1. A plan of life.
2. The danger of depreciating a boy.
3. Article on Military Subordination.
4. Journey through the woods.
5. Address to Medical Class of 1861.
A Plan of Life.

As I take a retrospecting glance over the last twenty years of my associations and my own life, I am astonished at the defect of so many well-formed life-plans. And, further, looking through the biographies of public men, I notice how few of them adhere to the plans they had primarily sketched for themselves.

That great statesman and philanthropist Mr. Wilberforce, who earlier in his career than most men had a settled purpose in his heart, could say at the age of fifty: "How enviable a life has been mine, and how visibly can I trace the hand of God leading me in ways which I knew not!"

The history of the Patriarch Jacob gives us an example of schemes and plans devised with ingenuity and followed with perseverance, yet they were constantly interrupted, hindered or modified by an unseen hand.
Joseph against whose conduct and purposes
to do right there is no record must have
suffered exceeding disappointments. Where was
the promise to shine of the fulfillment of
bright dreams, when he found himself alone in
the pit? When she was being carried a slave to
Egypt or when lingering in prison under
the worst sort of lying accusations?
Doubtless his own plans had kept pace.
[Handwritten text not legible]
Face with the deliberation of his mind. But for
more plans, whatever they were,
a long time they were thought to weight. In a
manner more remarkable still were the
designs of Joseph's brethren completely frustrated.
so that he cried at last say to them: "Now therefore
he will not return, that he may feel me with him: for God did
send me before you to preserve life-- and made me lord over all Egypt." A day plans to
keep his father's sheep, what we call an accident
brings him for a day to his camp where his brethren
are serving against the common enemy: his faith
his courage find occasion for expression, Galadriel
is slain and a nation proclaims his praises. He
afterwards becomes son-in-law to a king thus
a prince for his lessons friend, since the
promise of Samuel indicated to David where
reigns the house of oil and anointed him in
the midst of his brethren was in process of fulfillment.
It was not long before this sonship was
freely acknowledged. David fell on his face to the
ground: he gathered round one another and wept one
with another until David exclaimed," because David
was driven forth by the jealous of a new king alone
to be a wanderer he knew not whether.
He is banished: As he is banished:

and every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: And there were with him about four hundred men. Certain

of his life, plan, that so many wonderful things had for shadowed & helped on was not now much prospect of fulfillment. Take a more common life. By the side of an industrious father the boy is learning everything that pertains to his partner's home, as calling on a neighboring farm, the plans to see a farmer's long

for the time to come when he can hold the place, grow the seed & raise the cattle as well as the trees who never seem to worry. By the blow of sudden death these plans are replaced by a new set. All

due preparation is made for the honorable profession of the law. Every effort is brought to bear to secure academic training. Working & teaching in vacations, toiling & thinking by night & by day; every possible help is evoked to carry into execution a well matured plan. Again, poverty of Jesse produces poverty of

ministers, and what is called an opening appears. Certain streams drags him away from the merely
prospective and the young man is fixed in the calling.

Again as a subsequent period after a fruitful work has been wrought upon his heart, he cannot shake off the conviction that God is calling him to the sacred ministry. Now he dedicates all his energies to a special preparation for his special work. When he is almost ready, by another remarkable event every previous plan is blotted from the scroll, and he is carried on hurriedly into the national conflict to execute other plans through labor and suffering and loss till the end.

After the great struggle which brought a period to so many thousands of life plans besides his own he begins to be cautious about arranging any ministry or training any prospective pathways for himself; yet the tide of human events carries again into new seas and beside new shores that need exploration. Bold plans which ever are formed which are never brought to complete consummation till death steps in to end his earthly career. Would you not ask for his heed to save a series of broken columns and set a tablet upon them with the words of the wise man painted upon it: “For what hath man of all his labor, and of the vexation of his heart, wherein he hath labored under the sun?”
My thought was happily illustrated by our pastor: the other day in his "Memorial" words upon the life of Brother H. E. Eaton when he said: "Judging as man judges, the forty-seven years of his earthly life, now rounded by this sleep, do not seem to us, who knew him for what God had implanted in him, to have provided the precise niche, for which these endowments so richly furnished him. While he lived such a noble and efficient life, and has left so pure a memory, and has done so much, it is no doubt true that he sometimes felt the presence within him of powers as yet unexercised; that he had a furnishing, by nature and by culture, for a wider and more influential sphere than he ever occupied. He had the kindling eye, the stirring tones, the magnetic action, the logical and imaginative processes of a man intended to address listening assemblies, and to vindicate truth and righteousness in debate; to plead the forlorn cause of the oppressed. I think I shall be sustained in this statement, especially by those who knew him in the academy and in college, and perhaps by those who have known him in the Territorial Council, of which he has been a member from its organization. Borne away upon the current of public events from literary and professional pursuits into business life, with the mill-stone of long-seated disease hanging about his neck, and dragging him down, that became impossible for which he seemed so especially endowed; of which his various gifts seemed to be so prophetic."
First, my observation be true, if every day
I carry to the grave the ashes of some unfortunate
life. Is it wise for a young man to have
any plans at all?

And if it be wise to have a plan what sort of one
shall be the form?

As long ago as 1858 I read a discourse of the
Rev. Dr. Bushnell entitled: "Every man's life a
Plan of God" written for the first time in the
fashion and style for his life-work. This is a form
of Cypress. He says from his that "something of
the same kind will be detected in his history and
personal consciousness of almost every great
and remarkable Character." I remember a
Mr. Grant. The first time I saw him
I knew he made me our President, when he was
in command of the Military Div. of Mississipi.
He said he would be satisfied with the command corresponding
to his rank and he would think he was flying into the
face of Providence to be soliciting a higher. Here
the great truth is put into a concise and practical
manner. It is saying substantially I have a plan
of action; but I squeeze that plan with the plan
of God in me. If you read carefully the
history from country for his past twenty years see
I cannot fail to trace the Divine Hand in guiding events.

... at least most minds will admit this statement. Yet it is harder to believe that God sends individual men and appoints them to occupy specific places. Yet it must be so. It said to Ananias doubting about this persecutor Paul: "He is a chosen vessel with me to clear my name before the Gentiles." ... As with Paul to write nearly every important Scripture character, the plan of God is often set for the clearly visible yet years after which fulfillment is manifest, as is the case of John the Baptist and others; yet why should we feel that God disposes every man with a wisdom in his structure? Are years of sufficient importance to be embraced in this arrangement? So here it is more reasonable to believe this than the opposite. Every thing physical adjusts itself according to law and law - every atom disturbed seeks readjustment. Not a drop of water to the ground without one's motion ... Man is so made too small not to receive His thought and He applied to it, and to its place. It would be foolish to suppose God neglects to provide for the most important of His creation, or left the human soul to its earthly life to make August. And He has not done so. There is an
A consciousness that comes in to testify. There is almost
universal testimony, often unconscious testimony
of wicked men, to the specific work of God in human
life. But I mean to take this fact of God's plan in
every human life for granted and endeavor to show
our individual duty and privilege. (It is best for the child
of his own age, to this man to have a plan of life. It is
generally necessary for existence that each one should undertake
some work... the plan of Paul was to earn his
living by tent-making. It gave him a feeling of independence to do. At first he could not look
for beyond tent-making. He became a scholar
and a jealous disciple of Moses' law and Jewish rites.
He could not look for outside of his prison of bigotry,
tolerance and persecution. Yet his heart was
with him in his earlier later years.He was prepared for
meagre independence and self learning. Without infidel or doubting
scientists have never been able successfully to attain.
A young man may work in a profession - chasing the
one that seems nearest in accordance with his
abilities and his taste. Say New law from the laws
mindfulness of every path he is driven by necessity
to business, where is no loss. It is possible for him to
be halted and hindered in every undertaking.
This day shall be indeed few speck of trouble. It is possible that enemies may rise up on every hand and withstand them yet the Lee working our just the plan that intends in his life.

Yes, his will may the like that of the Maryland.

Cutter an apparent failure are uninterested

Sand and yet Lee in fact the very epitome of success. The reason is because his only complete.

To view any immortal soul is in the light of its endless existence and main plan, if it succeeds with God's plan or is allowed to conform to God's plan, is never laid with a view alone to success in this life alone.

If the rest of plan.

