The Opening of the Base Ball Season

The base ball season of 1906 opened very auspiciously last Monday. Capt. White, who together with Capt. Kyle of the track squad, has been taking the candidates for a five o'clock morning run for the last ten days, had fifteen men out for the 6:30 practice. In the afternoon twenty-one men reported for practice.

From last year's squad there were, besides Capt. White, Hunt, Floyd, Young, Cashin, Hodge and Atkinson, all of them seasoned players, who are sure to give a certain needed poise and steadiness to the squad.

The new men who were out are McCree, Nichols, A. E. Thomas, Quander, Turner, Matthews, Holmes, McConyer, Page, Makany, Hilton, Parker, Brown and A. G. Thomas. Of these men Holmes, Matthews and Nichols come well recommended; Quander caught on his class team last year at Exeter; McConyer was a varsity man in '04; and McCree, tho never having been a member of the baseball squad, has shown himself to be a ball player.

Throughout the week there have been more than two nines on the field and the very fine and earnest spirit shown has been most encouraging.

The coach, Prof. Joiner, although he is not allowing the men to do too much so early, is yet rushing them along and making every man do his level best to get into condition for the first game, which comes this month.

In short, the base ball season of '06 promises to be a corker. The coach, who is in every way qualified for the position, is determined that the men shall be well trained and be thoroughly familiar with the game and their respective positions. Captain White, who is well thought of by all the fellows and who is a ball player, begins the season with the vim and vigor and the discipline, so necessary to success, that are needed to inspire the men and constrain them to do their best. The players themselves are earnest and are working hard; their spirit seems to be to make the varsity, and it is this spirit that makes the team a winner.

Susan Brownell Anthony

The American people will probably never fully appreciate the good done by the labors and the trials and the preachings and teachings of Susan B. Anthony. American womanhood because of its unspeakable appreciation for this incomparable champion of its cause, must needs, out of the very fullness of its woman's heart, mourn the taking off of this world-acknowledged leader. The American people and the world at large sincerely regret the passing away of one whose whole life was a life of ambition and hope, of faith and prayer, of effort and accomplishment. Yet the good done by the deeds and the personal influence of this one heaven-kissed woman will perchance never be appreciated because it can never be measured save in the measure of God's wondrous reward for the blessed.

Miss Anthony, who died in her eighty-sixth year, agitated three great questions: temperance, woman suffrage and the abolition of slavery, but she gained her world.

(Continued on third page.)
The Co-operative Spirit

Everywhere, both in college and out, is seen and felt the need of a cooperative spirit. By co-operative spirit is meant clandestine cunning or illicit pooling of interests. Neither is a servile or blindly dependent following meant. But by co-operative spirit is meant that breadth of mind and greatness of heart that allows, nay, compels, the minority to act with the majority for the general weal.

Nor here again is it meant that the few cannot be independent and self-assertive. Independent to arrive at their own conclusions, self-assertive to maintain them. Least of all is it meant that the few should act contrary to the dictates of conscience; for those interests are involved in which the question is only a question concerning the expediency of a desired course of action. What is meant is that when the majority expresses its will that a certain thing be done, those who were opposed or who even remain opposed ought to feel it incumbent upon them to assist and with their utmost endeavor to attain the completion of the desired end. We admit that at times the judgment of the many is at fault, that the insight of the few is keener; the vision clearer; yet it cannot be disputed that in the long run the judgment of the many is safe and healthy. Were it otherwise how could we possess to-day our many great and grand things?

It is true, too, that the conceptions responsible for many of our noble institutions originated in and emanated from individuals, yet the assent if not the practice of the people was absolutely necessary for their perpetuity if not for their establishment. To remove from history all the calculations and results based upon this infallible trait of human nature were to leave history a pauper.

