President's Sunday Sermon

For a long, long time those who attend the Sunday service in chapel have not heard and so thoroughly enjoyed such a delightful address as that delivered by President Fairfield on last Sunday afternoon. The audience was somewhat larger than is usual on that occasion, and all who were there, the visitors and those who have not attended regularly and those who are always there, were highly gratified and counted themselves extremely fortunate.

It was the first Sunday in the year, and in touching and sincere words we were reminded of the fact that special times and seasons are but arbitrary appointments and that to all intents and purposes the great physical world about and around us is unchanged and unchangeable from year to year, and that hence resolutions and the like made too often, prove not only useless but harmful in the extreme. President Fairfield himself does not recall having ever made what we commonly term "New Year resolutions."

The thought was pure and beautiful, and, from beginning to end, President Fairfield was simple and concise, fervent and clear in language, and there was need of but a second's reflection by the hearer to appreciate the full, real meaning of the thought, the language, and nature of the personality behind them.

After the season's customary significance had been commented upon, we were reminded of the unpleasant fact that so many of us forget the great purpose, the end and aim for which we came, and so the main feature of the sermon was the nine wishes of President Fairfield, which will long be remembered.

First, it was wished that there might be more of diligence; secondly, more of self-control; thirdly, less of waste of time; fourthly, less of envy and back-biting; fifthly, of more of kindness; sixthly, less of selfishness; seventhly, increased watchfulness; eightly, less of carelessness; and finally, it was wished that there might be more of diligence and less of self-indulgence; sixthly, more of positive helpfulness and less of selfishness; seventhly, increased watchfulness; lastly, the opportunity that God has put in our way to do good to others we miss; eightly, less of carelessness; and finally, it was wished, that there might be more and more a deepening sense of the things that are unseen and eternal. The sermon was not a long one. Indeed it was rather short; so short that the audience would gladly have listened as long again had there been the disposition on the part of the speaker to continue. But no one ever knew President Fairfield to disregard the time or violate the custom and promptly at the appointed hour he closed, assuring all that if the nine wishes could be fulfilled and realized there need be no dread of the future.

The Triumph of Right

By Prof. Walter L. Smith '02.

Men must accept certain principles as being fundamental and unchangeable. Elasticity is not a characteristic of nature's laws. Casuistry does not enter into the inevitable consequences of these laws, either in the observance or the breach. They are immutable with an apparent cruelty to those who violate them, with a beneficent consistency for those who act in accord with them. What thinking man would have it otherwise? And we are all thinking men at some time. If the working of natural phenomena were not unimpeachable, to a nicety, life would be an infinity of uncertainty. And because of that fact we can with certainty determine our course when dealing with it. That man at times comes to grief because of this natural phenomena, is not through ignorance of its action or a belief that its peculiar manifestation will be abrogated in a particular case, but rather because he disregards a fact which he knows full well, and if he hopes for immunity it is by virtue of chance rather than through his hope for a suspension of natural law.

Man is naturally an interrogative being. His advance from a state of savagery in which he did battle with the lower animals for existence, with the advantage not clearly his, to that degree of enlightenment and culture which he has enjoyed and now enjoys, is due to his tireless search for the secrets of Nature and his intelligent use of the facts thus gained. Still he inquires, still learns, still rises. His most natural question is "Why?" A desire to seek the hidden cause for the apparent effect spurs him on to ceaseless efforts. He inquires about the microscopic creatures of the animal and vegetable world; he inquires about the nature and movements of the bodies of the universe, of almost inconceivable size and distance. He inquires about himself in relation to his fellow animals and his fellow men. He inquires about himself in his present existence and his existence to come. And in all he seeks to get his own hearing, to find his true relation and (Continued on third page.)
It is about time that the Alpha Phi members stopped throwing out such useless "hot air."

