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J. A. Mainland.



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Contest of Orations

Purpose in Life

W. K. COONS, OTTERBEIN

IT is far easier to know men than to know man," yet how many know either? What a wonderful thing mankind really is! What a strange combination of elements it embraces! What a contrast we notice in the different figures as they march onward, ever

IN ÆGIS

O. MARCH, 1902.

No. 7.

ward down the highway of life! Every face bears its own particular stamp, every nature its own peculiar mark. Although in each we observe a specific individuality, a something that is all its own, on every one we plainly see the positive proof and indelible print of success or failure. Watch them as they pass; every moment presents to your view a striking example of the one or the other. How great the contrast! How marked the difference! It is a thought of such magnitude, that the mind dare not cast it aside without careful

reflection. There must be some deep underlying principle which explains this remarkable difference. Surely every man desires success; no one longs for failure. Why, then, is there such a multitude who never see this hope realized, while on the other hand we find the conquering few whose lives are true successes? What has made them such? What elements have worked most strongly toward this end? The piling up of countless millions? The glowing tributes of flattering courtiers? The pomp and glory of external splendor? The exalted throne of ruling monarch? No. 'Twas a life with a purpose lived; a life ever striving ever struggling for something higher, something nobler, that gained them this reward. Providence has nothing in store for the man who does not resolutely aim for something. "A purpose is the eternal condition of success."

Every man holds within the boundaries of

his mind, a bright vision of that which he should like to do or be; but, no man is ever great just simply because he wants to be. It is the man who changes this fleeting desire into a resolute purpose, and then lives it, that attains the greatest heights. Such men keep the world moving, they are the backbone of humanity. They are ever progressing and along the right line. Continually struggling toward the realization of some grand, some noble ideal, they are always better, always greater, always nobler, a credit to themselves and a benefit to society. Such a struggle walks hand in hand with real greatness and true success. For, after all, what is life but a constant struggle for some desired end. He who goes on from day to day, with no ideal, with no end in view, with no purpose to attain something better, does not live—he *simply exists*. He is ever a detriment to society and a barrier to civilization. Purpose will accomplish wonders, and no advantages, no desires, no efforts will make a two-legged animal a man, without it. It is then a self-evident fact that he who would make the most of his career must have some aim, some definite purpose, toward the attainment of which he is ever working.

A great locomotive having been uncoupled from its train was standing peacefully in the end of the station. Suddenly and without the slightest warning, the engine shot out from its resting place and went tearing down the track at a terrific rate of speed. Without the controlling hand of the engineer, it was free to run and run, it did, with the swiftness of the wind. It crashed along with no particular point in view, no schedule to make, no orders to be received, nothing to do but just run. Past villages, past towns, over switches, over bridges, paying no attention to the warning cries or signalling lights—just running. Everything went along smoothly until the fire underneath the boiler began to lose its vigor, and with the waning heat the steam diminished as did also the speed of the engine. The

wheels moved slower and slower, and the great iron monster finally came to a dead stop—on an old abandoned side-track. There she stood with an occasional lifeless puff, and now and then a cloud of useless steam, at the end of a useless journey. What a beautiful piece of work she was! What wonderful powers at one time lay hidden beneath that black iron coat. What great possibilities! But now of no avail; for with no load behind and no goal in front, she had run without a purpose and reaped the harvest that such a career always deserves.

What a striking similarity there is between the career of this runaway engine and that of a man of the preset day. How often a man overflowing with energies, full of talents, rushes blindly down the track of life. Forgetful of the burden he should be bearing, depending on his energies and his talents to carry him through, with no purpose in view, he proves his own destruction and finally ends up away out on life's abandoned side-track, the worthless remains of a wasted life.

What a sad picture it is. Can you imagine anything more deplorable than the man without a purpose or an aim? Picture to yourself a great strong fellow, possessed of remarkable genius, full of bright possibilities, wandering about on life's stormy sea like a ship without a sail. Now tossed here and now there, just wherever the current of Fortune carries him, there he goes with no effort to resist. Resist—why should he? What would be the gain? What matters it to him which way he goes, just so long as he keeps going. You say so much time wasted, so it is; but of what moment to him? Why should he care for time? Just so long as it lasts he is satisfied. He is perfectly contented with himself and with everything around him. This false contentment, this assumed satisfaction is one of the prime causes of the evil. When a man once reaches the place where he is perfectly contented, he has reached the limit of his usefulness; and it is astonishing how quickly

some people arrive at that stage. They are talented? Yes. But what are talents without a purpose? Of how much good is "the power to achieve, without the will to labor?"

