THE REVOLUTION IN RUSSIA
By Clement C. Gill, Theol.

ARTICLE IV.

The assassination of Grand Duke Sergius, uncle of the Czar, and one of his chief advisers, begins another page in the Russian Revolution. Coming as it does so soon after assurances of quiet and expressions of confidence in the omnipotent arm of military power, this event reminds one of the calm and peacefulness with which the residents of St. Pierre slept while Pelee thundered, until the wretched city woke to meet what some still regard as the certain and unerring penalty imposed by slow but sure retributive justice. The murdered man was said to have exercised an influence over his royal nephew unequalled by any of the Imperial Councillors, and also to have opposed every suggestion of toleration on which the Czar looked with favor, and even the blame for the recent wholesale "slaughter of the innocents" on the banks of the Neva was laid at his door. How true all this is perhaps none outside the Grand Ducal circle will ever know, but his awful death seems a terrible price to pay for the privilege of oppression and the pleasure of massacre.

It was a terrible deed, bloody and rashly done, but it was the logical outcome of disturbed conditions, and should occasion no surprise. All must certainly agree with the Pope that it is much to be regretted that men should seek "relief in violence," but all will see in this event the natural relation between cause and effect. The deed was murder, and cannot be excused; except indeed, on the ground that good and sufficient cause is good and sufficient excuse. We accept the proposition and regret that the cause ever existed.

Men do not cry out for nothing, and when they cry, it were well if somebody heard, somebody answered. But if for bread men receive serpents; if in answer to humble earnest petitions the reply comes "my father made your yoke heavy but I will make it heavier" then it is idle to suppose that men will willingly submit to tyranny and oppression as though they were all the apostles of peace endeavoring to hasten the millenium era. And so while we cannot condone their crime, if our sympathies go out at all they must go toward the men who, goaded to desperation, make a demonstration against self-assuming absolutism, or throw a bomb against a pillar of autocratic tyranny. Murder is wrong, and by no mathematical or other calculation can any number of wrongs make right, but when we are through with a sickly sentiment, and are prepared to view things through unjaded eyes, we shall see in every event a logical sequence to a series of events or a natural climax to a trend of circumstances.
It is true that a soft answer turneth away wrath. It is true conversely that an angry answer does not promote gentleness. Kindness disarms anger, and anger destroys kindness. Petulance and irritability wear away gentleness and goodness. Even the patience of God will not endure wrong forever.

At a mass meeting held last Wednesday under the auspices of the Council of Upper Classmen, it was decided that the University be represented in the Inaugural parade by a body of young men wearing caps and gowns. Those wishing to take part should see F. J. Morton, of the College of Arts and Sciences, who will be able to furnish full equipment.

The Alpha Phi has been having very interesting meetings ever since its renaissance. In the last meeting Mr. O. B. Jefferson won some distinction in discussing the proposed whipping post law. Visitors are always welcome and are at liberty to take part in the discussions.

Old students of the University will remember the time when the efforts of the choir offered sufficient reason for their not inviting their friends to the Sunday Chapel exercises. This excuse, at least, is no longer practical. Those who attended the Song Service last Sunday can appreciate the great metamorphosis made by Mr. Craig Williams. All went away pleased except possibly a few who did not like the sentiment expressed in the plantation songs. It is doubtful whether thoughts of debasement and suppression, suggested by slave songs, are at all elevating; but whatever might have been the feeling aroused, it is certain that they were either wholly forgotten or in bold contrast to the esthetic effect of the sweet soothing strains of "Rock of Ages" so excellently rendered by Miss Kelly, who might well be called the second Scheumann Henk.

Mr. Wade says he would like to paraphrase the little poem about Maud Muller raking hay.

The trouble in having a friend in Miner Hall is that you are expected to bear that friend's financial burdens.

We expect many of our young men to become seriously ill before the first of March or immediately after.

A certain refreshment committee on trying to decide how much ice cream they should purchase for the young ladies of the class were at a loss until one thoughtful fellow looked in his arithmetic and found:

ONE GAL. 4 QUARTS.

How does the professor know that the question he selects for you is just about a quarter of a page from where you stopped studying?

Cresco, Latin for "I grow," is the ambitious name of a city in Iowa. The city Council of Cresco, says Everybody's Magazine, has passed a thoughtful set of ordinances for the regulation of barbers. One of the rules forbids barbers to drink intoxicating liquor in business hours.

A wise rule. A razor man needs to be sober as a railroad man. But ought not the slavee to be as abstinent as the shaver? It is a poor rule that won't work both ways.
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Nature's Warning to Animals.

Continued from First Page.

It is not a particularly safe argument unless there have been a good many hoes and proper hoes; but this is precisely what is claimed by those who contend that nature gives warning of a severe winter. They contend that these signals have been observed for centuries and that they are entitled to the same recognition as science gives to its multiplied experiences.

A Creed.

From the Omaha News.

I believe in cleanliness of body, mind, and soul.

I believe in kindness to man, woman, child, and animal.

I believe in truth because it makes me free.

I believe in the charity that begins at home but does not end there.

I believe in mercy as I hope for mercy.

I believe in moral courage because I am more than a brute.

I believe in righteousness because it is the shortest and best line between two eternities.

I believe in patience because it is the swiftest way to secure results.

I believe in that kind of industry that takes an occasional vacation.

I believe in that sort of economy that spends money for a good purpose.

I believe in honesty not for policy's, sake but for principle's sake.

I believe in hospitality because it puts a roof over every man's head.

I believe in obedience because it is the only way to learn how to command.

I believe in self-control because I want to influence others.

I believe in suffering because it chastens and purifies.

I believe in justice because I believe in God.

From a modern edition of Civil Government: "Congress consists of two Houses, the upper and lower. The lower represents political machines; the upper, the conspirators."
Howard University

Incorporated by Act of Congress March 2, 1867.

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This University was founded in 1867, "for the educa­
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