II. Now let us see if there are any tests we may apply to the proposed plan to ascertain whether it be consonant with or in opposition to the plan of God in our lives. Is very suggestive. Intellectual proposes a variety of plans of campaign in war. The general of a military part of mind puts his finger upon the least and write little delay. The Roman mind can exercise to the little functions of suggestion of judgment. A variety of objects arise before the mind of the young man. Here is room to reflect from the exercise of his ability for increasing. Here lies wealth to be secured by wise labor.
and self-denial and prudence appear to position T
power seemingly within the reach of energetic action
now in the multitude of things what will guide us in
the election? Is there any principle that may cherish a
dream in mind to prevent me making a mistake? Yes, it
is this: No immortal soul can ever be satisfied with fame,
wealth or power as the object of its striving... If then it
makes either of these its chief but it must fail of what
it needs most. Either fame, wealth, or power may
be sought with all the forces that can be brought to
bear as a means to a higher object. The object of
doing good will, of having our simple life plan con-
form to his life's grander plan... A young man, devoted
with regard to keeping aegovre—above in one of our
large cities, he wanted to make money; by this institution
he could clear $20,000 in three months. He decided
to do this and made his money. Yet he felt degraded in
his own eyes. When the next time he was ashamed to own
what business he was engaged in. He not only made
wealth the end to strive for but was willing to use
what he himself regarded as doubtful means to secure
that end. Here is where to many thousands make
misrule of all peace of mind, here is where they
merely deface the symmetrical plan of God in their lives.
by not sufficiently scrutinizing the means they used to carry out their purposes - creating, destroying, retarding, murdering, wholesale destruction & gambling. Depending on every sort of murder under the cover of the means to their end. The object must be magnificently bright. This means just & proper under all circumstances...

But to approach a little closer to the subject. Is there any positive direction to help me in choosing my life work? Yes. A dwelling house is to be constructed under the supervision of an architect. The foundation is to be excavated under one formal - the choice of the foundation to be laid by another. The brick work by another. The roofing & finishing by another. The contract is given to these several parties. Now each one must study the architect's plan & conform his own plan of work to his, else the building when done would be a disjointed sightless object. The man who excavates the cellar need not understand to understand the peculiar monstrosities of the cellar finishing. The stone mason need not know his time is expending in examining the details of the corner. So it is in the great work God is doing. We must understand enough of his plan to do each his own part in harmony with the whole.
The question immediately arises in each mind can I do it? Fortunately for us God's plan is so broad and all-embracing that every honorable calling is included. So that if one consults his tastes and studies can fully his fitness for this or for that he will not go far astray. Suppose in this case I gave each foreman set our to have his own independent plan. The structure would be impossible. Suppose a young man sets up his young will against this will of God. God's plan must fail or the young man be put aside. I conclude, then, as a matter of common sense that the young man should first of all come into sympathy with Rome and with the Great Architect and Supervisor of all things. God will show him His part in His unanswerable ways. He will momentarily supervise the details of his daily care and labor. He will work in him and with him to will to do as of His good pleasure while He always allows Him the sweet liberty of a choice. Not means bitterness would either change into bigotry or enlarge into license. God will see to it if the young man is really willing that he be smoothed and fitted for the precise role he is best and happiest for. The way is Christ. Put your hand in His, walk with Him, abide with Him and He will infuse you with such light that your eyes
essential to you

First of all, you must fail to see all the essential properties of God's plan and how yours can possibly complete harmonize with His. Then you will be more than willing, you will be zealous in ascertaining and doing your part day to day till willing of your heavenly Father.

Young gentlemen: The time has not yet come for parting words, but just as the time is so near or near, I may speak to you directly on the most important of all subjects. I do want you to see more than ordinary men. I wish you to be not only your own burden, but also to have a prominent part in the mighty conflict of this age. To do this you must submit to the guiding hand of Jesus Christ, the Son of God. It is not enough to mean to do right. You must have dwelling in you that greatest, purest, sweetest, strongest of all agencies, the Holy Spirit, which proceeds from the Father and the Son. Something as mysterious as His influence, but as sure as life itself and as unfailing means the air you breathe. Perhaps you may have this? Others have it by the asking? Yet this Spirit will be present with its influence. Within your plan will be fitted into God's plan. Without it, your life will be miserable. Your hope, the disappointment, and your
Heaven he cast away increasing its cleanliness.

forest:

"Every man in his may perish; friend to friend unfaithful peace; may these cease their cause to recover; Heaven I haste at last return.

But no changes

Can arrest the halting wave.

In the furnace God may prove thee. Thence to bring thee forth more bright. But can never cease to love thee; Then ask precious in his sight.

God is with thee;

And vice everlasting light.

With the cementing power of his divine spirit between him and you. Nothing can separate: Neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor come, nor height, nor depth, nor any other creature shall be able to separate you from the love of God, in Christ Jesus our Lord.

rule
1. The danger of depreciating a boy. Illustrated.

A gentleman was annoyed by a little boy who kept close beside him while he was making a trade. An impatient be
say to the boy: "You are always in the way—
you hinder more than you help. I can't
find for the life of me what you are good
for." The child goes away, to carry the
sentiment the man has uttered in his heart
forever. It settles down upon his young heart
like this: "I am always in somebody's way. There is no
place for me! I hinder more than I help. I seem
to be good for nothing." Boys do not often sink
into despairing gloom: they swallow the
bitter pills that grown men & grown women force
upon them every day & run off to solace
themselves with forbidden pleasures. Pleasure comes
first by way of relief. The gentleman did not
really mean what he said. The boy was not
always in his way. He was not really mean
of a hindrance than a help and sooner
or later he will show whether he is good
for. My first question is: What is a boy
Another instance of unintended depravation of boy came under my observation. An earnest
dedictarian man was referring to his own youth
and said with some bitterness in his
recollections of this way he was used when a boy. There seems to be places for girls - they
are useful in Huns House, Nof, main beds, wash the dishes, sweep rooms to
mind the baby - but there is no place
for a boy - he is always out of place - always
hungry while he is growing. After his mother
is dead his relations don't do not want him
so he is turned loose to shift for himself.

The picture was a true one for one boy or
a few boys but I hope it did not intend it
even for most boys. He wanted to tell the
people the danger of neglecting boys - urge before
view the disf of seeing that a boy was of
some account and he wished to know what
dreadful consequences would follow, if a boy
should be treated in a mean and selfish way.

The mothers all around us said: our boys
are not so neglected - not so treated!
A further description of the River Thames and its
features.

It flows through London and crosses England from
north to south. The river is

and its navigation facilities have

in the past. It continues on its

journey to the

sea, where it

meets the


We have arrived in London. What is a good
day for you?
good for? I saw a child's answer to this question this other day. It is this: They make men out of such as me!

Yes. The lamb will grow to become a sheep. The calf will become a horse and a boy will become a man...

It is really the best answer that can be made to this question. For in a few years from now, our present farmers, merchants, druggists, lawyers and ministers will be laid away in the graves that are waiting for them. And their important places will be filled by those who are boys and young men today. Boys seem to realize this fact themselves. They are eager for the knowledge that men have. They long to try their young hands at men's work. They are not satisfied with the spreading-fields; they wish to plow and mow and plant. They are not contented with opening and building and cleaning the store. They want to trade. They will not stop with being driven for they long to drive.

I love to see the bright face of a courageous boy, filling his mind with the knowledge that will fit him to fill the place of a man. I delight in his fearless energy.
Dear [Name],

[Handwritten text]

Sincerely,

[Signature]
of the young man who is ready to undergo any amount of toil and self-denial in order to succeed, according to his own conception of success, and I would not if I could. But from a single one of Miss Wright's letters it is a good help to healthy growth to keep from the child the weighty care and curiosity of after years. The country sky, the gentle breezes, the glad songs of the birds, all, belong to his life. Doing a task, glossy in look, and easy words can be omitted much often than some of us think, and yet it is important. My boy, yet is vital to a proper manhood. Thos. you have a proper boyhood and youth? The words of your Heavenly Father are: "My son give me from your heart, and let thine eyes observe my ways." Among the fascinating stories of the East is one which describes an enchanted hill whose summit whose summit concealed an object of incomparable worth. It was offered as a prize to him who should ascend the hill without looking behind him. But whoever ventures to secure this treasure was
told him, if the looks did look backwards, he
should see instantly changes into a stone.
Many a a panicky youth, allowed by his tempting
prize that encountered that fatal ride; and as
many had been changed to stones. For the adjacent
spaces were filled with most melodious
voices and with birds of sweetest song, whose
bewitching strains and entreaties followed each
youth as he ascended until he suffered his
innate curiosity to control his hopes and
fears — turned his head, and instantly became
a stone. Hence this hillside was covered with
stones.” This story is exemplified everyday —
set any really worthy object before a young
man; for a time he bends his energies to overcome
every intervening obstacle, but some sin or allows
him to the right or left, he leaves the pathway
and loses the object. It is only in virtue to
his attainment of knowledge to success in
only’s life pursuit. We read
Life is a wonder of so frightful scene,
that to be hated needs but to be seen.
seen too oft, familiar with her face;
not, first endure, their pity, their embrace.
A young man has just reached a position of trust. He is quiet in temper, kind and courteous in manner, frank in open heart. He is met by everybody with open arms.

A pleasant flattery says: just as us in your leisure in some amateur performances on the stage.

O hey! There is no man in that, but unwittingly he is secluded into the society of men who play in strong drink and stake money for amusement. It is not very long before he is intoxicated with villainy, and in a night all his humble savings are swept away. He lives the farm house, borrowing largely; but fortune is against him, and his borrowed money goes into other men's coffers. He flees from his creditors, commits a breach of law and finds himself in the deepest of human misery.