Some hesitate because of the frowning walls of poverty, some because of meagre education, and a score of other reasons might be advanced why some men never get any farther than just where they are. Such difficulties when confronted by the man of resolute purpose will fall like grain before the knife. The Alps never stopped Hannibal, for beyond them lay his Italy, to the destruction of which he had devoted his entire career. The taunting sneers and cruel words of his persecutors never once abated the great fire of love which burned within the breast of our noble Savior. Conditions do not make of any man a giant or a pigmy, but they plainly show what he is.

What a rare privilege it is to look upon the man, who, although his talents may not be so great, his possibilities so bright or his opportunities so numerous, works with an end in view and through whose entire life there runs the thread of some great overmastering purpose. In the working out of this noble aim he finds his greatest usefulness and his truest success. Discouraging failures have for him no terror. The only failure he fears is the failure to cling tightly to his purpose. Climbing, always climbing, is his motto. The enticing sunshine of the Valley of Contentment has for him no pleasure; he finds his greatest happiness in the stormy ascent of Mt. Opposition. Although in his upward climb he encounters difficulties which require almost superhuman efforts to surmount, he struggles on till he has conquered them. He knows that by his every sacrifice, his every struggle he is made stronger for the next step. Every opposition overcome adds to the strength of his purpose and brings him one step nearer to his goal.

What a blessing it is for a man thus to see that every thought, and every action of his being contributes its own little portion toward

the realization of his great life purpose. What felicity, what beauty, what nobility in a life of this kind! To feel in the very face of Heaven that you have lived for the supreme purpose of your being, is a joy which human language can not express. Such a one recalls the trials and misfortunes of the past, not with a feeling of reluctance, but with the profoundest pleasure. Those circumstances and conditions which brought gloom and despondency into his life, but which also aroused the sleeping faculties of his being, he will not condemn, but rather from his lips these simple words of praise shall flow: "How sweet are the uses of adversity." Though driven by storms that would not be stilled, under skies that were veiled with dark and somber clouds, midst barren shoals and treacherous rocks, his little bark was not stranded. Through the night of despair, hope saw the golden strand where flowers bloom eternally beneath a sky of unfading splendor. Inspired by the beauty of this vision, never once entertaining the thought of failure or defeat, his soul struggled nobly on. Overcoming difficulties, surmounting obstacles, growing day by day more and more perfect, he works finally to the source of all perfection, to God himself. He leaves behind him a career, approved by man, he takes with him a character, accepted by God. Such a grand progress has this man made, such a thorough preparation has his life been, that it is but one step more in a succession of constant advances, to that grand and glorious kingdom where for every cross he shall find a crown.

Making a Life

MISS ESSIE B. LANE, BALDWIN

IN nature we are constantly impressed by the fact that ends and uses are the reasons for all existing things. This grand plan, in which part answers actively to part, forms a system so perfect that the loss or displacement of one member would fatally derange the whole

order. The smallest star in the heavens has its place to fill. The tiniest grains of sand have their mission, and one more or one less would disturb the entire scheme of this revolving universe. Then what shall we say of man? Is there no place for him to fill, no use for him to serve, which constitutes the reason for his existence? He is but an atom in this great God-governed universe, but small and insignificant as he is, the divine plan is incomplete without him.

The mere lapse of years is not life. One who simply breathes, who paces round in the treadmill of existence, using thought, as an implement of trade only, may make a living, but he will never make a life. Life is a great mission, and it has an infinite value which is not measured by its ultimate end, but by its immediate obligations. With existence we are given power to improve and be happy. Then let our purpose be to make the most and best of this power. Such a purpose will carry with it the assent of the reason, the approval of the conscience, and the sober judgment of the intellect. To live a life with such a purpose is a peerless privilege. Place cannot enhance its honor. Wealth cannot add to its value. Its course lies through true manhood and womanhood.

