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Mary, Queen of Scots.

There are charactera in history the mere mention of whose name brings to our minds troops of achievements and daring deeds and incites us with either admiration or scorn. There are those around whom centers the rise and fall of nations, on whose strength rests the destiny of a people.

Not so with Mary Stuart, Queen of Scots. Though playing an important part in English history, no train of great events or brave deeds or wise counsels marks her career, but a network of plots and conspiracies which finally resulted in her execution. Yet this woman, who was Queen of Scotland, by inheritance; Queen of France by marriage; and who held a claim to the English throne, possessed an unsuspicous nature and an "indescribable womanly charm."

Born as she seemed to be to misfortune and ill luck, there should be no wonder if she seemed possessed with qualities of deceit and impropriety and merited her doom. But does she not touch every chord of sympathy by her gentleness and serene composure in anger and veil her frailties in her maidenly modesty? If we censure her for her treatment of her husbands and her special attachment to favorites can we not deal with her more leniently, remembering the age which gave her birth? We see her at the head of her troops, with "pistols in her saddle bow," when a religious revolt arises, and scold her for her unwomanly conduct, yet we dare not call her back, for we know her to be courageous, and ambition to be the great paramount, ruling principle of her life.

Her own people loved their youthful and beautiful queen, but spurned her because she was a Catholic, and for supposed crimes she was imprisoned. But withal, she bore herself as becomes a noble woman, and even in her greatest despair and anger a radiance of soul shone through her beautiful face. Most of all do we love her and sympathize with her as we see her in nineteen long years of captivity and during the last hours before her execution. Elizabeth has signed her death warrant. All preparations are being made for the execution. With her few attendants, she lives in her lonely prison. Could she be spared to see her greatest hope realized, her daily prayer answered—the accession of her son to the English throne? No. Fates have decreed otherwise, and she calmly accepts the inevitable. And as she goes to her sealed fate, accompanied by her attendants, who are over-whelmed with grief and sobs, she goes as a noble queen, in queenly attire and with womanly dignity inspiring the admiration of all. She finally lays her head on the block, ready to exchange for immortality, a life so beautiful and conscientious yet which has long ceased to afford peace and happiness.

And so in the prime of life, at the age of twenty-five there passed from the stage of action, the woman in whom we see the meeting of two queens—Mary, Queen of Scots.

Work.

Work is energy in motion. Energy is power efficiently exerted. We say a man is energetic when he exhibits spirit, efficiency and resolution in carrying out the particular work he has undertaken. We all admire such a man; his life counts for something. Not so with one who is just the opposite; the habitual idler has nothing to recommend him: we deplore his idleness, his laziness disgusts us, while his falling into trouble does not surprise us; hence we hear but few expressions of sympathy whenever he is punished. Work is either constructive or destructive; it either uplifts or tears down. Well directed energy results in accomplishment of good to the individual and adds to the general welfare of the community in which he lives. Misdirected energy is destructive to the individual and adds nothing to the general good.

Sloth, idleness, laziness and their kind train, are traits possessed by those having a lack of energy and are a positive menace to society. The passing and enforcing of vagrancy laws in several States is aimed at this class of individuals. A man seeking for labor seldom appeals to those known to be habitual idlers; he seeks the men who are generally known to be busy; he has faith in their integrity and has reason to believe that his work will be well done. The law of work is universal, and all who do not willingly obey its mandates should be made to suffer. The person without visible means of support has no just claims upon the charity and good will of an industrious and virtuous community. Keep such persons on the move and let Society be rid of an obnoxious and loathsome pest.

"Work out your soul's salvation with fear and trembling" says the Bible. The principle involved may be applied to races and nations in their struggle for recognition among the peoples of the earth. An industrious people are generally a virtuous people: a virtuous people are in the main progressive. Progress can only be attained by habitual application to industrial and intellectual pursuits.

John F. Vanderhorst, Theolog. '06.

Honesty, dependability, industry, economy, and courtesy are some of the essential qualities which belong to the life that is truly successful.

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Law Notes.

The Junior class of Howard Law School has just undergone a series of examinations that will long be remembered. While some of the members are feeling jubilant over what they think the outcome will be; others are feeling that the time they consumed in social circles could have been more profitably spent in trying to do justice to their subjects, while still others are feeling that the task the camel had, of "passing through the eye of a needle," was a cinch.

The Blackstone club is progressing nicely. A number of Juniors can scarcely wait for Saturday evenings to arrive, so eager are they to expound the doctrine of legal jurisprudence.

To give Blackstone's definition of a contract seems to be the greatest delight of a certain Middler whose name is too familiar to us all. (If he would only lay the blame to someone else.)

In order to relieve their minds of the heavy strain through which they have just passed, the Juniors are arranging to give one of the greatest stags ever known to the legal profession.

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The Manly Heart.

Shall I wasting in despair,
Die because a woman's fair,
Or make pale my cheeks with care,
'Cause another's rosy are?

Be she fairer than the day
Or the flow'ry meads in May,
If she be not to me.

What care I how fair she be?

'Should a woman's virtues move
Me to perish for her love?
Or her well deserving, known,
Make me quite forget my own?

Be she with that goodness blest
Which may gain her name of best,
If she be not to me.

What care I how fair she be?

* * * *

'Cause her fortune seems too high.
Shall I play the fool and die?

* * * *

If she love me, this believe,
I will die ere she shall grieve;
If she slight me when I woo,
I can scorn and let go;

For if she be not for me,
What care I for whom she be?
Arithmetic in the Grades.

One of the problems to be considered in modernizing the common school curriculum is the nature and amount of number work that should be given. The old arithmetics contain subjects which do not figure in the life of the average child at all; subjects which properly belong, some of them to commercial arithmetic, others to scientific treatises on the subject, and still others, in the form of numerical conundrums, belong to algebra.

In drawing a line between what should be retained and what should be wholly thrown out of the course, let us consider, for the moment, as a basis upon which to work, the general aim in teaching arithmetic in the grades. We may consider it as being twofold. In the first place it is to familiarize the pupils with the symbols of number and next it is to leave them master of the fundamental processes: addition, subtraction, multiplication, and division. This is the immediate aim. The application of the processes to problems of everyday life constitutes the ultimate aim. With this in view, of what is our course to consist, remembering also that according to statistics, the average pupil remains in school only about five years of two hundred days each? It has been suggested by some educational reformers that the following subjects only should be taught in the grades. The fundamental processes including fractions, their applications to tables of weights and measures and to percentage and interest. Such a course obviously excludes almost the whole of commercial arithmetic of which the child can have no understanding. That such a course is much needed in order that the child be able to meet the demands of modern civilization, is clearly to be seen. How often do we come in contact with individuals who have had the training of the grades and in a number of cases even a secondary training, and yet who cannot add a column of figures without making a serious error or who perhaps can extract a sixth root but cannot carpet a square room. This is not exaggerating the case at all. These are facts. And the sooner those of us who expect to teach realize them and in a humble way try to find a remedy, the sooner will we place the child in the proper relation to the civilization of which he is to form a part.

Logan, '05.
Howard University

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