What was this matter? He listened to the bewitching voices and turned aside from the true road to success. Now his first passion would sing in his ear, if his father or mother has taught it to him.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord: and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall suceed."

The ungodly are not so, but are like the chaff.
which his wind draws it away." Another has a good place in a store—just starts a little for recreation—now he treats a few friends at the bar. In a few days he has lost his place—lost the respect of good men—lost all his earnings, and bankrupt in everything else to come for relief. What is he now? Why his enticements led him of appetite & passion into the society of those who long long at his name. This name is which the wise man wrote, "At his last is deceit like a serpent & stingeth like an adder."

The bright boy, who may come from a drunken home—The boy whose father is a gentle gambler. This boy also has always been neglected and running wild in the streets. What will you do with him? He cheats & swindles. He uses profane words with every breath. He has no more ambition or respect for himself & his word. He is a type that his greed & ferocity / one filled. But it is not from them alone—
To every day we find boys from respectable homes going into dens of dissipation twice. They often confederate together in saying and doing what they know to be wrong—what they know to be forbidden by their parents and by their God. (Profanity) (a)

The first sin is often profanity. Wicked men use profane words and they then try to justify it, saying: 'I don't think profane swearing hurts anybody—it's not wrong because no wrong is intended.' If you draw the edge of a file across a stone, it blunts and dulls the file, and it will not cut so well. So if you carelessly break this one commandment of God you have taken the edge off from your conscience. That sharp edge which is intended to separate between right and wrong—your have blunted and dulled it. I cannot conceive how a boy can really love his mother and keep disobeying her—neither can he really love his Heavenly Father and keep disobeying him. A profane word once spoken cannot be recalled. Repeat it a few times and it becomes a habit, hard to break. (b) (Disobedience)

Disobedience comes next. Disobey your parents once and this next time it is not so hard to do.
Repeat it a few times. This too has become a habit.

Falsehood comes on in the same train. Tell a lie to cover a fault and the wretched work has begun. Repeat the operation a few times and the heart is dark with its stains.

Profanity, disobedience of parents, falsehood once well established in a good heart & practice it is but a step to theft. Then murder is sure to follow. Take one step in wrongdoing and you will probably take two. Take two steps in wrongdoing and you will probably take three. More and more till you have broken all of God's commandments.

It is not always wise to speak of secret sins a little self-indulgence just a little! I know one who began with that feeling who cannot now govern his association. He says "perhaps truly my associates, both sexes are not worse than I am." He is enchained. He sees no way of escape from the burning, degrading consequences of his secret sins. Who shall release him?
On the first day of the New Year, I met with an accident. I was walking along a rural path, enjoying the fresh air and sunshine. Suddenly, a group of children ran out in front of me, causing me to lose control of my bicycle. I tried to stop, but it was too late. The bicycle slid and I fell to the ground, sustaining minor injuries to my head and knees.

The children were shocked and quickly gathered around me. One of them called out for an adult, and soon a man in his middle age arrived. He was wearing a jacket and carrying a bag. He looked concerned and asked if I was okay. I nodded, still struggling to get up from the ground. He helped me to my feet and asked if I needed any medical attention.

I assured him I was fine, but he insisted on checking me over. He asked if I had any family or friends nearby who could help me. I said I was alone and didn't know anyone in the area. He then offered to take me to the nearest village where there was a doctor's office.

I gratefully accepted his offer. He helped me onto his bicycle and we set off. The ride was bumpy and jarring, but he was careful not to aggravate my injuries. We arrived at the doctor's office, a small building with a sign reading 'Dr. Johnson's Surgery'. The doctor was busy treating another patient, so we had to wait a few minutes.

Finally, it was our turn. The doctor examined me and said I had some minor cuts and bruises, but nothing serious. He recommended I rest and apply some antiseptic to the cuts. He also advised me to wear a helmet in the future and to be more cautious on the road.

I thanked him and promised to take his advice. He handed me a prescription for some pain medication and sent me on my way. The man who had first helped me also offered to give me a ride back to where I had parked my bicycle. I gratefully accepted his offer.

As I walked through the village, I couldn't help but think about the accident. It was a reminder of the unpredictable nature of life. I vowed to be more careful and to cherish my health. But despite the minor injuries, I was grateful to have survived the accident.
But I will not enlarge upon these views. God's commandments are very sweet and precious to the young man who has + is keeping them diligently. - He can say with David:

"O, now I love Thy Law. It is my meditation all the day. + + + How sweet are Thy words unto my taste, yea, sweeter than honey to my mouth. There, my precepts I get understanding. Therefore I hate every false way."

But what a sad feeling comes into the heart if the man + is breaking them. I hear the great lamentation every day: "O, that I had not done so." Oh, thus I could live my life over again. Under the pressure of such thoughts many a heart becomes weary and seeks relief. In reading, in writing, in travel, in pleasures of all kinds and in solitude, now in society. restless, unstable unhappy. Poor heart it cannot so rid itself of its doings. (V1) Resessions from sin and I reprieve. I have noticed similar restlessness in younger lives. Men is so very much of law. to merely "Thou shalt" + "Thou shalt not." I know when I first went to Mess Point I was
The page contains handwritten text with some smudges and marks. The content appears to be a narrative or descriptive text, possibly discussing a personal or historical event. The handwriting is legible, but the specific details are not clear due to the type of handwriting and the condition of the page. The text spans several paragraphs, indicating a detailed account or explanation.
I could not walk on table or theme my feet without being irritated by many regulating. I am a boy - come hungry to the table. I must wait. I must see patient. Men are so many rules! I am thirsty. Thirstily, men are so many rules about my drinking. I am always eager to see and to hear what is to be seen and heard. Yet I am always repressed. It is Charlie. You must not look at that. If you will drop it or it will hurt your eyes. You must not listen to such stories. They will spoil your mind. Rules, rules, rules for everything. From the time I open my eyes in the morning till I cross them at night. I am to be pure, honest, truthful, careful, economical. I am to have faith, virtue, knowledge, a good name and a good character. I must have kindness, courage, industry, responsibility, etc. Oh it is too much. I have tried to be good and to keep all my father's and my mother's rules, but I can get patient, impatient and angry and discouraged. And I know I dishearten my parents. But it is of no use. I believe this bad is in me! I think often I will now begin again & try to please my parents my friends. But still it is uphill business.
They never seem satisfied and I am very unhappy.

(The Remedy)

Thanks be to our Heavenly Father, He has provided a complete and effectual remedy.

'Ring it out in speaking, in praying, in singing - it lies in creeping above the whole heap of difficulties, perplexities, and trials into the arms of His blessed favour. If He is allowed to hold you in His arms, He will produce contentment into your heart. A contented heart will show itself in a contented face and a contented life.

I've cast my deadly down
down at Jesus' feet;
I stand in Him - in Him alone
glorious and complete.

Now to pass' work I'll cling
By a simple faith,
Doing was a deadly thing,
It would have been my death.

Now my life shall all be given
To my risen Lord,
Doing all His way to Heaven
Something in His Word.
I don't know what's happening azi a strange occurrence!

(illiterate)

It's the month to come to the museum tonight, but I've...

Knowing a completely and opportunity

end it on a happy time in the museum. I'm beginning

it to live in everyone person with the whole world of

civilization, philosophy, and culture with the others. If we are together.

At all levels of experience. I do think, the world's progress

carries on without interest in a changing pace.

Once a comfortable life...

I'm sorry and greatly esteem it,

I respect you. In your sure.

In the evening.

There's no time to return.

To the morning, please me eat.

In the morning, Lord. Please me eat.

As a morning person, some feel is.

And duty to a sudden home.

Your name, little, so to...

To my name, to be.

Communication is not whole.
a contented life. The Bible says with new heart
man believes unto righteousness. It means
that when your heart has been cleaned and filled
with God's Holy Spirit every thing that I have
named faith, virtue, knowledge, goodness and such
like will spring out like water from the
fountain will seem to grow in it
like the fruit of the tree. Despair: encouragement
and all your
And further more, new loving heart will
lead you to do, talk, and act as to lead other
boys and young men to the same fountain
of cleansing.
I knew a young man in Chicago who with
a heart made big with the love of Christ
drew together hundreds of boys like the work
of man described and taught them the way-
I knew another in New Jersey who
made up a whole school of such and
succeeded in drawing them from Satan's
power and making of them real Christians.

(The continuance of Life)

A lady speaking of a boy twelve years of age
who had just united with the church said to me:
Do you not think he is too young to join the
Church. I made answer that I thought that a boy who could love his mother would love his Heavenly Father? But I understood her fear it is this, that he will run well for a season, but by and by when he gets absorbed in the world's business he will begin to lag by the way and perhaps like many others fall out of the ranks of active Christians. Then he and his friends will feel sorry that he ever looked upon himself his vows of a Christian.