Learning to live is a fine art, and few people acquire it. Many of us are so absorbed in living that the best years of life are spent in accumulating money, lands and stocks. Each year finds an increased desire for gain; soon it becomes a habit, and we have gradually lost the desire for self-culture. Knowledge of the art of living comes only in one way—the way of growth. Growth is the first characteristic of life. All living things grow. The natural growth is symmetrical. Not a development of one element of character at the expense of the others, but a development of all. Knowledge of the art of living is knowledge of the art of growing. The one who has learned this art gives his best to the world and gets the best from it. He is constantly growing, constantly extending his horizon, and time will bring to

that one the fuller life, the broader experience and the deeper culture that enrich civilization.

The world has no use for the man or woman who ceases to grow. Nor is there a place in the present century for the intellectual dwarf. Our admiration is excited when we look at the long list of wonderful achievements of the great minds of the past. But how much more are we concerned with the more wonderful achievements of the future. Man has been engaged in the work of utilizing and ruling the world ever since he was placed in it. For centuries the progress was slow. To day he has almost absolute control of the forces of nature. At his command the oil gushes forth from the earth; he reaches out to the storm clouds and makes the lightning serve him; he touches the mountains with his magic wand, and they give forth their gold and precious stones; he turns his telescope to the heavens and the planets reveal their secrets. A train rushes across the country—the product of a brain. Continents are joined because someone has utilized the forces of nature. But the more man accomplishes, the more he finds to accomplish. To ennoble life is to complicate it, and great forces must be controlled by great minds. We are grateful for the victories of the past, but for the work yet to be done we must look to the people of to day.

The one who lives amid the advantages and activities of the present, is indeed honored. Fifty years of life to-day is more important, and indeed, is longer than it ever was in Ancient Egypt or Assyria; than it was in Germany previous to the reformation; than it was in our own country a hundred years ago. The advance of thought during thousands of prehistoric years cannot be compared with that of the past century. The Twentieth Century:—An age of steam and electricity, of science and invention; a time more than ever worth living in; full of marvelous voices to those who will listen, full of opportunity to those who will take part in its strifes, fullest of all of profound interest to those who will look upon it with considerate eyes. To-day is ours with all its

magic powers of being and doing. We have nothing more to do with the past, because it is gone; with to-morrow we are not immediately concerned, because it is only a promise, the fulfillment of which we may never realize, but, to-day, that dawned upon us with the first grey streak of the morn, is a reality, a precious possession, upon the right use of which depends the success and happiness of our future.

All humanity seems in one mad rush for success, which in the thought of many means only wealth. Hurrying forth at a tremendous rate, the brain teeming with conceptions, the hand scarcely knowing a moment's rest, pursuing wealth; killing the capacity for happiness while getting ready to be happy; never enjoying, because waiting for the feeling that we can afford to enjoy. In the anxious struggle for wealth, notoriety or political power, many find no time for the development of the social and intellectual life. Our fairest and most beautiful possibilities are too often trampled under foot in the race for gain. There are those who have given up every other aim and purpose, almost every principle, in order to amass a fortune. At last the goal is reached. What is the result? They have accomplished their ambition. The wealth is theirs, but the power to enjoy it is dead. A mere money-making career is detrimental to character building, because it is selfish. It affords limited opportunities for growth, because it offers only sordid gain in exchange for absorbing self-surrender.

It is the man who has learned the secret of wise living, who is broader than the bread-and-butter question, that the world wants. Not the man who is lost within the narrow limits of his profession, but the one who is broader than his profession. Not the one who is content with what others have done, but the one who will surpass it. The world to-day needs men; men who have grasped what it means to live; men who cannot be estimated in dollars and cents; men who are strong enough to think for themselves and, if necessary, hurl their

opinions in the face of an opposing public. True, like a Parkhurst, they may be dubbed a disgrace to their profession; may be accused of outraging decent society; or, like a Garrison, they may be dragged through the streets by a howling mob; but the convictions of such men are only driven the deeper. The truths they represent though crushed to earth one hour, spring up the next, stronger and brighter than ever before. And finally an appreciating public, recognizing their manhood, will build monuments in their honor and steep their graves with the tears of penance.