In the columns of last week’s edition of The Journal there appeared under the caption, "Prizes for College Men," an invitation to college men to enter into competitive essay writing. This is a grand opportunity to the students of Howard and of Washington. No other place has greater facilities for high achievement along this line than Washington. Nowhere are reference books so easily accessible. It is hoped that some one or many from Howard may undertake the task of competing. Even though no prize might be won, the benefit, the training and information which would assure will compensate him or her for the time and energy thus spent. Especially do we call the attention of those who are to participate in the Henry A. Brown Prize Debate to the following question or subject, which is one of those listed for consideration:

"An examination into the economic causes of large fortunes in this country."

We suggest this subject because it is right in line with the question for the debate, which also has to do with large fortunes.

If intercollegiate debate is to be fostered at Howard it should be on the most wholesome and meritorious basis. Speakers to represent the University should not be elected arbitrarily, at the dictates and fancied of a few influential men or even by the society. The merit system should be instituted. Thus, only can the proper interest be secured, in the work of preparing a debate.

The lecture delivered before the Booklovers Club in the University Chapel, on Saturday evening, by Mr. Jimarajadasa, B. A., Cambridge, Eng., and a native of Ceylon, on "The Interrelation of Religion to Science, Philosophy and Art," was very interesting, and to those who have neither the time nor the mind for a study in Comparative Religions, very instructive. The lecturer outlined the principal features of many of the great religions, as, for example: Buddhism—each one must rely upon himself for salvation; Religion of Persia—God made everything good, evil is not his creation, and each one has the duty of fighting the battles of God against evil not by prayer only but by will; Religion of China—that men shall perform life’s duties ever striving after the ideal of the superior man; and the Religion of Egypt proclaiming, (1) the unity of God, (2) the immortality of the soul. The Religion of Greece saw no difference in science, philosophy, art, and we were reminded that Plato actually claimed that the world of beauty was the mind of God; wherever there is beauty, there is divinity; in short, beauty is God. The Christian religion was given a passing notice while its fundamental principle was expressed—"Love to God and one’s fellow men." During the lecture these statements were made, to which The Journal now takes exception. "No religion is better than another. God manifested in nature is all."

With Mr. Jimarajadasa we have no quarrel, but certainly with his school. This exponent of its teachings says "God manifested in nature is all." True enough, God has, in nature, made a revelation of himself. But God in nature is not the only revelation. Perhaps, it would be news to this theologian to hear that God, who at sunrises and sunsets in various places, made manifestations of Himself, bath in those last days spoken to us by His son, "who is the best revelation of God to men, embodying in Himself all the perfections of being and the attributes of Deity. Certainly he does not know this, or knowing, ignores it, for we find him saying "No religion is better than another." But is this correct? Christ the God-Man redeeming the mind for a study in Comparative Religions, very instructive. The lecturer outlined the principal features of many of the great religions, as, for example: Buddhism—each one must rely upon himself for salvation; Religion of Persia—God made everything good, evil is not his creation, and each one has the duty of fighting the battles of God against evil not by prayer only but by will; Religion of China—that men shall perform life’s duties ever striving after the ideal of the superior man; and the Religion of Egypt proclaiming, (1) the unity of God, (2) the immortality of the soul. The Religion of Greece saw no difference in science, philosophy, art, and we were reminded that Plato actually claimed that the world of beauty was the mind of God; wherever there is beauty, there is divinity; in short, beauty is God. The Christian religion was given a passing notice while its fundamental principle was expressed—"Love to God and one’s fellow men." During the lecture these statements were made, to which The Journal now takes exception. "No religion is better than another. God manifested in nature is all."

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makes Christianity superior to all other religions.

Other religious set men to seeking God; this reveals God seeking men. Others reveal men trying to propitiate God; this reveals God in Christ reconciling the world unto Himself. Others reveal men striving for union with God; this reveals God taking up the human and divine in one personality. Christianity, with its incarnation and atonement, relegates to the region of darkness, if not despair, all religions which see salvation in human effort and personal endeavor. It denies that there is any other way than through the incarnate God and crucified Savior. It does not need to require the reappearance of the soul upon these scenes of action in different human bodies for spiritual development. It proclaims the teaching, "In former years we lived in primitive form; we had experiences; we appeared again not on our bodies, but our souls." We should like to know whether Mr. Jinaradasa has any recollection of having lived in a primitive form or is conscious of any development in that state.

