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The University Journal

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VOL. 4

WASHINGTON, D. C., JANUARY 25, 1907.

No 17

He Is Worthy!

By J. C. VAN Loo, Theo. '07.

He is worthy! Take it with thee,
Child of sorrow and of care,
All thy burdens, all thy grievings,
Cast on Him, for He can bear.
All the pains and griefs and mockings,
All the sorrows heart can tell,
None so heavy none so numerous,
But what Jesus can dispel.

He is worthy! Take it with thee,
Just that thought to ponder o'r,
Till His loveliness and beauty
Fill thy soul yet more and more,
Till thy heart o'erflow with longings,
Till thy mouth be filled with praise,
Till Himself become the object
Of thy thoughts, and words, and ways.

Imitators

By B. L. MARCHANT.

PERHAPS within the entire range of the English Language, there is no more abused term than the word "imitate"—both the learned and the ignorant, the great and the small, are accustomed to regard it as signifying something at least disreputable, if not positively unclean. It is undoubtedly true that each of us has an instinctive dread of being considered an imitator, and to charge any man with being an imitator is not only to invite his serious displeasure, but to provoke his open resentment. This dread is the more remarkable from the fact that all men are and ought to be imitators. It is an undeniable truth that human society owes its homogeneity and stability to the happy faculty which is common to all mankind, of readily adopting the habits and opinions of those whom we are accustomed to regard as worthy examples of man-

hood.

Imitation should always imply the exercise of judgment, discrimination and moral sense, and altho commonly regarded as a less respectable term, is often only another name for emulation. There is perhaps no better example of a distinction without a difference than the respective uses of the two words, "imitation" and "emulation."

We cannot all be originators even in very limited sense, and no man has ever existed who was not absolutely compelled to make use of the knowledge of those who have lived before him as well as of those who lived with him. The first and the last lesson of childhood are lessons in imitation, and even in our fullest maturity, and in the highest development of our powers, the man who would fail to profit by the example of others, would be an anomaly which the world does not possess. If we were not all of us imitators from our very birth, mankind would be simply a mass of heterogeneous personalities each unlike the other: a multitude of inconsistencies and incongruities, forming simply a human "chaos."

The footprints on the sands of time must not and cannot be ignored. If it were not for the light of the past the present would be dark indeed. If in the glass of time we saw no other image than our own our ideas of form and expression would not rise above those of the brute creation.

Those who are accustomed to decry the habit of imitation are, to say the least of it, not honest with themselves. For, on the one hand, they would exhort us to lead exemplary lives for the guidance of those who may come after us; and, on the other, they tell us to

avoid the beaten track of those who have walked before us.

Again it may truthfully be said, that imitation is one of the paths which leads to originality; for by imitating our predecessors we may possibly be able to advance beyond and enter new fields of knowledge and discovery, and thus, perhaps, contribute to what is already known. The mathematician of this age makes use of the Pythagorean theorem, discovered 2,500 years ago, and to eliminate it from the knowledge of the present day would be to turn back the wheels of geometrical science hundreds of years. The *pons asinorum* has for centuries been the bridge over which philosophers have passed to higher mathematical conquests.

Many people strive to become original and succeed only in making themselves ridiculous. The ancients were accustomed to say that genius was a gift from the gods, but the divine afflatus illumines the souls of only the very few. The great mass of mankind have always been simply imitators, and they will be such until the end. The few may be able to go beyond the beaten track of knowledge and make new discoveries, but the many of mankind must be content with seeking good models and closely imitating them.

The four epic poets who take highest rank, Homer, Vergil, Dante and Milton, constitute a succession of imitators, but they are imitators to whom we owe a debt of lasting gratitude. Caesar's commentaries on the Gallic wars, one of the imperishables of the ancient classics, received its inspiration from and was modeled after that masterpiece of Greek literature, Xenophon's *Anabasis*.

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WASHINGTON, D. C., JANUARY 25, 1907

Education in Italy

Italy is behind all the other civilized nations of Europe, and probably in the world, of the education of her youths. This has always been a source of neglect until, very recently, she has begun to awaken to the need of educating her boys and girls. The first census of Italy (excepting the cities of Venice and Rome) showed the startling illiteracy record of two thirds of her population. When, in 1866 Prussia's victories and Italy's disastrous defeats became so striking, Pasquale Villori and Aristide Gabelli, two educators, declared that the schoolmasters rather than the guns were the chief factors in Prussia's success, the people began to be arous-

ed. But they did not thoroly awake until in 1872 when it was found that there were in the country 18,000,000 *analfabeti* (total illiterates.)