There is a vast difference between making a living and making a life. In the former, we invest character, the noblest and grandest element of manhood, in the things that perish with the using; while in the latter, we invest it in that which is to be immortal. To a true and noble life there is no end. As the flower cannot tell what becomes of its aroma, no more can man tell what becomes of the silent forces that go forth from him to live again in the lives of those who have known and felt the power of his influence. Who can tell the limit of such power? We make our plans for life and they prove to be lines that never end. The issue of every purpose is in the future. The end of every plan is there; the result of every deed. A noble life, in its serene and silent beauty, is the most potent force in the world.

A man's best wealth ought to be himself. Endowed with unlimited possibilities, with all other things at his command, his chief aim the development and exercise of the powers and capacities of his soul, what may he not accomplish? It is the man to whom mere industry and economy are not enough, who has thrown open the windows of his mind to new ideas, that leads the great march of humanity and makes the world better. Franklin was a printer, but he was more than a printer. John Wesley was the founder of the Methodist church, but he was broader than all Methodism. Charles Dickens was a reporter, but he had the courage to venture beyond his profession. It is the spirit, the courage, the

determination of men which has made the world move.

The hope of the nation is in its strongest men. Individuality is worth more to-day than ever before. A nation is the out-growth of the life of its people, hence it cannot be better than the lives of its people. The time has come when it is every man's duty to be a thinker. He owes it to his country, as well as to himself. The destiny of America is bound up in your destiny and in mine. A nation's power is not in armies, nor in gold, but in the progressive thought of her free citizens. Original thinkers, men with strong individuality, have always been in demand. Can we imagine the outcome of the rebellion without Grant with his wonderfully positive personality, his feeling that he was in the world for a purpose? Or, can we estimate the result if, during that perilous time between sixty-one and sixty-five, a character less strong than that of the noble Lincoln had been in the presidency? And standing side by side with Grant and Lincoln, is one who is nearer to us who now live; one who guided the nation safely through the most critical time since the period of the civil war; whose patriotism was as sublime as Lincoln's and as unswerving as Washington's; whose ideal was true manhood; whose greatest ambition, the welfare of his countrymen.

"Cared he not for pomp or glory,
Purity illumines his name."


Nor is the praise of an appreciating public the greatest reward of such men. For are we not so constituted that right thinking and right living gives us a satisfaction which nothing else can give? As the years grow upon us, we realize more and more that it is not the estimate which the world places upon us, not what people think we are, but what we know we are, that is our greatest comfort. It is this which one feels, and feels most intensely, when standing on the pinnacle of a life almost completed, he takes one last look backward. Surely an approving conscience—the still voice of a just God—is the highest reward of earthly life.

Creeping into childhood, bounding into manhood, tottering into old age,—the morning, noon and evening of life quickly pass. May we so live that when our life's evening is come, and our sun sinks low, the last lingering rays may fall upon a face radiant with the knowledge

Of good deeds done,
Of a race well run,

The One Thing Needful

FRANK H. PETERS, ANTIOCH

F the manifold subjects for thought, none is greater than man. Unsurpassed in his physical organism, he excels in power, in attainment and in possibility. If we study him apart from every other creature and work, we say with the prophet, "he is fearfully and wonderfully made." If we study him in comparison with every other thing, and weigh him in the balance with the best works, in earth or in heaven, we but verify his excellence, and prove his kinship with the infinite.

His superiority does not consist alone in the perfect workmanship of the Master Hand that made him, nor in the variety of his endowments but in the inherent intelligence which gives him control of his powers, which enables him to aspire to a better condition than he already enjoys, which makes him responsible for the issues of his life, and vouchsafes to him conscious childhood with God. It has ever given him a desire to solve the problem of his existence, to determine his origin, to know his strength, and to attain to the highest life.