And so it is in our University institutions, and organizations; in our Athletic Association, our Y. M. C. A., our literary societies; in our secret organizations, our glee clubs, and our classes. The right spirit, the co-operative spirit, is that steadfast state of mind which not only constrains each man to manfully decide for himself the course to be pursued with reference to a given end, and so to vote, but also bids him aid in the consummation of that end whether his view is adopted or not.

So often does it happen here that a man, when he votes with the losing side, not only passively but even actively, embarrasses the launched project. In such a case there should come into play that most powerful of college factors, the student body. Such a man ought to be given the place and treatment he deserves. He ought either to be scourged into line or hooted out of school. But too often the student body, by neglecting to do its duty, approves the contrary, destructive, ruinous opposition.

Let each man, then, consider it his duty to throw his will and might with whatever is decided upon, realizing that the untoward happenings of this year with their demoralizing influences can be balanced only by our concerted action, our perfect harmony, our absolute brotherliness. And all this is impossible without that which is a pledge of nobler minds, the cooperative spirit.

Y. M. C. A. meets Sunday.
Henry A. Brown Prize Debate

This evening in Rankin Chapel will be held the annual Henry A. Brown Prize Debate, so called from its founder, an alumni of Howard Law Department, who each year provides a gold medal for the most competent disputant. As the subject, "Resolved that the amount of wealth transferable by inheritance should be regulated by statute," is timely and the speakers able, the meet promises to be a lively one.

The debating teams, of three members each, are as follows: Affirmative—Mr. K. H. Oxley, C. '06, Mr. D. W. Bowles, C. '08, and Mr. J. F. Vanderhorst, Theo. '06. Negative—Mr. E. P. Davis, C. '07, Mr. C. S. Cowan, C. '09, and Mr. S. D. McCree, T. C. '06.

That the committee on arrangements has spared no effort to make the debate a success in every way, is made evident thru the excellent roster of judges it has presented, namely: Hon. Archibald H. Grimke, ex-Congressman George White and Dr. B. F. Leighton, dean of Howard Law Department; and will be further evidenced by the excellent programme it will offer to night.

The Culture Club

Altho the Culture Club, composed of the young ladies of Miner Hall, has made no public manifestation of its existence this year, it is neither dead nor sleeping, but holds its meetings almost regularly, on alternate Friday evenings in the assembly room of Miner Hall.

Time was when this club, offering the only opportunity for literary work to the young ladies on the Hill, was in a flourishing condition but, since new fields have been opened, interest in it for a time has seemed to wane, but, under the present administration of Miss Anna M. Powell, its president, that old time interest seems to be reviving. Of this its friends and well wishers are glad.

Each meeting of the club is a program meeting at which time usually, an author is selected, from whose works the quotations, recitations and readings are chosen; while his life and anecdotes furnish material for the essay work. The program is interspersed freely with music, while the "Journal" and Critique form an interesting and unique closing feature. The usual public closing exercises of the Culture Club will not take place this year, as all the open evenings for Rankin chapel are filled; but any one interested in the club is invited to be present at any of its regular meetings.

Personals

We learn that Mr. Waldo Wade, better known as "Buck" who left in his Junior year, has bought "Scotty's" "Death Valley mine," and is now getting some nuggets for his friends. We are all sorry that "Buck" left. '06 misses him.

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Susan B. Anthony

(Continued from first page.)

wide reputation as an advocate of equal suffrage rights for women.

The woman we may or may not agree with Miss Anthony in this her chiefest issue and fondest hope we can admire and learn a great lesson from her unwavering faith in herself and her Creator, her unflagging fidelity to her mission, and her unwavering singleness of purpose and aim. We may or may not think with Miss Anthony that the divine plan is an absolute equality between the sexes but we can at least from afar feel thrill with admiration at her absolute sincerity, her courage, her perseverance and her works.

At first she was associated with such women as Elizabeth Cady Stanton, who shoulder to shoulder with her fought to win, but she, outliving her companions, had to fight alone, and fight she did, nobly and well, for the cause that lay nearest and dearest to her heart until the very end.

