This of course made Sophia very indignant and very much disappointed her too, because beside the hatred she felt for Peter she wished John to be Czar for then on account of his unfitness she could keep the rule. An insurrection ensued and finally John and Peter were made joint heirs, with Sophia for regent. From John, in future years, Sophia had no

all his time in idleness and pleasure-getting. He realized that sometime he would be Emperor of Russia and wished to fit himself to govern well. He had the boys, himself among them, formed into a military class which was kept up and improved as they grew older, until when he was eighteen and left the palace it had been organized into a military school and was carried on even after he was gone. He interested the boys in using tools and it is said that throughout his childhood, as he worked with the other boys, he never showed that he felt his superiority of position and always did his share of the hard work.

As was said he left this palace when he was eighteen, a boy without much education and as his efforts there show, with a longing to learn. He commanded Sophia to give up the kingdom and after some resistance she was taken and put again into the convent, a much

disappointed woman.

Although John shared the throne with Peter it was simply a nominal position, as he was not fit to rule, and in a few years he died leaving Peter sole possessor of the throne.

Among Peter's advisers he had one man, fifteen years his senior, Le Fort from Amsterdam, who was of great service to him. He showed him how far behind other European countries Russia was in her customs, being more Asiatic in fact than European. He helped Peter in forming his armies and at Peter's request brought in foreign carpenters and masons to show the Russians how to build better houses. Formerly their houses had been only very inconvenient wooden huts.

In 1697 Peter determined to make a tour of Europe in order to see for himself in what way his kingdom was inferior to others. An embassy started, Peter disguising himself and taking a low position, as he knew

that if he were known, as he went through the countries, he would be shown much honor and so the time which he wanted for study would be taken up in pomp and show. This proves how thoroughly Peter was in earnest in his desire to improve his country. He spent some time in Amsterdam where he was especially interested in the ship-building, so much so in fact that he worked for several months under the name of Peter Michaelhoff as a common ship-carpenter; this he did in order that he might have the better chance to observe. He was full of curiosity and asked questions wherever he did not understand. Beside ship-building and other trades he studied astronomy, natural philosophy, geography, anatomy and surgery. In spite of his precautions it was generally known that Peter the Great was in the embassy and every honor was shown it. William III invited them to go to England and

there Peter obtained much valuable information. While there the University of Oxford presented him with the honorary title of D.C.L. From England he took about five hundred artificers, surgeons, artillerymen &c. to Russia. He visited Vienna to see the Austrian army, the best then in the world. After he went home he had translations of the most celebrated works of foreign authors made and published; he formed schools, both naval and common; he introduced the mode of raising revenue by taxing articles in common use. Before this, trade with foreign countries had been punished as a crime, and now it was not only permitted but in the case of the principal merchants was insisted upon. Dress and manners were greatly changed and improved; they were made more European.

The early part of Peter's reign war was carried on between Sweden and Russia; many times the Swedes beat the Russians but Peter never gave

up and finally came out ahead. He also had wars with the Persians and the Turks and gained considerable land.

In 1703 Peter laid the foundations for the city of St. Petersburg, on some of the land taken from the Swedes, and held out great inducements to people to live there. He made it the capital in 1712.

Peter was twice married, first to Ekaterina when he was eighteen, and had one child, his son Alexis. Two years after this marriage Ekaterina displeased his majesty and was shut up in a place of seclusion where she spent the rest of her life.

His second marriage was to Catherine in 1707. Catherine was a remarkable woman and one to be admired by us all for her conduct toward Peter.

He was hasty and passionate and could not bear to have his will thwarted. He would fly into terrible rages and at such times no one would dare to go near him excepting Catherine. The muscles of

Peter's face were in some way affected so that when he was angry they would twitch and his face would be contorted into the most hideous shapes, so making him seem more terrible than ever. Catherine, we are told, at these times often soothed and quieted him greatly and his affection for her seemed increased because of this influence over him.

A terrible story is told of Peter, but it shows so plainly the utter brutality of the man and his true character, that it seems best to repeat it. While he was traveling in Europe a rebellion broke out in his own country; a party arising, composed principally of the Guards, whose object was to dethrone Peter and liberating Princess Sophia, to place her on the throne. Peter hastened home to find out all who were in any way connected with this plot, ^{and} to punish them. Many were killed in the most merciless manner, - some beheaded, some broken on the wheel and left to die in agonies, and some buried

alive. It is said that Peter took a savage delight in all this and that actually one time at a banquet, when half intoxicated he ordered twenty prisoners to be brought in and one at a time had their heads placed on a block and chopped them off himself. In all it took him about one hour.

His son Alexis, who would rightfully have been his successor, was a worthless and wicked fellow and although his father seems to have shown great forbearance was finally sentenced to be beheaded for treason. He died before the execution took place. The succession then passed to Catherine's son Peter, but he too soon died.