Throughout the pilgrimage of the race, and in every one of its divisions may be seen the unmistakable signs of the upward tendency which is ever the result of the inner strivings. The unwritten beliefs of the North American Indians are as truly attempts to understand human life, as are the most logical discourses of the Grecian philosophers. Every religion seeks to bring its adherents to the highest

development and the greatest joy. And while forms of religion differ widely in their teaching, and many seem to reveal but little truth, they all aim to interpret life, and to emphasize the the most important thing.

What is the chief element in the ideal manhood? If we put the question to the nations of the past, they answer us in the records of history. Every great nation when in the glory of its strength, at the very acme of its power, has painted its picture and hung it in the gallery of the world. Here Persia represents the faithful subject, loyal to the king. Here Greece exhibits the importance of intellectual development and the beauty of art. Here Rome displays the glory of conquest and the supremacy of law. And here the Anglo Saxon, in the beginning of his career, shows the citizen demanding his liberty. But the inquiry has not been buried with the nations who first made it. It is keenly alive at the present day. It is before us and upon our answer to the question depend our strength, our influence and our destiny. The welfare of the nation, and of the individual rests upon the recognition of the true aims of life. False ideals are destructive to the highest usefulness of both. National excellence is not merely a question of the enforcement of laws, the success of foreign wars, or the government of colonies. This cannot be determined apart from the nation's standard of individual manhood. More important than its average wealth is its average intelligence, and of greater consequence than the intrinsic worth of its dollars, is the moral value of its citizens.

Our own civilization with its Declaration of Independence, which recognizes the equality of all men, and its national constitution which makes a government of the people, by the people and for the people, is dedicated to the proposition that character is the element of highest value in human life.

The cultivation of the ethical nature is not the only thing of importance, for it in itself is not the fullest life. But its absolute necessity appears in the fact that excellence of character

is impossible without it. It is easier to erect a building without a foundation, or to make the beauty of nature without the sunlight, than an admirable manhood without moral integrity. If we place it beside any other single attainment, or by all others combined it outshines them all. It increases the value of other powers and makes possible personal usefulness. It is the demand of religion, of the best civilization, and of true education.

Character is the shining goal of Christianity. This is the mission of its faith, its rites, and its ceremonies. The essentials in religion are the essentials in manhood. The wonderful power of the Great Teacher, was his life. The creation of the same high character in us, is the measure of his leadership, and in such character alone wherever it is found, are the law and the prophets fulfilled.

Our civilization is the freest in the world. It is wedded to individual liberty, and equality in opportunity. It of necessity insists that its servants be qualified for the positions they occupy. But in addition to educational qualifications, the demand is more and more for character. Without it, no position of public trust can be obtained, save through the improper use of money, or the influence of partisan politics. It is the basic principle of our civil service system. Places of trust and responsibility are being withheld from the politician and time server and given to the man of personal worth. It is a notable fact that the various political parties of our country are sending to the front a statesmanship whose brilliancy is the peculiar lustre of character. The chief difference between Mayor Low, of New York, and Richard Croker may be expressed in the word manhood. The things which gave to Governor Shaw a place in the Cabinet of the United States, besides his knowledge of money and his standard of value for the American dollar, were his high conception of life, and his standard of value for the American citizen. William McKinley was loved and respected by all who knew him. His position as president gives him a permanent

place in the nation's history. His personal goodness makes him immortal. In every department of our national life, the call for character is being made. There is now no limit to privileges and opportunities of the one who possesses it, together with other necessary attainments. To him the doors of every position of public trust, from the country school to the presidency of the United States stand ajar, and the fair goddess of human possibility invites him to enter.

Character is also the aim of true education. The end sought in courses of study, is not merely to give the student a passing acquaintance with a few arts and sciences, but to develop his powers, teach him his true relation to his fellow-men, and inspire him to turn the waters of his influence into channels of helpfulness. The time is here when the various industries and organizations employing servants are looking for men. Men of intelligence it is true, but emphatically men of character. Every phase of civilization is out on the street like Diogenes of old, searching for men, strong hearted men, pure minded men, principle loving men. The school which fails to emphasize these qualities of character, be it private or public, fails in the end for which it ought to exist, and is false to the things committed to its trust, traitorous to its country, unfaithful to coming generations, impious to God.