With the name of Francis B. Willard the name of Susan Brownell Anthony "that grand old woman of today" will ever live.

Cricket

There will be a meeting of those interested in cricket in the Y. M. C. A. rooms, Clark Hall, on Saturday, March 17, at 12:30 o'clock.

Dr. Francis G. Peabody of Harvard University delivered his final lecture in German, February 9, summarizing his work in Berlin. The lecture was delivered in the largest hall of the university. Many persons were turned away. After the lecture Dr. Stuhl, the Minister of Education, expressed the hearty thanks and satisfaction of his ministry. The rector of the university, Professor Dicks, proposed three cheers for Professor Peabody, which were given vigorously. Count von Schmacht, the Emperor's adjutant, was present in behalf of his majesty, who sent the professor his photograph with an autograph.


Maynard Prize Debate

(Continued from first page.)

Christianity; that Catholicism, at one time the sole religion, was blighted and ruined by the evil spirit of power and ambition; that the Protestant Reformation was a manifestation of the universal spirit of democracy then prevalent.

The speaker said that localities poor are made poorer, trying to support churches of various denominations; that denominationalism is confusing to the Christian religion, and almost impossible for humble seeker after Christ to find Him in their tortuous mazes; that each denomination, in missionary work, forces its claims on the blighted savage, with the result that the heaven fails to grasp Christianity; that the division into denominations makes it well nigh impossible for Christianity to prevail over its own divisions and the heathen too.

Mr. Tyler argues that the America was the asylum for religious belief and freedom of conscience, and Christianity has made remarkable strides here; had the platform been broad enough to include every seeker after Jesus Christ the progress would have been much greater.

Finally, if the denominational spirit has not hindered the Christian religion, why this almost universal effort on the part of the denominations to unite?

Mr. Tyler was awarded first prize.

GILL'S ARGUMENT

Mr. Clement C. Gill, Associate Editor of the Journal, who opened the discussion for the negative side, pursued the following line of argument: That the Christian religion is in the hands of a wise, all powerful controlling Being; that before a hindrance can be established it must be shown what is the rate of progress this Being intends that it should take; that this being neither determined nor determinable, in order to obtain a reasonable starting point disputants must fall back upon the probabilities of the case and reason from the known to the unknown; that in the known cases God is seen to have slowly carried out his plan and accomplished his purposes and in the unknown the same must be supposed unless some adequate reason be urged for the change; that no adequate reason being forthcoming or even possible, it must be concluded that in the case of the Christian religion as in previous cases cited God is slowly working out His plans and accomplishing His purposes; that the denominational spirit in itself considered is seen to have no obstructive element; that far from hindering the Christian religion it provides a healthy incentive which is the very life of the cause; that the denominational spirit and the Christian religion are so bound together that the slightest advance of the one compels the progress of the other; that a charge against the denominational spirit is a charge against Protestantism which, history declares, has greatly advanced the cause of the Christian religion; that as denominations have increased, and as the denominational spirit has become intensified, Christianity has made multiplied gains, securing by the denominational spirit in 300 years four times as much as a single denomination (the Catholic church), with no denominational spirit, gained for it in a thousand. Mr. Gill was awarded second prize.

The debate on the whole was good and reflected great credit on the Department.

Regular Vesper exercises on Sunday at 4:30 in Andrew Rankin Chapel.

A glue factory stands near a certain railway. Its charms are not for the nose. A lady who was obliged to travel on this line quite often carried with her a bottle of lavender salts. One morning an old farmer took the seat beside her. As the train neared the factory, the lady opened her bottle of salts. Soon the whole car was filled with the horrible odor of the glue. The farmer stood it as long as he could, then shouted, "Madam, would you mind puttin' the cork in that 'ere bottle?"
The Sermon

Of all who listened to Dr. Little's sermon at the regular Sabbath ves per services, not one could have gone away untouched and unfilled if only to the least degree, with the desire to follow the strait and narrow path which leads to eternal life.