Boys this fear is all wrong. It is keeping back young people and old from beginning plain duty. The first duty, I have indicated it, is from The Father in Christ “My son give me My heart.” Mind you it does not say when you are old enough. When you have read the whole Bible through. When you have memorized the entire Catechism. But the command is positive & always. The rest of the command is: “And let Thine eyes observe my ways.” It is not look at my ways and then look away but observe Thine, continue to look at Thine. The fact is when Thine heart is really given to Christ it becomes a real pleasure
...
to observe his ways. The soldier who is conducting a march through a new country is eager for a good map—he studies every river & branch, every road & pathway, every mountain & hill, every city and village laid down upon it. He studies it till he is perfectly familiar with it. He shows it to other officers & gives them copies to study. The
success of his campaign hinges in great measure upon that map. Now if the boy starts into this new way he will be eager to study his map. I mean the Bible. He will ask for the lamp of God's Holy Spirit to guide him every day through its pages of solid truth.

If you observe the children at the table, you would not dream of their eating enough at one meal for a whole week; so the boy who only looked at his Bible once a week would not be likely to be spiritually very strong. It is not in eating an enormous amount at a time that a boy is made to grow & right in thought. So it is not best to cram the mind with whole chapters at a time. But feed carefully & regularly upon God's words. The sweet words of your blessed Savior are better than manna, he says: 'It ye abide in me, and my
words abide in you, ye shall ask what ye will &
it shall be done unto you." Then boys & young
men be sure to gather up & shine away in your
memory every day some of those wonderful
words.

IX (The continuance after this life)

I hardly need to speak to you of His life
beyond the grave. For I assume every boy that
meets me & every young man that he has the
promise of His life to come, as sure as the Rock
is true as the sunlight. If he will begin to
continue to be a loving child of God. "Let not
your heart be troubled, neither let it be afraid."
he that believeth (continueth to believe) on the Son
of God hath everlasting life."
An Article on Military Subordination.

Military discipline, when applied to an organized force, embraces instruction in the manual exercise, evolution, and subordination. My purpose in this article is to confine myself chiefly to the latter division, viz.: Military Subordination. It consists in unquestioned obedience to the superior so that there shall exist a perfect gradation, without space or break in the connecting links, from the private soldier to the general.

Observations upon natural phenomena of the Universe might suggest to us the idea of Subordination. For we behold the myriads of the heavenly bodies marching on in perpetual and varying motion while each acts its own part and is yet dependent on another. The sun and the planets with their subordinates present to us a vivid illustration of this principle; their but little less apparently this regularity of grade can be traced in organized matter of every kind; in the trees of the forest, the fish of the sea, the birds of the air, the worm, the ant, the grass, the flower, and the tree is possessed of life. If you restrict yourself to the individual he exhibits a like subordination throughout his structure.

There is a mutual dependence of parts and perfect submission of one to the next higher form. A careful observation among our Creator's active forces which are infinite in number and variety. The existence of the principle of Subordination.
is manifest. Among men in the very structure of society in its simple and early form, that of the family, we find: the husband, father, master, the wife and mother, the sons and daughters and the servants, arranged with a view to authority, submission and grades. And the same principle has been extended to those larger families which embrace all the government. The government, and whenever men have been formed into bodies for the purpose of acting in concert, to secure their rights or extend their privileges. Organization, subordination have almost always changed the issue.

The absolute necessity of subordination in an army is evident upon the first trial; suppose two commanders in the field of equal authority but with opposite con-
ventions, acting independently against the same enemy—nothing but chance or providential interference would hinder them from neutralizing each other's operations and bringing on a defeat; nor an argument properly misplaced would disorder the plan of the General or produce incalculable mischief. And win the favor of a private soldier to obey an apparently unimportant order of his corporal is sometimes quite enough to procure the failure of an important expedition. To illustrate this let me quote from an English officer. He says: "It may appear to the inexperienced that arrangements to them apparently trifling and repre-
sentations in themselves, ought never to be enforced with
crements, no the breach of such orders as are established
to enforce them, punished with severity. Such
recovery is sometimes necessary, prove the importance
of their result on the success of a military movement and
therefore on the very safety and existence of an
Army. Napier illustrates this fact in the following graphic
passage, in which he describes what he has seen
happen in war and instances it as a proof of the
mischief which disobedience produces even when
that disobedience is upon a seemingly trivial matter.

Suppose a column of 80,000 men in march to join 20,000
men in position at a place that the march of the column can
reach by 4 O'clock in the evening. At mid-day the column
in March arrives at a stream of water deep enough to
reach above the knee. Acute. The stream there is started
an oak plank serving as a bridge. The day is hot.
The troops, as troops usually are at the commencement
of a war, inexperienced. They need the General's order
to "fall into" and to march through the stream in
divisions of 50 men abreast, licenced to implicit obedience.
Each company takes or separates; some seek the
shallow parts, some get upon the plank, others seek
for stepping stones; I very old soldier witness to testimony
of the almost insuperable difficulty of making young
troops march boldly through a stream of this kind
or even through one only a few inches in depth.

While this is going on the column closes on a more
dense mass; it ought not, but it does so. Some Command-
ers of battalions endeavored to keep their men in the ranks;
When mischievously good natured, wink at the felling over the plank. 'Come lads, say they, run over the plank quick and keep yourselves dry, come men!' While the Staff Officers left by the General to make the men go through in divisions, vainly try to establish order to thrust add to the delay. Poor suppose them to be battalion and that each battalion delays the march ten minutes by this felling and struggling over the stream. The loss of time is five hours! At 4 o'clock the General in position looks in vain for the expected column. Attacked in position, he falls back marching upon the morning column, which, hearing the felling has finished on and joins in dimilitia, exhausted and quite unfit to fight, but fight it must and the battle is lost because the young soldiers would not eat their first. They chose to decide what must be done; then is the use of getting out for nothing?

But it is not only the loss of a combat that accru results from men seeking their way through puddles and not fording streams in order of battle: an enemy flying escape; soldiers are lost: they are frightened; they lose the time allowed for sleep and are again obliged to march before they get rest; from bruises and hundreds fall, exhausted, lost to their country and their friends.

We are doubtful families with numerous instances of insubordination when they areshown a letter defending resulting from this cause. Home sickness, over which extended the influence of a really able command. Our own military history will furnish cases
Brothers love, these terrible hate. Fury, good in the combat
to shed each other blood. It may be so, but hate & fury are
not necessary nor inevitable even in these despicable
conflicts. I doubt think George Washington dealt his enemies - he
ever deprecated the terrible necessity of taking human life. And
he said a man as he saw the hour called under Heaven's providence
is the sad work of slaying his countrymen for asserting truths or
slaying the foe of his country. I have had many doubts to
magazines on the subject of my profession, and have frequently
thought, whether it was the will of God for me to abandon it
or not. I shall read with great interest any articles on
this subject, pro or con. That may find its way into
your columns.

Very respectfully,

Yours - O.O.H.
enough where delays, confusion and partial have been occasioned by apparently slight deviations from the orders of superior. Such illustrations of this may be drawn from the career of Maj. Gen. Arnold, in his almost unaccountable conduct during the Revolutionary Campaign of 1776, especially in that laggard march across the Hudson, to join the Commander-in-Chief, when he purposely misconstrued his orders, contempt with the faithful Heath. Maligned his General, avoided a junction of forces and charting an unprofitable allowed the enemy to entrap him; and again, subsequently, in that memorable battle near Monmouth Courthouse, where he was almost killed with the whole of his army. He made that Capricious retreat which brought down on him the severest reproach and the reasoning Washington is made to utter, and which resulted in his final condemnation.

A deviation from orders, though probably in this case by mistake, occurred during Washington’s remarkable retreat from Long Island, when the guard he had left in his abandoned works were withdrawn by the French as if by his command before the combatation of his other troops had been completed. How overwhelming would have been the decision to the American cause, had The British been immediately apprised of this premature evacuation of the guard; but providentially the mistake or blunder was not discovered. In the battle proceeding this successful retreat we have another striking instance where the orders of General Washington were reported from, to not regarding the principal masses.
open to the enemy's approach.
A general could form no intelligible estimate of what he
could do with a given force, unless that force were so
completely under his control that he could combine
separate or distribute it at his will. One single broken
link makes a broken chain. All military men agree
upon this principle, that an army should be a unit
and that subordination is the first requisite. Moreover, to limit
its differing elements. But they do not agree as to the
best means of its procurement.

I don't know as we can complain of a want of this vital
principle in our little army. Our Sealed-Order officers, however.,
they may command the character and order of their
superior, are accustomed to obey with alacrity. Is
trust the feeling a little, and join upon the pride of
dignity, somewhat, of certain junior officers, who have
been used for many years to independent commands, to
be put under a superior. Nobody likes it above measure; it is
in human nature to love to be commanded. Yet, I think
our generals and acting generals have little to complain
of on this score from the officers under them; nor
is the evil of insubordination prevailing among our
enlisted men.