We have looked long and earnestly for the the earth's Millennial Day. The prophets have foretold its coming and the bards have sung its glory. Some in whose ears these notes have lingered, have imagined a time of absolute freedom from care of cloudless sky and universal righteousness. That we might hasten its coming, we have lamented our mistakes, repented our sins, and sought to do to the Divine Will. In the hope of its realization, the nations of the world have closed their eyes to their past failures, and begun anew the liberation of themselves and the betterment of the race. That day may never come. But with the home, the church, and the school, recognizing the supreme importance of righteous character as the one thing needful, and together giving themselves in an earnest, united endeavor for the development of a manhood and womanhood, whose brightness shall be but the shining of their own precious materials, a Millennial Day

must come. Its freedom from care will be, not in the realization of the idler's dream, but in the recognition of the sacredness of toil and the joy of its performance. Its ceaseless sunshine will be, not the fadeless sky in which no storms arise, but the inner light that clouds cannot darken. Its righteousness will be, not the compelling of creeds and statutes, but love within, serving the best, and blessing the world.

The Golden Bond

G. M. SCHAFER, HEIDELBERG



As we study the history of past ages and compare the records of fallen and declining nations, we cannot fail to recognize certain tendencies, so unvarying that they may be made the basis of certain general laws. Nations have been born and have grown, have prospered and become rich, have declined and fallen, as if according to pre-established laws. There are those who argue that our nation has already attained the height of its glory and is even now treading the paths to ruin which its predecessors trod. As to the truths of this, the future alone can bear witness. But the past is rich with encouragement. The folds of our Stars and Stripes, on every sea and in every civilized land, tell well the tale of thirteen scattering and unfriendly colonies grown to be the foremost nation of the world. They tell of forty-five sovereign states united into a harmonious whole, under one constitution, for the common welfare. But, they tell of more. They are the emblem of seventy-five million free and equal sovereign citizens, bound hand to hand and heart to heart by that mystic tie, the golden bond of brotherhood, which has made the United States the greatest and grandest nation on the globe, which is our nation's safeguard in the present and hope for continued prosperity and greatness, which foretells a destiny equaling the fondest dreams of the poet and the most sanguine hopes of the optimist.

If might were to-day the standard of national strength as it once was, we could not justly claim the supremacy. Our army and navy, compared with the myriad hosts and

great fleets of European powers, are little more handfuls, as far as numerical strength, at least, is concerned. Nor can our claims be based upon our wealth, great as it may be, or upon our national resources, though they baffle all estimation of what the future has in store. Either England or Russia, with the colonies they possess, can boast of several times our population, double our area, and of resources in all probability as vast and undeveloped. But the days of material power have passed. Civilization has overthrown the old regime in which might made right and flowing blood was the only justice. In its stead, is enthroned the Goddess of Peace who, from her great white throne, proclaims the will of the Christ-child, "On earth, Peace; to men, Good will." By this, we would not be understood as stating that universal peace has come, or is even at hand. Alas, no! But the time has come when liberty and equality, justice and fraternity form the foundation of all true government; when men know their rights, and when not to declare them is a shame before the nations and a crime before our God; when military pomp and material power must recognize as superior, education and religion, the handmaidens of invention and progress, of industry and prosperity, of liberty and equality, of civilization and Christianity. The time has come when the arts of peace, the fruits of the arts of war, sway the scepter which rules mankind.

To-day, then, as the nation which has achieved what is as yet the most perfect development of these arts, America can stand forth in the federation of the world's powers, supreme. But, why? What mystic power has been at work to transform, in a day, as it were, a weak and sickly stripling into a proud and mighty giant? Is there a secret power to which this growth is to be attributed, or is it only the hand of Fate dealing out the predestined portion of Fortune's favored one? If we admit the possibility of the latter alternative, we yet maintain the truth of the former. There is a power, though not a secret one, which has been the most potent and necessary factor in this development. The fundamental element, wanting which our nation could not have prospered or even long existed, is unity. By united effort, our forefathers accomplished what by individual, or even colonial, rebellion

would have been impossible. Then, for a few perilous years, harmony was wanting. But men rose to meet the crisis. The result was our constitution. Then the smouldering sparks of brotherhood burst forth into a blaze of splendor that heralded to a waiting world the birth of an united republic. Thenceforth, union was our safeguard; harmonious effort, our defense; united hopes, our protection; united aspirations, our guiding star.