Dr. Little said that the Bible teems both with questions and answers, questions asked of Jesus and answered by Him, and that it was to one of these questions and its answer he wished to call attention and chose his text from the thirteenth chapter of St. Luke “Lord, are there few that he saved? Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able.”

He spoke of the word “saved” the great joy that it connoted; and said of the word “strive,” that it should read rather “agonize, to enter in.” He then gave four reasons for striving to enter in at the strait gate.

1. Strive, because it is hard to get to the gate. It is hard to get ready to do what is easy when once you know how to do it. Why is it hard? (a) Because it requires serious attention and consideration, and (b) human nature does not want to think, when thinking leads to doing something unpleasant.

2. Strive, because it is hard to enter when you get there. There the trouble begins—there are found “armed men,” these are (a) all those thoughts of ours which are not God’s thoughts; (b) examples of others who refuse to enter themselves and deter others by their examples, and (c) the excuses for putting off the entrance until a more suitable time.

3. Strive, because ‘tis hard, after we enter the gate, to go on. The gate and way are alike in their narrowness. It is hard, because (a) the entering in is a personal affair. We must enter, one at a time. We are born alone, we die alone and must be born anew alone. The latter too often is overlooked; the Jews want to be saved as a race, the Catholics and Greeks as a church; the Protestants as a family. (b) The entering in means the exclusion of every known and sinful thing, and, of every good thing, if it hinder and retard; all must be renounced. (c) The narrowness of the way prevents going around known duties. We cannot even look back. We must be as the “Good Samaritan” and not go around. Strive because of impossibility to enter, “when once the master of the house is risen up and hath shut the door.” Let us haste to “enter in” while we may. That to us He shall not say, “Depart from me, ye workers of iniquity; I know you not.”

Mr. Grinake on William Lloyd Garrison

Mr. Archibald H. Grinake, who is delivering a series of lectures in the lower chapel on Thursday afternoons, said in part, on last Thursday, of William Lloyd Garrison:

He was born in Newburyport, Mass., Dec. 10, 1805. His mother, who was the paramount influence in the evolution of his extraordinary character, was beautiful in body, and no less beautiful in soul, and in nature almost Puritanical. Descended by her husband when Lloyd, her youngest of three babies, was but three years, her life became one of poverty, in consequence of which, Lloyd’s school-days ended before he had reached his ninth year. He was apprenticed first as a shoemaker, then as a cabinetmaker, and later, as a type setter. These occupations were greater lessons to him than any he could have learned at school. He sought self-improvement and began to read and write. At twenty his apprenticeship in the printing office ended; he published his own paper, “The Free Press.”

A few years later he met Benjamin Lundy, who became his friend and a friend of the slave, and for him went to Baltimore to publish his paper, “The Genius.” In this paper Garrison came out so strongly for the immediate abolition of slavery that Lundy, who was not yet prepared to take such a deliberate stand, said to him, “Those may put thy initials to thy articles, and I will put my initials to mine, and each will bear his own burden.”

In Baltimore, Garrison, thru the columns of “The Genius,” attacked Francis Todd, owner of a vessel, on board of which was a cargo of seventy-five slaves for the New Orleans slave market. For this article, being unable to pay the heavy fine of the court, he was sentenced to jail, where he remained until released by Arthur Tappan, a New York merchant and philanthropist. After his release, he went to Boston and, on Jan. 1, 1831, published the first copy of the Liberator, a paper for which he received the condemnation of both north and south.

Whatever indignity was practiced on him, he stood firmly for the colored race. To him they were men and women, entitled to freedom, entitled besides to equality of civil and political rights in the State, equality and fraternity everywhere. This is the doctrine which he preached, this is the doctrine which he practiced.

As he lived and loved and labored, so he died; with dying breath, he blew a last trumpet blast for “Liberty and equal rights for each for all, and forever, wherever the lot of man is cast within our broad domains.” And on May 24, 1879, he passed away.
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