The lecture, as we have said, was very interesting and shows the Indian's grasp of theosophic teaching.

PERSONALS


Mr. W. H. Washington returned recently from his home at Gloucester Pt., Va., where he spent the holidays.

Mr. James L. Titus has returned after a long and pleasant visit home in Berea, Ky., where he attended the marriage of his sister, Miss Mary Alice Titus.

NOTICES

Alpha Phi meets this evening at 8:30.

Regular meeting of the Eureka tonight.

Christian Endeavor meets tomorrow evening at 6:30.

The Triumph of Right

(Continued from last page)

sphere, to learn his function and his destiny. And searching, with eyes trained to read the story told by the infinite and the infinitesimal, with ears attuned to the music of the spheres and the heart-throbs of Mother Earth, and with a soul ever ready to receive, for him, gradually, apparent chaos becomes absolute order and seeming chance becomes perfect design.

And so when man inquires as to the meaning of the particular, he must draw often upon the universal principle. The interpretation of the incidental is made easier by a knowledge of the whole scheme. All events, all individuals, however remote in time and space, are related in the great design of the universe. Either universal existence is moving toward a good end or an ill end. And it may be safely taken as the hypothesis for further argument that the end of the universe is one in keeping with its perfect ordering, and harmonic development. Individuals and events may seem to indicate a movement in the opposite direction, but this is only apparent retrograde motion, not unlike that of a passenger aboard ship who is moving toward the port from which he has come, but is being carried forward. The end is good, which must come, soon or late. "Sermons in stones, books in running brooks, and good in every thing."

The historian sees the development of the present from the past, the seer that of the future from the present. The circumscription of our mental vision is that of ignorance and lack of faith. The savage knows of no world save that limited territory over which he has traveled. The educated man knows of worlds he has never seen and believes in worlds of which he knows not. As we increase in knowledge, our horizon widens in concentric circles. He who wisely lives and hopes for the best never leaves out the element of time.

Too prone are we to see the future in terms of the present. But the future is the outgrowth of the present and in the end must be a better growth. Limited as we are in time and space, if we do not read the meaning of the particular in terms of the whole our interpretation will be the wrong one.

The future is ours to labor for. The present is the fruition of the past and can see but the consummation of work beinb begun before.

Then we must work for that future: with a full faith and hope for its brightness. Man plans for tomorrow, 'tis too late to plan for today. This day must be accomplished the work planned yesterday. And that tomorrow may realize its full need of accomplishment, hope for the best and work for the fulfillment of your hope. Nothing is achieved without hope and faith. The particulars which make up the whole must come out well, if the grand plan of the universe is to be right in the end. And it takes that great faith which has inspired the greatest men of history, to say "All's right with the world."

THE ALUMNI

Mr. James C. Waters, the far famed founder of the Council of the of the Upperclassmen, a member of the class of '04, was in chapel last Friday.

The many friends of Dr. R. A. Jones, Med. '02, were glad to shake his hand and extend the season's greeting to him while he was spending the holidays in Washington with his father.

Rev. Clifford Jeter '05 delivered a sermon last Sunday morning at the Simpson M. E. church. His text was "What manner of man is this?" Matt. 8:27.

Dr. Webster B. Beatty, Dent.'04, entered into the "holy bonds" on Dec. 31, taking for his bride Miss Mary Alice Titus, of Berea, Ky. Dr. Beatty and Mrs. Beatty are at home, after Jan. 8, at 1115 Washington ave., Cairo, Ill., where Dr. Beatty has built up a lucrative practice. We congratulate and wish for them much happiness.
Students in the Country