In 1877 compulsory education laws were passed requiring that all children over six years of age not attending schools be sent to public schools. The term of compulsory education however is but three years, and as no officers are paid to enforce this law it is very often evaded. The state has always subordinated education to other things, particularly the military service, which receives the bulk of appropriations; the state's educational appropriations being but nine millions per year, to which are added twelve millions from the communes and provinces. Italy pays but four libra and forty-six centimes per year for every one hundred children.

Every commune provides elementary education in one or more public schools. Boys and girls attend separate schools. Besides the public, technical, and private schools, there have been provided schools in barracks, where illiterate conscripts are taught 2 hours a day by the officers, and for those unable to avail themselves of these advantages, there are night, Sunday and holiday schools, the teaching in which is partly voluntary. Secondary classical education is obtained in about seven hundred and fifty *ginnasi* (gymnasiums) and three hundred and twenty-five *licei* (lyceums). The licei prepare for secondary courses in technical schools of which there are about four hundred, and for the university of which there are twenty-one—many unimportant. The ginnasi and licei offer classical courses of five and three years respectively, the courses in the latter included.

The teachers are poorly paid, and because of this few are attracted to that profession. But it is said that notwithstanding all this the school buildings, especially in cities are well kept; and the teachers, even with a salary ranging

from two hundred fifty to four hundred dollars a year, can still afford a luxury which American teachers are denied, that is, a servant in livery to walk to walk behind them to and from school, to carry their books, lunch baskets, etc.; for the national trait from king down to beggar is to *fare una bella figura* (cut a fine figure).

The President to Preach

At the vesper service Sunday the sermon will be delivered by Dr. Thirkield. Fine music, as usual will be rendered by the choir.

The Choir

The work of the University Choir under the direction of Miss Childers is constantly showing marked improvement and adds no little share to the general interest of the Vesper services. The desire for more music by the choir has been expressed by students and visitors alike.

The Elijah

It will doubtless be gratifying to the patrons and friends of the Elijah chorus to know that the rehearsals which are being held regularly are very encouraging, and the directress Miss Childers is confident that its rendition this spring will surpass that of last year in every way.

The circulation of a pamphlet recently from the pen of Dean Reyburn of the College of Medicine calls to mind several such works of which he is the author. Among them are *The Negro Problem in the United States and Other Countries*, *Failure of the Knife in the Treatment of Cancer and Some of the Causes of Failure in Treating Malignant Growths by X-Rays and Electric Currents*, and *Poisoning of Our Patomac River Drinking Water*.

"Ah," sighed the pugilist, "so many states now prohibit fighting."

"Well," said his friend, "you might fall back on the state of

Gudrun

A Legend of Germany

GUDRUN came of illustrious and heroic ancestry. Her grand father, Hagen, while a boy of seven years was seized by a griffin and borne over land and sea to its nest on a distant rocky cliff. One of the young griffins stole the child away from the nest and lost him. He found his way to a cave where several other children who had escaped from the birds in like manner were in hiding. They were all rescued by a ship. Hagen was returned home and became king. He wedded Hilde one of the maidens who like himself had been lost in the cave. They became the parents of a daughter who was called Hilde in honor of her mother. She was very beautiful. Suitor after suitor tried to win her but her father always refused. Finally King Hettel secured her by stratagem. Of this union were born Gudrun a daughter fairer even than her mother, and Ortwine, a son.

Gudrun was educated so well by her mother that many lovers came to find her favor, among them Hartmut, son of Ludwig, King of Normandy, Siegfried, King of Moorland, and Herwig of Zealand. Hettel dismissed them all claiming that his daughter was too young to marry. Knowing Hettel's admiration of martial valor, Herwig determined to make war upon him and force him to give Gudrun to him for wife. The battle came off, and so fiercely was it fought that Hettel declared Herwig worthy to receive his daughter's hand. The wedding day was appointed.

Then Herwig learned that Siegfried, King of Moorland, exasperated by jealousy because of his success, had invaded his kingdom and was plundering his fertile lands. Bidding a speedy goodby to his betrothed he hastened home to defend his country. Hettel promised him help and soon joined him.