Peter made a second tour of Europe in 1717 taking the zarina with him and this time visited Paris where he was received with great honor. He took back with him paintings, statues and books.

The last year of his life he spent in carrying out his plans for the education of his subjects and in

improving and beautifying St. Petersburg.

It is said of the character of Peter that "he was talented, ambitious, far-seeing and resolute; but he was also violent in temper, merciless and implacable toward his enemies and possessed of an indomitable will."

Some of these characteristics caused much unnecessary suffering and heart-breaking, but others made a man who, in the thirty-five years of his reign, was able to civilize a half-barbarous people and make of them a great nation.

He died in 1725 leaving the throne to Catherine whom he had appointed his successor.

Influence of Religion on Character.

— "as is the god of any nation, such will be that nation" — De Quincy

From the beginning man has always had a deeprooted conviction that there is a power superior to him, which directly affects his daily life; and demands of him worship. He embodies the idea of power in his conception of deity. Either he personifies it, as in Paganism, or he regards it as an attribute of a personal God, as in Christianity. The pagan does not confine his worship to one power, but freely sacrifices to whatever power he may have to do with.

Naturally a genealogy of the gods arises; and the attribute of eternal existence does not exist. In a word pagan gods are conceived as having been born, or, created. The other attributes we assign our God, omnipotence, omniscience, omnipresence are not found in the pagan deifications of force. At the base itself Paganism reveals limitations.

The division becomes more marked, when we consider the various means men have used to learn the divine will. The instruments & rites

have used for manifesting their pleasure are characteristic. God inspires prophets and teachers to declare his laws; and the laws themselves are not particular, but general. Their scope is so vast as to embrace all possible human action. The interpretation and application of them is left to the subject. They are preserved by writings to guide succeeding generations. On them is founded a body of doctrine. The pagan impersonations of force, on the contrary, manifest themselves through natural forces. A phenomenon, which we moderns would view only with curiosity, would possess an awful significance for an old Roman. He would not be able to sleep until his priest had explained it. The gods, in their utterances did not escape from the particular. Each new problem of life demanded its own particular law. Moreover, because each revelation dealt with one case only, it had no value for any future emergency and there was no need of recording it to teach to children. There

could arise, then, no necessity for a body of doctrine. The pagan ritual and interpretation of prodigies etc. undoubtedly became a science, but ^{it} cannot be called a body of doctrine.

It is right here that we find the basis of education and also that of superstition. A doctrinal religion imposes an obligation on all its believers to learn its teachings and to transmit them to posterity. Each one must learn for himself how to apply the laws to his own life. The law itself directs him to educate his children in it. The pagan has no such divine law affecting his daily life. No doctrines rise up in his pathway commanding his attention. True he must know the interpretation of an omen now and then, but he is content to leave that to the authorized diviners. Even then he learns nothing that will do his son any good. Consequently he has no religious need of an education. Those pagans who have escaped from ignorance have done so in spite of their religion; and the

effect of education has been to weaken their religious belief and ultimately destroy it.

Superstition, however, is natural to a man who worships an impersonation of some material object, and sees in every unusual occurrence in nature a message from his god. It is true that superstition is attributable to ignorance; but the Greeks and Romans were not ignorant, and with them religion and superstition were synonymous. Their religion fostered and nourished it. A doctrinal religion is destructive to superstition. The idea that an omen exists in every natural phenomenon is precluded by the nature of the religion. God has shown how he sends his messages by the first declaration of his will. True some believers in doctrinal religions are superstitious; but it is contrary to the religion, and a knowledge of the books destroys it.

The pagan gods do not concern themselves with ethics. They are satisfied with the worship of their devotees. The pagan himself does

not go before his god fearfull for his soules safety, trembling with apprehension of diuine wrath on account of his sin. How can he? If his god has given him no law to sin against he can have no fear on account of sin. He cannot transgress. Why, then, does he worship? We will find an answer by looking into his worship. In every act of worship the death of the victim (or sacrifice) is the main feature. The god has senses, he delights in blood. He is hungry for the groans of dying victims, and the odor of burning flesh is his nectar. Worship is a sort of toll levied by the gods. If it is promptly paid, the travelers way lies along smooth and easy roads. But the unfortunate wretch, who has not wherewith to pay the toll, is condemned to wander through the fields, beset by danger and hardship. The god is very particular about the forms too. The difficulties of this kind which he throws in the way make it very hard for the poor mortals who happen to be in his power. He never indulges in charity. He

trusts freely, but then his power and wickedness are too well known for anyone to dare to defraud him. Charity! Were the Ancient pagans Charitable? No. Rome had no hospitals, Athens had no orphan asylums. The Roman insolvent debtor became the slave of his creditor. There was not much humanity about the Ancients.