Allowing then, that there is in our army throughout
a desirable degree of subordination to strict, discipline,
to lawful authority, there is still something to be said
respecting the means and manner of bringing to just
preserving this state of things. For men chained to the car
of the galleys may have every requirement of subordination
and yet be comparatively worthless; to the soldier without
a particle of spirit and with almost brute stupidity, may
be completely subordinate, and at the same time com-
pletely worthless for any post or duty demanding sense
judgment. Now a system of discipline that cramped the
mind and impaired the energy of the officer is above
all things most undesirable—And one that had a slight
tendency in that direction would be united with
jealousy and weighed against by every thinking
officer and patriot in the country. It would be said:
Such a system lowers the Army, under the calling of an
officer less desirable than some other profession. Men
of ability will not be contented to expend their lives or their
energies within an organized body whose very constitution
and by laws hinder development and check individual
efforts to progress.

In our system of creating and educating the officer, it
is sought to obviate such difficulties, and with much
success. The young man is taught to respect himself; to use
every effort to develop his mind and train his body.
Claims of different elevation are before him; to gain
even the lowest is no easy task and to gain the
highest requires ability & unremitting industry.

However distant the officer may keep himself from
The Cadet, the latter is regarded and treated by him
as a gentleman, and looked upon as one, sooner or
later, to become a companion. When graduated he is
received with open arms on every hand by the new
brother officers and welcomed to all their duties and
social pleasures. Every branch of the service furnishes
them a field of study: engineering, ordnance, artillery,
cavalry and infantry, each invites to research and
neither can be mastered in a day. And amongst us,
there is every encouragement to such labor; for our
lieutenants are, half of the time, captains and our
captains and majors have the command and duties of
colonels; while our colonels command departments
and divisions. So that, though promotion may drag the
slow length along (often allowing grey-haired lieutenants
to captains), the officers, except perhaps in matters of
law, over-leap the necessity of their aid.

Our system of organization and instruction, as far as the
officer is concerned, presents but few points purely subject
his criticism and less need in the means and means
of procuring and maintaining Subordination. For this spirit
perfect subjection to lawful authority inculcated
and enforced at the Academy, can be remarked in
the officer throughout the army, nor does this spirit
abate in the slightest degree his spirit, energy or
enterprise.

But how is it with the enlisted soldier? An
experienced officer of our service remarked not long since
in my presence: "The Gulf is still immense in our
service, between the officer and the soldier." And so
it is, socially, intellectually, morally. There is no a
complete separation—an almost insurmountable barrier. The prevailing sentiment seems to be with officers and citizens, that there is something essentially degrading in entering into the army. Should one's own brother, by some sudden turn of fortune or temporary aberration of mind, get into the ranks—all intercourse but the strictly official ceases forthwith; anything but the distant official recognition degrades you.

The farmer, the hired mechanic, and the private servant are treated with a Hindustani manner than enlisted soldier. At certain posts under certain officers, this rigid social routine is somewhat modified, but so much an extent in the social position of the common soldier yet in this country, that I held, and latterly saying that no native born man of good character and habits having a respectable education, can enter the ranks of our army in time of peace. The allowance may be too envying; but I think the exceptions will be found to be very few indeed.

The intellectual character of the soldier is, as we have good reason to expect, correspondent to his position. Foreigners, the poorer classes of the Irish, German, French, and Italians fill up the enlistments. Company Engineers is no longer an exception, but the next oxygen may be the direction in that quarter more, quite as frequently as Irish is the source of many conversational defects. Some of these foreigners understand our language but imperfectly and have great difficulty in mastering it sufficiently for the purposes of drill; and a
large number are incapable of attaining even the
rudiments of education. What is done over and
again, they can do tolerably, but are unfit for new
scenes and emergencies. This sort of material of which
the ranks are constructed must have a retroactive
influence in lowering the reputation of the Army in
the community. The underprivileged American youth can
find a place better suited to train them to serve with
such character.

Morally what else could we look for, than a standard
below the average. licentiousness, profligacy and
dissipation pronounced. A professing Christian, with almost
too good reason, is regarded by his companions as a
hypocrite, and the fear of God seems to be the last
thing to affect the thoughts or the practice of the
soldier.

It is much easier to pull down than to build up.
It is in fact a common thing for young men to
criticize and "pick flaws" where the more experienced
only give a significant shake of the head or say "better
if you can." Being aware of this youthful proclivity,
I feel prudent to propose remedies for these old diseases,
which have been undertreatment almost ever since
the world has stood. Then you beg me to make
me all due allowance for a limited experience
while I assure you that nothing would gratify me
more than to be able to call for better suggestions from
the older twine on this subject.
There are to be

Two different systems of Military Govern-
ment in our Service among Captains of Companies to
Officers having small detached commands. From
want of more appropriate terms I shall denominate
them the conciliatory and the arbitrary systems.

The conciliatory officer unites a sort of paternal
element in his government. The other the tyrannical.
The one has a sense of a care for his men, a sympathy
with their wants & sufferings; while the other says
feel that anything is good enough for a soldier. The
one is beloved by his men, and oblige with promptness
and evident pleasure, while the other is feared and
often hated. The punishments of the former are fall to
be just and induce reformation, while those of the
latter are apt to stir up feelings of resentment &
revenge and have a tendency to degrade.

Most of this difference in the commanders is due
undoubtedly to a difference of natural qualities. The
one may have a high-souled generous nature while
the other has a proud, revenge-bearing disposition. But
I think as a general rule, a system is adopted from
education and is afterwards modified by the natural
qualities of the man's heart. For example, a youth enters this
Academy as a lad but while his character is forming
however generous he may be by nature he soon submits
the prevailing sentiments with reference to military life.
It is a life in many respects entirely new to him. He is carefully
instructed that a thousand things must be done and suffered
in the army, that he would rebel against or not conform to elsewhere. In a very short time, he is
prepared to go beyond his positive instructions, fall in with the habits and breathe the same sentiments
as those ever since and around him. The soldiers he sees doing much of the drudgery of the Post. In fact, they
are retained here for that purpose. They dig the ditches, collect for washing, keep the clothes and groom the horses. They are
called "bobs" by his older companions and he thinks are generally regarded as something very low, even
less than the "knight". Then he hears his instructor
speak to them. There is one chance in ten that his opinion
is not confirmed: viz., that an enlistment into the ranks
of the army is a standing curse. How often have we all observed the implication of "you dog!" when
listening to an officer giving orders to or correcting an
inexperienced soldier. In fact, the latter has no connection
with the soldier except of a description to make him feel that the soldier is degraded, and that he himself
belongs to a superior order of things. He notices the manner
the soldier is addressed and treated and believes all this essential to discipline. He carries the same
sentiments with him into the service and begins to
find in practice his tyrannical theories. In this
manner the "arbitrary system" reproduces itself.

Such an example is not always set by the leading
of the officer; for many officers, as have intimated, have
already arrogated the tyrannical theory to practice, and
Though they may be punctilious in demanding obedience to the very letter of command, as they should be, yet you can trace no element of contempt or contumacy in word or manner.

The manner of an officer towards a soldier might seem, at first thought, to be of little consequence, but every experienced officer knows the wonderful effect of a word, look or motion of the head on men completely under his charge, how they watch him and ready themselves subordinately even to his caprice. In other words, small worries will inculcate an important sense during the unstable spirit so to good the man into deeds, that otherwise would never have been contemplated. He then names such things as, "Indulgence in officers to non-commissioned officers towards the privates; fretting them about trifles; overturning trifles into great affairs; keeping regiments standing still on parade for many hours with hour-minute inspections and other fiddling fiddles of a like kind."

The two systems that have been spoken of are not exclusively separate, and no precise line of conduct is maintained for the one or the other. The same officer may find with some character that the utmost kindness and coldness of demeanour are unachievables, while a mixture of kindness with reserve is the best means of regulating others. What is opposed is a system of government, which establishes and demands, without exception, a complete non-intervention, except the coldly formal, between the officer and his men.
which perpetrates a tone and manner calculated to excite
disgust and hatred in the breast of the soldier. We make him
feel the degradation of his position.

I would simply advocate in a conciliatory system, what
is contemplated in the 2nd and 3rd articles of our Army
Regulations viz:

1. Military authority is to be exercised with firmness, but
with kindness and justice to inferiors. Punishments shall
be strictly conformable to military law.
2. Inferiors of every grade are forbid to injure
their superiors by tyrannical or capricious
conduct, or by abusive language.