Hartmut now seeing his opportunity invaded Matelan, kidnapped

Gudrun, taking her and all her attendants to Normandy. On his way he stopped for food and rest at Wuelpensand at the mouth of the Scheldt river. Hilde, crazed with grief at her bereavement, dispatched messengers to inform Hettel and Herwig of the disaster. They left the battle, and joined by Siegfried proceeded to pursue Hartmut. Hettel, Herwig and Siegfried reached Wuelpensand before Hartmut left. A dreadful conflict ensued. Night came on and interrupted the fight. Next morning when Herwig and Siegfried marshalled their forces they found that the Normans had sailed away during the night and had taken the fair Gudrun with them. Hettel and many others had been killed and the struggle had to be abandoned.

Arrived at Normandy, Gudrun refused to marry Hartmut. Gerlinda, the mother of Hartmut, conceived a hatred for Gudrun because she spurned her son's love.

"Leave her in my care," said Gerlinda to Hartmut when he left for war. No sooner was he gone than Gudrun was made a servant and along with another captive, in all kinds of weather, was forced to wash the royal linen by the seaside. After many years of such treatment for her refusal to marry Hartmut, a swan maiden approached one day as she was at her usual task.

"Fair maiden," it said, "your brother and Herwig are coming to deliver you."

On the morrow a boat drew near containing Herwig and Ortwine. They promised to engage Ludwig and Hartmut in battle the next day, disdaining to take Gudrun away by stealth. Gudrun returned to the castle, declaring herself a queen. Gerlinda, thinking that punishment had made her resolve to accept Hartmut, sent for him in haste. When he arrived, Gudrun kept him at a distance, declaring it unfit for the proud Hartmut to embrace a washerwoman. Hartmut immediately ordered her royal attendants restored, purple robes brought

out and her every wish gratified.

"Tomorrow," declared he, "the beautiful Gudrun will be mine indeed."

But on the morning all except Gudrun and her attendants were surprised to see the castle surrounded by the forces of the Hegelings come to rescue the pretty prisoner. A fierce battle raged. Swords clashed, cuts and thrusts were given and received and gore flowed freely. Fortune finally favored the brave and the fair. Herwig slew Ludwig. Gerlinda ordered Gudrun to be killed rather than let her friends take her alive. Hartmut saved her from his mother's wrath and went out and fought his rival bravely. Ortwin, sister of Hartmut, begged for his life when she saw him about to be defeated. Gudrun, touched, called out to Herwig to desist.

The castle was plundered and the Hegelings began to slay all they met. At the request of Gudrun Ortwin was saved and Gerlinda was massacred.

The victors then celebrated their success by a sumptuous feast served in the halls of the conquered. Gudrun presided as queen, not as the wife of Hartmut, as some thought, but as the consort of Herwig. Her boast was made good.

The Hegelings then sailed home taking the captives and the plunder.

On reaching Matelan Gudrun was effusively welcomed by her mother, Hilde, who had long mourned her as lost.

Soon the royal marriage of Gudrun to Herwig was celebrated with magnificent pomp.

And the fair queen lives in fable until the present day,
For the story of her wanderings illumines song
alway.



An Awful Warning

There was a bum basso named Young,
Unpleasantly strong in the lounge,

One day in Wyoming

He sang "In the gloaming"
And when he had sung they hooag

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The Vesper Service

The sermon was preached by the Rev. William V. Tunnell, S. T. B., who based his discourse on the words, "If the truth shall make you free, ye shall be free indeed."

The speaker began by showing eloquently the high value of freedom and the pains men have taken to secure it. They have not stopped short of the conquest of the world and the shedding of pre-

boons of mankind. History is full of strivings for freedom. Men write constitutions, force charters from tyrants and negotiate international treaties that they and their fellows may enjoy liberty in large measure. One of the strongest influences in securing to men release from fear and superstition is education. Intellectual training raises human beings to the splendor of manhood.

The glory of Greece in her palmy days has been, is and will long be the wonder and admiration of men. The names of Socrates, Plato, Aristotle, Demosthenes and Homer and others of her illustrious sons retain undimmed their luster in comparison with the present day leaders. Yet the descendants of these men are a degenerate body, unworthy sons of worthy sires. This fall was due largely to the lack of freedom for all, to their system of serfdom. In this country economic and sociological development are needed to eradicate graft and insure justice and liberty to citizens in general. We shudder sometimes at the costly price men have paid for liberty.