The pagan god was a cruel monster exacting a service degrading and rooting. He was an impersonation of wickedness. The higher he ranked in the pantheon the more transcendent his wickedness. The pagans themselves were cold and heartless toward human suffering. Think of the moral character of the men who used to sit on the cold stone benches of the Coliseum; revelling in human butchery. Think of children, little boys and girls, of the youths and maidens of the mothers carrying babes in their arms! All have come to see murder, to be amused by the spectacle of a poor wretch fighting for his life. Turn from this to the Christian

mercy which mitigates the sufferings even of animals slaughtered for food. Then you will say, with De Quincy

— "as is the god of any nation, such will be that nation."

Answers to Correspondents-

The Voice does not decide bets, offer a prize for a story or answer any questions not written on perfumed paper (To be had at Beard & Hamballs.)

Constant Reader. No, we do not think it would be wise or courteous to hire American District Messengers to escort the young ladies to meetings so that the men could have more time to drink. We have no doubt however that in such a plan the meetings would begin promptly with a full attendance - of ladies and messenger boys.

Yes, Mr. Beard, you seem to have the right idea. Names frequently originated in the employment or some characteristic of their owners, eg. Tanner, Carpenter White etc. There has probably been a marked degeneration since your paternal ancestor was named. No, the dictionary maker hadn't seen you when he invented the common noun "beard".

Prohibitionist. Yes, you are quite right, we have no connection whatever with

the temperance paper bearing our name.
That organ is run in the interests of
the 12th ward Prohibition Club. The
postage on it is only 1 cent per hundred.

Strict Conformist. The plan you suggest
is undoubtedly an excellent one, but
hardly practicable we fear. It might
be well however to paint the most com-
mon rules in large letters and hang
them where the President could see them.
Then a gesture only would necessary to
show the President the rule.

Poetry.

The Voice thus heads the department devoted to the effusions which our consciences almost force us to call something else. But under protest we say "poetry" lest otherwise we might hurt the feelings of those sanguine temperaments whom we number among our ambitious contributors. We have luckily escaped, at this season, the usual number of spring poems. Probably the very untoward weather of departing March, while destroying other things rural, has nipped in the bud many verses infernal which at this time make appearance diurnal - or more often vernal - and therefore we shall be deprived of the usual nosegay of "the flowers of poesie". We will endeavor to bear up under the deprivation. In fact the editors had almost decided to ban poetry, so-called, altogether from our paper. We have admitted, however, an effusion which we are inclined to think the product of some jilted masculine pen although evidently intended to appear as if from a jilted of the opposite sex. It should be clearly understood however that the Voice does not indorse any contributions appearing in its columns. We

have in fact decided to adopt as our motto the old bard's words, immortalized by the North American Review.

"Tros tyriusque (except Spring poets) mihi nullo discernen agetur."

Consolation

While in solitude I'm sitting
Like a grandmamma I'm knitting
Furrows in my brow befitting

One who's seen more years than I,
And I feel so sad and gloomy

Wondering if ~~no~~ one will woo me

And with burning words will sue me

For my heart and hand for aye—

While such dreary thoughts are coming

And I still sit sadly drumming

On the beam I've long been thumping

In my listless riddle;

While I feel so lone and friendless

As if years and ages endless—

Sorrows, too, and sadness endless—

Woe alone in slow for me.

As no words of love beguiling

Come and find me happy, smiling,

While I think of him compiling

Precious messages for me,

Suddenly some kindly Mentor

Like an angel, heaven-sent, or,

Like some silver-voiced presenter
As he tunes sweet melody,
Thrills my very soul with gladness
Saves me from the verge of madness
Sends a solace for the sadness

That was fast destroying me.
And the thoughts I kept revolving,
Each new thought new joy evolving,
One by one my griefs dissolving,

Came in this saliloquy —
I am looking for a friend, or
Rather, some gallant defender,
One who loves — not some pretender

To the throne room of my heart;
And if waiting will discover
That rare personage, a lover,
One in every sense a lover —

Not a trifler for my heart, —
I shall think the years I'm spending
In this search, my lone way wandering
From my purpose fixed ne'er bending

Are most profitably spent.
In the years still waiting for me,
Even though they're few before me,
I'll have one who will adore me
And I'll dwell with him content.

But if Fortune should mislead be
And the after years remind me
That most cautious maids can blind be

Even when they have most care,
And if words should oft be hasty
Or my liege decry my party
And declare my dress not tasty

Say I anything but fair;
And I angrily should answer
"You're a horrid stupid man, sir,
You're an awkward ugly dancer.

And besides you're such a bore!"
Fortunate 'twould be for me, then,
Very fortunate 'twould be then,
That I had not met this heathen —

Had not married him before.
So however the result be,
Whether I with joy exult me,
Or my better half insult me,

In each case the end's the same
Be it true or e'en misnaming,
Endless joy or constant grating,
Lucky 'tis that I've been waiting
All these years to change my name.