Many are the perils which we, thus armed, have overcome. Foreign powers have been humbled. Political turmoils have not weakened. Financial crises have been met. Social problems have been solved. Internal strife has been quelled. With such encouragement, we face the problems of to-day. Many, indeed, and momentous they are. Varied and ill-omened are the dangers which hover around us. But the laws of cause and effect are ever the same, varying only in accordance with their specific details. History is but a repetition of analogous events, differing slightly in particulars and setting. Then, learning from the great school of experience, may we greet the present and face the future, armed with the experiences, the lessons of the past.

Time will not permit the consideration, individually, of all our national problems, many of which volume after volume has served only to complicate the more. America stood, but recently, at the parting of the way—expansion, empire, a world power; democracy, separateness, an American nation only. The former has been chosen, and the new problems of foreign possessions now demand solution. International affairs baffle our diplomats. Financial questions must be solved. The so-called trusts are assuming gigantic proportions. Labor and capital are ever contending. Anarchists seek the overthrow of government. Rivalry, strife, and discontent are everywhere apparent.

But as varied in nature as these are, a common cause may be discerned. It is what might be termed individualism, or mercantilism. Self is the incentive, wealth is the end. The outgrowth of that conative tendency, innate in man, which seeks self-pleasure, self-aggrandizement, self-advancement, is the fundamental cause of our national perils. A moment's thought shows this to be true. Corruption in politics, the questions arising

from the unequal distribution of wealth, the so-called trust system, the race problem, financial difficulties, our international complications,—are they not all due to an avaricious greed for gain and love of power? Well has the world been likened to a stage, but better had it been, in this age at least, to an arena in which are arrayed ever-contending parties striving for power and prestige and wealth. All is for the love of wealth, nought is for mankind.

If, then, all can be traced to this fundamental cause, can there not be found a corresponding remedy? We maintain there can. Subordinate self! Let the love for fellowman rule supreme! Let the golden bond of unity bind men's hearts together with one desire, the upliftment of humanity, with one hope, the speedy achievement of a perfect civilization, with one thought, how best to aid mankind. Then, and only then, will be found a lasting and an adequate solution to our national problems; then, and only then, will our nation be free from peril and no longer fearful of ruin. Then will have been solved

our nation's destiny, and that the highest.

And upon no power nor force, union wanting, can our hopes be based. To union is to be attributed our glorious past, and upon union must rest our hopes for a glorious future. That there must necessarily be other elements, we maintain as well. But by an analysis of them, we find them truly potent only through fraternal and harmonious effort. Wanting that, they become instead a menace. They may of themselves be potent in effecting progress in an apparent civilization. But the true civilization must have, as an essential

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element, the unification of mankind in spiritual and in material things. Every step, then, in their advancement, if it be not harmonious, and toward a more perfect union, is but one more step toward an inevitable conflict.

Education and religion are well lauded as the "Safeguards of our nation." But let us suppose they instil antagonistic principles. Once this was tested. Of the dire result, millions of graves of those who died in fraternal strife bear witness. If these institutions

inspire harmony, teach the observance of the Golden Rule, and make ethics an art instead of a science, as it now too frequently is, they secure the welfare of any nation. If, on the other hand, antagonistic precepts are taught, if they are divided internally into contending parties or are united one against the other, they become a menace to the nation, for any nation divided internally must fall, if the chasm be not bridged.

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praise and deserves reliance. We cannot but believe that, imperfect though it may seem at times and perhaps not Utopean, it is the most nearly perfect form of government as yet founded, the applied sum total of the experience of the ages. But it, too, depends essentially upon the fraternal spirit and unity. An absolute monarch may enforce submission to his will. Even limited rulers have military force for the compelling of obedience. But in a republic, wherein the citizen is the sovereign as well as the subject, the golden bond of brotherhood must form a union which no legal compact or constitution can ever equal for strength and efficiency. Liberty, equality and justice form the foundation upon which our republic is built. But liberty, absolute and unrestricted, is anarchy. Equality, as conditions at present are, by the innate inequality of man, is a mere name. Justice, stern and unrelenting, to the letter of the law, is oft-times contrary to the spirit of Christianity itself. Liberty, equality, and justice, as education and religion, are necessary links in the golden bond of fraternity. But when that brotherly spirit, that union of heart to heart,

is wanting, they are not only without worth, but even detrimental and destructive.