Now comes the promise, "If the truth shall make you free, ye shall be free indeed." The Truth came to earth that man might be free. The Truth tells us that we are the sons of God and it doth not yet appear what we shall be, but we know we shall be like him, for we shall see him as he is. It matters not what man's condition is—wicked, outcast, wretched, poor, alone—he may avail himself of God's offer. Alexander and Napoleon were ambitious to conquer and rule the world, but they could not make the world stay conquered, for theirs was the ambition of hate. If ye love not your brethren whom ye have seen, how can ye love God whom ye have never seen? God's kingdom endures and increases because it operates thru love. Truth manifesting itself is love not only has achieved the conquest of the world but keeps the world conquered.

Imitators

(Continued from 1st page.)

The past is rich in the history of the deeds of great and good men, the present is ours, that we may appropriate the wealth of knowledge which is the accumulation of ages; while the future summons us to higher and better efforts in the broad field of human life.

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Societies

ATHLETIC ASSOCIATION

Season tickets for the base ball games will be out between the 1st and 15th of February. These tickets will sold for \$1.00 apiece. One student from each department will be engaged to sell them. The Athletic Association expects every student to take one ticket at least. The chairman of the committee on ways and means has taken steps to arrange for the annual Preparatory Prize Debate.

Y. M. C. A.

The meeting last Sunday was led by Mr. C. C. Carter. Next Sunday the young men will be addressed by Dr. F. W. Fairfield, dean of the College of Arts and Sciences. Watch these columns for further announcements. A number of attractive speakers are being engaged.

CHRISTIAN ENDEAVOR

The winter social of the Christian Endeavor Society will be given to night in Miner Hall. It will take the form of a masquerade party.

"Missions" is the subject of tomorrow evening's meeting.

EUREKA

The Eureka Society of the Preparatory and Commercial Departments was largely attended last Friday evening. The most important events were the appointment of committee to arrange for a

public debate with M St. High School, and a motion to resolve the Eureka for a certain period into a mock congress, which was lost. Owing to a previous unsuccessful attempt this year to conduct a mock congress the majority decided to continue the Eureka. The society enjoyed the honor of having Prof. DeCatur to conduct the ceremonies of installing the officers. Mr. Moore, Pres.-elect delivered a short inaugural address. He said in part: "Members of the Eureka, on entering upon the responsibilities which you have intrusted to me permit me to say that I deem it an honor; and as I shall undertake to thank you and commit myself in this regard, I am wholly unable to express my sincere feelings. The surest and best pledge that I can make on behalf of this staff of officers and of myself is a constant and faithful adherence to the duties of our respective offices, and with a hearty co-operation on your part toward the good order and interest of the society I am sure we all will reap the greatest benefits in that for which this organization stands."

In reference to the proposed debate, Mr. Moore said "There ought to be something to stimulate and sharpen our rhetorical and oratorical faculties. This to my mind could best be accomplished by having one or two public debates with schools of our equal, namely: High schools, Hampton Normal Institute and Petersburg Prep. The result of debates would be far reaching and with good effect together with the great enthusiasm.

"There is another good that could come out of this. All who are acquainted with the immediate plans of the Y. M. C. A. in fitting out a gymnasium can readily see wherein these public debates could mean something financially to the Y. M. C. A. thus helping to bring about something which will be of great good and benefit to us all."

The Eureka will not meet this evening. Next week a splen-

did program is promised. All are welcome.

• • • • •

Lectures of President Chirkfield

President Thirkfield lectured on last Wednesday night at the Zion Baptist Church, under the auspices of the Board of Education, on "Education that is Worth While."

On next Monday the President will address the United Preachers' Meeting of Baltimore, on "The Personality and Message of the Preacher."

• • • • •

Be Square

"Sister Henderson," said Deacon Hypers, "You should avoid even the appearance of evil."

"Why, Deacon, what do you mean?" asked Sister Henderson.

"I observe that on your sideboard you have several cut glass decanters, and that each of them is filled with what seems to be ardent spirits."

"Well, now, Deacon, it isn't anything of the kind. The bottles look so pretty on the sideboard that I just filled them half way with some floor stain and furniture polish, just for appearances."

"That's why I'm cautioning you, sister," replied the Deacon. "Feeling a trifle weak and faint, I helped myself to a dose from the big bottle in the middle."—Life.

• • • • •

Hizonner—"You are charged with breaking a chair over your wife's head."

Prisoner—"It was an accident, your honor."

Hizonner—"What? Didn't you intend to hit her?"

Prisoner—"Yes. But I didn't intend to break the chair."

—Cleveland Leader.

• • • • •

Aunt Priscilla—"Never try to deceive anyone Tommy. You wouldn't like to be two-faced, would you?"

Tommy—"Gracious no. One face is enouge to wash these cold mornings."

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