The Author (here where 

"Whoever on parade, however, insoucious
attire, clothing and appointment, briskly
a free and graceful carriage, a regular and
not pace; all this an important elements of efficiency
and must be scrupulously upholding, but not by means
of importance teasing. Sharply enforcing. the feeling
of honor must be appealed to and worked upon;
and dirty and idle soldiers form to small a segment
of a company as to be barely worth the naming as
exceptions to the major. Some times our must
be who require coercion and with such it cannot
be spared and must not be dispensed with. In
the justice and necessity of such coercion the mass
of soldiers will readily concern. Their singularity is as

The Author makes General Ripley to say:
"It should be as much the duty of officers placed in command, instead of all others to conciliate as it is to instruct: To do all in their power to render the heart of those over whom they rule happy, to make them contented, to make them fond of the service. If we discount, though we may discount, for the little in forwarding the well-being of the cause, all have a heart here; therefore instruction and conciliation, where practicable, should go hand in hand. All punishments, he adds, of a nature to make men such should be avoided. Strict and impartial justice, founded on the leading attributes of honor, of favoritism, no little tattle should be allowed to exist. No caprice, no actings wrought over to be permitted to weaken that moral influence, without which an officer is but half himself.

A system of military government, based on such noble principles would mean. These sentiments are drawn from abundant experience and are therefore confidently practical. A system of military government, where by such noble principles in those who exercise command would never be in görme to the well-disposed or degrading to one in a subordinate position.

Now then assuming the commission of any position, that there is in our service "a wide gulf" between the commissioned and the enlisted; that officers, in general & respectable officers, consider the enlisted men about as low in position as anything with can be. And that a system of military control is both directly & indirectly..."
acquired at that point, which from its nature tends to degrade the soldier’s position. Still more, so that hardly any consideration will make a native man of fair character enlisted, assuming these things to be so. What is to be done? What effective remedy can be proposed?

1. I would say, it is essential that the gaulets estimate an estimate of the position of a soldier and his duties.

2. That his true relation to the soldier should be taught, not only theoretically, but confirmed by practice.

and 3. that every practicable means, every means consistent with the vital requisites of subordination, should be employed to elevate the soldier.

It is an unthankful task to brush a prevailing sentiment and very difficult to stop it and turn it back in its course. Particularly the loss in the army among cadets of officers, where the training which a soldier is required. A new regulation would not long improve matters: A reorganization would not answer the end proposed. Such a one as that recently proposed limiting the enlistment to two months would work an in-detriment among the enlisted an immediate consequence – desiring for the service among the commissioned officers, and would likely giving us a heterogeneous collection of men. It would be quite as easy to demand the army for reserve or as a basis of organization in case of need. There is no need of a general reorganization of the army to correct the tendency not considering but that must be a gradual change of sentiment. The theory of governing must be changed or modified. It will be understood that the last officer, then the soldier is not a servant of the officer, but after a
Servant of his country. To this end, every employment that is considered as menial should receive at such time special and his sole duty. The artillery soldier should be an artillery soldier. The dragon should be a dragon. It was not thought improper or incitative for them to use the pick, shovel and axe. These implements have become weapons of war and their manual should be well understood and practiced; but remember that a pleasanter with which upon it should not really nor by implication be affixed to the soldier's code.

The marching officer should be taught that he is not to get and maintain the ascendancy over men by mere distance; for so soon as he is called into action service he will be brought into constant close contact with them, where the soldier will inevitably learn all about him, which will reveal his imperfections and blemishes own present. They will understand every element of his character through his knowledge of him for command is a critical balance, and proportion their confidence in him in what they have come to know of him. Hence he should be impressed with the idea that he must be indeed superior to them in the knowledge of his profession and in the other qualifications for command. He should learn in the outset that it is not right that it is not the part of a military spirit to overcome the other by the oppression of other human beings.
but that he should seek by his own efforts to
reach ground sufficiently elevated to command
those he wishes to rule or influence.

With respect to the true relation of the Leader to the
Soldier, I know that there is any relation between them
now recognized except the direction and that which has
been before mentioned. That the letter is, to some degree,
the servant of the former. And if it may be entirely
impracticable to place young men in actual command
of the line
of foot of their superiors in war, but the
theory should at least be set right. Both
soldiers of the Country. They are to be associated
for a common purpose and a common form of union.
And there must be to some extent an identity of interest.

The soldier comes under obligation to obey the orders
as he himself obey his superior without calling in question
his Authority. Through his intervention he expects to
get his pay, food and clothing. On him he depends
for everything of comfort and convenience, that he is to get.
In a high degree, then, in the relation to become of a
paternal character. So let the leaders understand that
he will soon have under him no many bush, or
stones, but men, who will should regard him much
in the light of a father. His obligation is to educate, to
protect, to care for as well as to govern. Let him
know that the first Commander, who have ever loved
him so tenderly, trusted their Soldiers. Washington,
Napoleon, the Duke of Wellington and Marshall
Ferguson.
an eminent example. Sentiments, like the following will show how the illustrious General Green, the Stanley, & other friends of Gen. Washington regarded the
soldiers. He says: "There must be either pride or prin-
ciple to make a soldier. No man will think himself
bound to fight the battles of a state that leaves him perishing
for want of everything, nor can you inspire a soldier
with the sentiment of pride, while his situation
renders him an object of pity, rather than of glory.
Good feeling is the first principle of good service.
It is impossible to preserve discipline, when
troops are in want of everything; to attempt security
will only win the ranks by a more tasteless
resort." At the time theseaphorisms were drawn
Proceeding from Green, the soldiers was reduced an
object of pity by the failure of his country to supply
its necessities. Through sheer poverty or misfortune
or economy, he supplied his pressing wants, but
now he is an object of pity, from the soldiers
position prevails. Further in illustration of this
relationship, let me quote from Wolfe, what he
says of Marshal Turenne: "Marchal Turenne
excelled in governing his soldiers by mildness, affability,
and condescension. He spoke to them with kindness,
smiled upon them with moderation and corrected
them with patient forbearance; he chaffed among them
his negligence or omissions in their duty, nor relaxation
in their manners, nor in the business. They were
required to yield him. He encouraged them to
by example and regularity, and in a brotherly regard
for each other, of which he gave them an inspired
example, by the interest he took in offices connected
with them, and by the liberality he displayed in the
whole of his intercourse with them.
In a difficult retreat which furnace was conducting
before the imperial army, a soldier who had not
strength to support himself, sank down at the
foot of a tree. He waited the end of his misery; furnace
observing him, instantly dismounting, assisted the
soldier to rise, placed him upon his horse and
accompanied him on foot till he reached the
wagon, in one of which he was placed. Thus
by thus attending to the distresses of his men. T
with a paternal solicitude watching over
their welfare he acquired the title of "Father of
the Soldiers."
The question of the best means of elevating the
character and of enhancing the reputation of the
soldier has often been pondered and discussed.
The improvement of
In process of time, this reputation will be consign
upon the improvement of his character.

...
and not vagabonds are wanted. For if principle is essential to the soldier, men without principle should not knowingly be received, but as a man belonging to a more intrepid class cannot always be trusted and as men must sometimes be had at all hazard, it must be able to the adapt ourselves to the tyranny or often to the military vicious. A system of education should be adhered to, by which men should be taught beyond the military training (which is absolutely necessary) to read and write, Arithmetic and Geography: Many would be unable of going farther than the rudiments of education. Some would rather with ease the higher branches. This process has been tried in some parts of our army with good results, but to be effective it must be persevered in.

Then in garrisons and camps beyond the reach of books, the officers could taketurns in instructing the men; in lecturing to them on subjects connected with their profession; or upon something calculated to inspire interest, elevate the taste, and check a disposition to idleness or dissipation.

Lectures upon our American history would be especially beneficial to both officers and men. The stories of the Revolution, the recorded facts of the war of 1812 and 1814, Anecdotes of individual good conduct, fortitude, good conduct, or prowess; and the reward of the defector, disgrace, which the delinquency is almost certain to meet with, would awaken emulation and give our men
almost expatriated soldier. Something to think of
talked over around the camp-fire and something to write
about in their letters to their distant friends; but the strong
feelings of patriotism kindled in the breast of an
American by such ordeals, is not the least important
of the results afforded; for the principle is of more
value in a soldier than patriotism. Colonel Totten
Ross says: "A true patriot is the man who is ready
to give up his dearest interests, his possessions, his life
itself, for the sake of his country; for differing in
character and design from those enemies of order
of public peace who under the false mask of
patriotism, are ever seeking to promote their own
selfish ends, to indulge their ambition and gratify
their base cupidity by exciting their countrymen to
rise in rebellion on every imaginary grievance or
fortune." Nothing can be considered truer, which
will foster such a patriotic spirit in the breast of
the soldier. It may be cherished among nations long
ago.

And, in some degree inspired among foreigners who
have

Chippewa.

Have made the poor country by adoption by such means
from where suggested, by acquainting them with the
truth and necessity of the causes and regulations
that guide them; in short by opening to them, by plain
and simple language some of the truths of useful
knowledge which will directly or indirectly concern them.

We can hardly estimate the advantage of such
a course to the officer himself. How surely more profitable than days and months wasted in drinking and playing Idle amusements of individual elements, would in the reading and reflection pertaining to the instruction of these under his charge. How surely too, would the soldier respect and confidence in the officer be enhanced, could he see him be really interested in him, as to give the chance to promote his advantage. Well the majority of men would then be the persuasion that their officer had their true welfare at heart. These would be love for him, obedience, instead of being a task, would spring forth with changed good will.