Many fortunate students there were this year who spent their holidays in the country. What charms has the city to compare with the blissfulness of holidays spent in the country among the fair hills of Virginia or upon the tawny soil of Maryland? What melody has the music of the city to that of all the rural creatures which delight the country visitor? What pleasures has the long ride across town on some crowded street car, to make a social or New Year call where forced hospitality is offered, in the shape of a metrical allowance of intoxicating fluid from the shelves of some city wine shop, to compare with a quick jaunt to some country neighbor's, behind that will kept farm mare who had a stall all winter next to a crib of corn and who, rolling in fat and will not bear the whip, and there upon your arrival, to be served with the boundless bounties of prosperity, from the cellar, from the storehouse and from the farmer's cask the sweet and innoxious beverage of which even the mindworn student may drink his fill without any fear of cephalic swimming. In short such pleasures are innumerable, and space will only permit us to give a brief extract on a country trip from one of the Washington dailies:

The day is given to undisturbed communion with the elements, and when night comes the trestled ledger board doth fairly groan beneath its toothsome load.

What do the cooped-up dwellers of the city know of hog and hominy, beaten biscuits, corn bread drowned in savory pot liquor, Virginia sausage, white hearts of cabbage cooked with pig tails, yard eggs, rich yellow butter, and the cream as thick as custard? What do they know of roaring hickory, ash, and red oak fires in yawning chimney places, the sweet, postprandial briar pipe, and the firm but yielding mattress, where Sleep sings lulabies all through the night? Then cometh morn, in the white wake of the morning star, and all the orient farrowing with pearl and gold, and soon the gentle barnyard music breaks upon the ear. Soft eyed oxen breathe their fragrant mists. The chantecler, with trumpet voice, makes countless pullets flee. The spotted sheep, already marked for sacrifice, squeaks loud complaint for breakfast. The ground hog, hidden in his winter cave, the locust which but yesterday did saw its tuneful legs—these may be in a temporary occlusion. But their uplifting influences are at work, and, in combination with the graceful bastions and headlands of the hills, they make an entourage which even Caesar might have welcomed for a change.

Y. M. C. A.

The holidays over, the Y. M. C. A. resumed its regular meetings. Mr. Tate, the president, is particularly anxious that every young man of the University become a member of the Y. M. C. A., for the organization still cherishes the hope of bringing Howard a gymnasium.

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SOCIETIES

THE COUNCIL.

The Council of Upperclassmen has elected the following officers for the ensuing term, and appointed the executive committee as follows:

OFFICERS

President, O. Benjamin Jefferson.
Vice Pres., F. Douglass Morton.
Secretary, A. D. Tate.
Treasurer, A. D. Tate.
Sgt at Arms, J. P. Vanderhorst.

The ensuing term was held upon the table for final discussion at the next meeting which will be held on Friday, Jan. 12, 1906, after which a full account will be submitted for publication in the following edition of The Journal.

Yours truly, A. MIDDLE.

ATHLETIC ASSOCIATION

The Athletic Association had a short meeting last Monday in the Andrew Rankin Memorial Chapel and the following officers were elected:

President, J. H. Roberts.
Vice President, P. D. Miller.
Secretary, C. A. Young.
Treasurer, J. G. Moore.
Custodian, George Kyle.

V. P. S. C. E.

The officers elected for the Christian Endeavor for the winter term are as follows: Mr. J. Frances Vanderhorst, President; Miss Maud B. Kenedy, Vice President; Miss Helen Kilbreth, Secretary; Miss Myrtle Jones, Treasurer; J. J. Derrick, Delegate, and Archibald Derrick, Librarian.

The meeting Saturday evening was led by the president. He also read a paper, subject, “What is life” after which he appointed the chairman of the various committees: P. F. King, Prayer-meeting committee; A. C. Roker, Missionary committee; Cornelius Cowen, Temperance committee; John R. Sabo, Relief committee; A. A. Wright, Lookout committee; Miss Ruth Gilbert, Music committee; and R. L. Williams, Social committee.

It is planned to celebrate the completion of the twenty-fifth year of Christian Endeavor which will be next Christian Endeavor Day. The celebration proposed is given to the city of each year for each of the twenty-five years.

The president appointed a canvassing committee of three, who will canvass the present and past members for this object together with other friends of the cause who may wish to contribute. The members of this canvassing committee are A. D. Tate, Augustus Roker and Miss Myrtle Jones.
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Dean of Preparatory Department.

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