No! In union has been our strength, in union it is now. Not in that external, that material unity which is not of the heart, but in that golden bond of fraternal harmony which binds men's hearts in eternal union, which recognizes the supremacy of the Golden Rule, which makes millions as if one and mankind one with Christ. When this shall come to pass, America's mission will be fulfilled, her destiny be complete. Her mission is the leadership in that progress which will culminate in the perfect civilization and the true Christianity wherever man dwells. Her destiny is the consummation of that mission. Then

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8.30	5.30	8.30	5.30
9.30	6.30	9.30	6.30
10.30	7.30	10.30	7.30
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that mystic bond of union, made strong by those adamant links of liberty, equality, and justice, of education and religion, is our nation's safeguard. It is our nation's strength, our nation's hope. And when, through fellowship and love, it has attained perfection and become universal, with the Golden Rule its only law, and that one not enforced, but practiced because it is what it is, perfect civilization will bless our land and, through it, humanity. Then will universal peace, like an atmosphere, pervade all climes and nations. No spirit of distrust, of hatred or revenge, will then find lurking place. No sordid selfishness will rankle in men's bosoms, transforming them into veritable misers. No spirit of sectionalism or party strife will find place in the hearts of men. No longer will "man's inhumanity to man" make "countless millions mourn." No longer will the scenes of this drama of human existence be one vast arena. The curtain will have fallen to rise again, revealing, instead, the ultimate civilization wherein fraternity rules, through love and charity and Christianity is universal. The sun will then have shed its last rays upon a

troubled land and will have witnessed, the last time, contending man. Then, sinking to rest, it will rise again upon that glorious dawn which will mark the realization, through that mystic bond of fraternity, of the golden age of America, yea, of all mankind.

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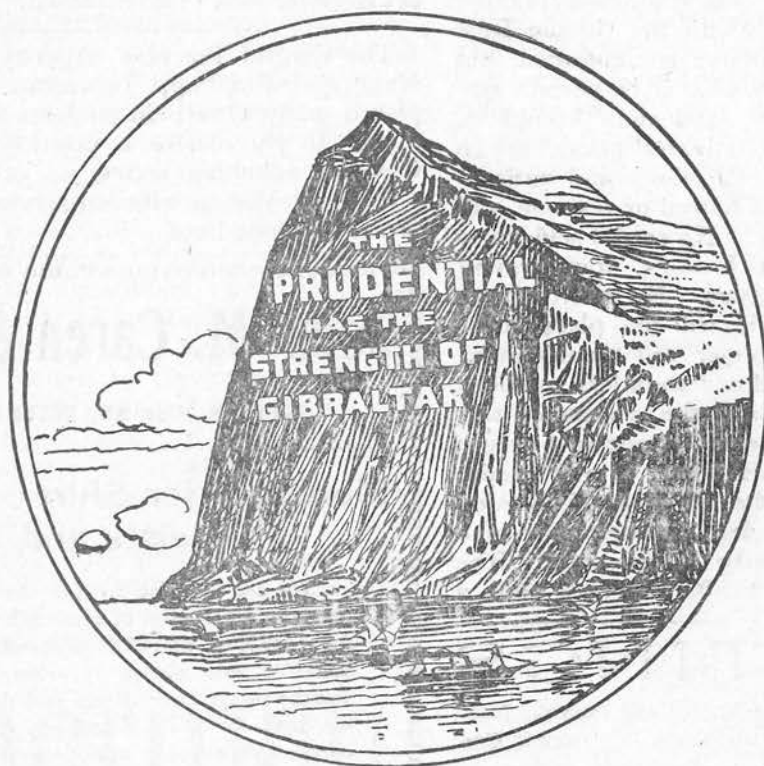
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