That all will become immediately so evident and practicable I should not believe. Probably the men, who now proper indulgence of mind, a book of history and a pipe of tobacco, would develop considerable virtue, if you were to institute an even an energetic course of moral, physical, intellectual regimen;

but this is no argument against its introduction, but rather a still stronger reason, why the officer who has the good of the army and the country at heart, should work himself to check this downward tendency.

The American officer need admit of no difficulty or impossibility.

There is a platform on which the officer and soldier can meet without endangering discipline. It is that of religion. It would be of much advantage to be admitted by every Christian officer.

Nothing could promote
The courage and an unconcealing attention to duty in the soldier than an overpowering thing trust in his Maker. Allow me to quote on this subject from the writings of Robert Southey. Speaking of the "accessory aids" of war, he mentions lastly and preferably to all others "an impression of religion" which he continues, as "a condition that the Mooter of the conduct is just, and that perseverance, in just conduct, has the affrontation of the Deity. It is the impression of such religion which binds men to his duty in all difficulties and through all trials. The essence of it resides in purity of mind; and the function of it is the perfection of action. Virtue. But pure in its own nature in others, plunder and rapine, for plunder and rapine are unjust. This arises from war; and, it is only sanctions the drawing of the sword, in defence of human rights, and in defense of the violence and oppression of the powerful. Of the mind of a soldier be fortified by the impression of the pure religion, the conduct in peace, and it is pure, not to be shaken by the terrors of danger or death; for, where religion sanctions the end, the act of the arm is strong, and the care of life is committed to Providence. The sentiment of religion is pure, and warm, honest, even enthusiastic in the pursuits of its object, but it is clothed with benevolence and charity, which are due to all who are weak and helpless. This is the religion.
Of Jesus Christ—a religion which is pure in itself, does no wrong to anyone, but which pursues that
purpose which it judges to be right amid all the
obstacles which arise, or which can arise in the
affairs of men. If this principle created the
action of the civil and fabric, organized correctly
according to the capacity of governs. The monarchical
will be regular and harmonious; and in all cases
when the mass of force is nearly balanced, the
impulse will be irresistible and the effect
decisive. The sword, contending for the independence
and liberty of the humane mind under Gustavus Adolphus,
was animated in their cause & supported in their
danger by the influence of this pure sentiment. The
form lost its power & the spirit continued in the
tears of Charles the Tenth. fully, for seven years, the
Swedish troops did not give them access, or touch the
springs of the field. All they prevented themselves finally
before the God of battle to return thanks for their
victories.

The Christian officer could not longer neglect his divine
moment, particularly his subalterns. When the general
Hardock throughout his bright military career, i.e. in
instructing his men in the scriptures & leading
them to adopt a practical, everyday religion. In the
face of prejudice & misrepresentation to the contrary, the
example of which he was Colonel demonstrated the
efficiency of this instruction & example, and afforded
as an illustration of the fact that a body of soldiers may be elevated morally and intellectually while
Subordination and other military virtues are established.

This course of treatment may seem unchristian
when applied to enlisted men without distinction
in the Mass, and particularly when there exists a
Conflict of religion, conviction, and persuasion. I can
only point to examples to clarify this. Where Christian
Officers & Chaplains have exerted themselves for the
Spiritual welfare of the Soldier, under them, both in Europe
in this country, they have not failed for good
results. And I know of no valid objections for such
actions on behalf of an army of these Officers
who are themselves skeptical or indifferent-minded
At the least inquiry into the form fine of their
sentiment, which, they were are inclined to pronounce
as delusion. Were they to do so, they would admit its
utility & never check the spread of a wholesome
religions influence. For, as the Author just quoted
remark, "If religion were of no value or its own
account, it might be supposed that as there is no other
persuasion, so capable of producing a firm & consistent
conduct in danger, under difficulty, it would still
be cultivated, with a view to its political end."

I have thus endeavored to point to effects of
being as others, that could be practiced in or denote
the character of our enlisted men.

Their feel & Emotions are very good, and their
chance for a commission not impossible and their
would increase in case of war so that, if the
public sentiment can be changed, and no want of
respectability attach to the soldier position, and people
find himself classes above the average of working
men; and if it be known that means of self-improvement
are cherished in the service; and moreover that an enlistment
is no bar to the maintenance of a sincere religion; the
army would be a place worth the seeking for the
young men of our country and we shall see, even
in time of peace, a better set of men flocking to
enroll themselves. Such a principle may be the
happiness resulting from the institution of what
I have termed the conciliatory system of discipline.

I think I have not been understood to advocate relaxation
of authority, or undue familiarity which will almost
necessarily produce disrespect for the office. But
simply to continue for a different theory of practice
with regard to the means and manner of procuring
and preserving a spirit of subordination. This
is generally practiced in the service. A theory of practice
not inconsistent with the promotion of patriotism,
intelligence and good morals.

Nothing whatever is not altogether hypothetical or
extracted from recorded experience. For one, who was
regarded as one of the best captains while he
remained a captain, it was accustomed to
maintain altogether the conciliatory system or title.
perhaps. The central system of control. He associated much with his men, the practice giving as much
attention to them and rewarded the most expert
with a rifle or some other distinguishing mark
of his appreciation of skill. He enforced them,
taught them, shared hardships with them and when
he spoke to them, he did it with the nicest, but
generally with kindness of manner. His even seemed
almost to worship him, even under action, not
rigorously what I would call officers such as
and would come to lead in action. I could not judge
of their punishments, for during the time I was
with him I heard of none. I presume there had
been no occasion for any.
With these remarks I commend the subject
to the consideration and practical judgment
of my brother officers.

Read before the Officers of the Post of West Point at the
"Revolution Club" room Tuesday March 13th 1860.
My object, in going, this season, through the Southern States was mainly to examine into the industrial pursuits and form, if possible, a fair judgment of the condition of society, taking the people as a whole, and with a view to finding, however, in passing from one place to another, and in conversing with people of all classes, that I knew and what I should find, I made an interesting tour, which interested them; in churches, schools, hospitals, asylums, legislatures, conventions, omitting the all-absorbing topic of the coming Presidential election.

I will state, in the outset, that I passed through portions of Virginia, North Carolina, South Carolina, Georgia, Alabama, Tennessee, Mississippi, Louisiana, and Texas, and returned through the Southern States to this city, having been absent nearly two months. I covered constantly, and without reserve, with citizens of every class on the seamen, on the cars, at their workshops, in their stores, in their public buildings, and in their private houses. I visited the Legislatures of several States, and attended several Republican and Democratic conventions. I addressed upward of twenty public assemblages, attended, seen, and mixed, and in all this experience I did not receive a personal affront or insult, if I may except a few bitter words spoken on one occasion by Dr. Burnham,

Dr. Reyburn, my companion, and myself had earnest discussions with the extreme secessionists — men who pronounced the recognition laws of Congress of so much account than the paper on which they were printed; yet we take pleasure in making the statement that every officer of the Government, at the head of the hated bureau, has been permitted to pass unmolested through the State, and that the Superintendent of Police was introduced to us with all respect.

Here seems to have been a practical demonstration of the principle I have contended for, viz., that one cannot go far in settling out our disturbed society. A skilful mechanic cannot be set aside and lost to the trades because God has made his skin black. He will soon come to be respected as well as the wages due to his skill and effective work. Prejudice must give way to practical needs in the calm judgment of common sense. We factories exhibited only the industry of colored people, including the children.

We met on the streets of Richmond a true white Union man, who is a type of a class, and who exhibits a phase of society there. He went to Richmond just after the war, with capital, entered into a most successful, lucrative business, has avoided all political convulsions, simply casting his vote without comment. He said men met him pleasantly in business relations, but had estranged him, and his family completely in the social circle.

More than three persons had called at his private house in the three years. Yet, he had a family of refinement and culture — a family whose society would be courted in any Northern community. This man brings to Richmond, by every indication, not merely is he under the ban — "a carpet-bagger."

Our journey was now down the James, a river rendered historic, not only by having freighted on its broad bosom the first load of African slaves ever brought to this country to become our curse, but also by the terrible explosion of her sin she has made and recorded along her banks during the late war. We may conceive that the shade of those slaves — a ghost upon a ghastly vessel — may have looked on the carnage at Big Bethel, Yorktown, Williamsburg, Malvern Hill, and on numerous other fields along this river and been fully satisfied.

Dr. Reyburn and I took a steamer at 6 A.M., and spent the day partly in enjoying the picturesque scenery of the falls of the war, and partly in conversation; but more especially were we engaged in conversing with passengers. One gentleman, in particular, attracted my attention, and on opportunity offering we soon fell into conversation.

He was rather reserved with me at first, but every remark showed him a man of unsavory associations. No subject was presented with which he was not thoroughly acquainted, from the composition of the water to any other science. On the subject of fe-
pleased even the most fastidious of church-
men. The public office, the Mayor's and 
and county court, presented views of the poorer 
classes in society. The deplorable condition of Nor-
folk seemed by no means large.

THE DISMAL SWAMP.

The next day our journey was through the 
outlying parts of the Dismal swamp, and I 
was glad to be in the company of a man who 
was able to give me some account of the par-
ties of slaves that had formerly lived within 
its almost inaccessible region. The swamps 
were in a manner wilds, and it seems that the business of making shingles from logs that had been submerged beneath the marshy surface had left them to make its terms with traders outside, and on 
account of this traffic they were protected by 
those interested, and lived for years without appearing as black men, who had been de-
gracefully employed for the purpose passed back-
ward and forward from the outside inhabit-
ants to these singular settlements. Here the 
railroad runs through rather a poor country, 
yet I was glad to see that nearly every farmer 
had a fair crop of corn and that there were 
many good cotton fields along its route.

THE NEGRO VOTE.

Staying over a night at Weldon, North Car-
olina, I had a conversation with a colored man, 
who said he feared the Democrats were deter-
ing the negroes into voting their ticket. 
I asked him how much wages he received. 
It had been twelve dollars. I asked him if he was 
able to save any of it, and he said he saved one-half. 
I questioned him about the promises made to 
the colored people. He said they were promised to 
be protected in all their rights, including the 
right to vote, if they would vote with the 
white people. He feared a large number of 
the more improved would be induced by those 
promises to vote away absolutely their right 
without voting meaning it.

ACOLORED SCHOOL.

Next morning I visited a little colored school 
kept by a colored man himself—wage in slavery with the consent of his 
mistress; that is, he had learned the rudiments. 
His school was making progress, yet here, as in 
all such schools, the hill of knowledge seemed hard to climb. The teacher is an 
excellent man, who himself needs the training of 
one of our normal schools.

FREE LABOR.

I visited the farm of one of the largest 
planters—a man who is successful with free 
labor. The negroes seemed to be contented and 
worked cheerfully. A cotton field of some 
forty acres, I was informed, was but a moiety of 
his tilled land, which is privately allowed for 
and as promising as such a field well could be. 
I conversed with this planter at great length, 
and was told that Southern men, raised in 
passed middle life, could so thoroughly adapt 
themselves to the new order of things and hold 
out to a poor people tilling on a sea of disabili-
ties the beacon light of hope. He told me he 
desired to have a good school for the educ-
ation of the children; but he preferred not 
sending them to schools, as he felt the in- 
fuences of the grocery stores, literally, groc- 
shops. I trust he will be able to break 
through gradually his impulses to this 
industrious, frugal, and sensible colored 
man, as without this, working in gangs without 
individuality, without the feeling of personal 
responsibility, hardly upon the question of even 
this generous man, the progress of the colored 
people toward independence must be slow. It 
really is a question of the whole souled, who are able to make their 
labors contented, and who will throw no 
stone stumbling block in the path of advance-
ment. Yet I find in this crisis between the 
av ery and freedom that there is need of positive 
practical help, of advice such as a father gives 
to a son when starting him in life. Interest 
and good will nature will produce peace, doubts 
between capital and labor; but love goes farther.

LEOCE.

IMPROVED CONDITION OF NORTH CAROLINA.

Through North Carolina the crops of corn 
and cotton seemed unusually promising. The 
Sabbath was spent at Raleigh. School build-
ings, in conjunction with benevolent associations, till there 
are ample room for all the children of the 
city. At the end of the Sabbath, at the 
combined Sunday-schools in the afternoon, we went under pant 
Baptist supervision, and at Mr. Brody's church a 
crowd of young people were in the church in the evening, through the evidences of improvement were most marked. The cleanliness of the people, their cheerful 
departure, their hearty religious 
manifestations, entirely relieved from old extravagancies, 
leave a strong impression on the mind of the stranger. He whispers to himself, "The last 
shall be first." Has not God a great purpose 
to accomplish through these humble instruments, which He is fashioning to his will?"

I know that the Southern negro, who has 
been restrained by prejudice against freedom 
would soon have the veil removed from before 
his eyes, and participate earnestly in the Sunday-school work. It is 
said to me constantly, "Nothing is done for 
the colored people, but it is for children. All it all can, and the bureau assists as far as the 
law will allow; yet it is a sad truth that the 
education of any portion of the wealthy 
has been and is still neglected. North Car-
olina is now the banner State in the work of 
educating colored children. Last year some 
20,000 of them were at school.

OPPOSITION TO EDUCATION.

At Charlotte, North Carolina, a young man 
of the South who believed that his standing 
was too high to be affected, at least by any 
lawful enterprise, in which he might engage, 
undertook to establish a college for the colored 
people, an ambitious project, he found that his 
friends abandoned him, and he has been 
subjected to untold suffering on account of the 
prominent position he has occupied in the 
work of education. It is a fancy picture. 
Your heart would bleed for him could you 
know how much he and his family have 
educated in the cause. Yet he feels 
secure that if his college is successful he will 
be able to conquer the opposition against him. 
Southern gentlemen everywhere insist that 
the negro must be educated, white and 
-colored; yet almost every man Southern born who has 
practically undertaken the work of teaching has thus far 
met with persecution, hatred, and all unchar-
itableness from neighbors and people who 
ought to have sustained and strengthened him 
and made him God speed. Yet there 
are many of this stamp bold enough and true 
enough to undertake this duty and persevere; 
and when I survey the entire field I feel as 
surprised that the opposition is giving way. Sev-
eral cities that at first could hardly endure 
ocolored schools have now assume their charge.

THE NORTH CAROLINA LEGISLATURE.

At Raleigh I visited the State capital and 
the Legislature. Here I saw for the first time white 
men and colored men sitting together in de-
rubar, the latter upon the benches and in seats 
occupied by whites at this session. I have visited many Legis-
latures, but have been in none that seemed 
better able to conduct the work of law-making.

In the Senate I heard two of the colored Senators speak. One 
was meekness and simplicity—illiterate, 
and, with a terseness of expression that gave evidence of a well-
ordered intellect and considerate power. One 
of his expressions I remember; it was this: "I

would rather die God's free man than live any 
man's slave." The other speaker was very black, 
and I feared when he rose that he would break 
laws, but he remained in his place; he managed 
to express himself in a conversa-
tional style, pleading his case with great 
earnestness, and he seemed to need by the 
entire Senate, and seemed to produce a decided 
expression. I thought, if these were fair 
speeches, if my representatives in North 
Carolina, we need not fear that they will 
defend the freedom which has been purchased 
for them in blood and treasure. Having 
studied the whole subject and now to keep the ship of State from the rocks and 
shark that are constantly cropping out.

CHANGES IN NORTH CAROLINA.

In Columbia I found marked changes. 
General Scott, as you are probably aware, is 
Governor of South Carolina. The Legislature 
is a remarkable one. There were more colored 
men in it than in that of North Carolina. 
There seemed more excitability here, and no 
more people hanging about the building occu-
pied as a State house who were without 
earnings or employment. In his speech, I thought, 
of the appearance of a rider not yet used to 
the saddle. Yet I perceived that these men 
were in earnest in elucidating them 
selves to legislation by legislation. Every 
pulse of the heart of the majority beats for 
the flag, for the people. I was told that the 
state for such a Legislature even extraordinary 
ability and learning, coupled with dispos-
ition and inten富 of the right questions, and 
irreconcileable party supremacy.

EDUCATION AND SUFFRAGE.

A fine large school building, complete in all 
its parts, capable of accommodating from 
400 to 500 colored children, has been erected at Columbia. I visited it in 
vacation, and therefore could not speak of its 
scholars. A colored man guided us to the 
building. I asked him if he thought Wade 
Hampson's speech influenced the votes of 
many colored people when he stated that they 
must vote with him (Wade Hampton) or be 
discharged from their places of employment. 
He said no, for even his own servants had not 
voted with him, and he had not seen fit to 
discharge them.

So much for a philosophy that is proving 
utterly impracticable.

At Charleston I visited the orphan asylum, 
the three large school buildings of the American 
Missionary Association, of the Freedmen's 
Bureau, and other institutions under the charge of the Rev. Mr. Porter. 
In the latter only did we find scholars present. 
There was vacation in all the others.

There was one feature that I noticed in this 
school; and it is noticeable in a great many colored schools—I mean the variety of 
styles of color among the children, from the 
extreme black to the clearest Anglo-Saxon 
white; yet all are called colored children. Mr. 
Porter is a South Carolinian, was a confederate 
chaplain, is an Episcopal minister, yet he has 
taken hold of this work of education with con-
scientious zeal. He regarded like the 
young men at Charlotte, but the prejudice 
against him is giving way. He has also a 
school for whites in a separate building. I 
enjoy every effort to bring the Southern men 
in this direction, not that their work is any 
better or more to be praised than that of our 
Northern friends, but because I feel exces-
sively anxious that these Southern man—at 
least those who profess to love our common 
Lord—shall yield onward to work for education, 
for civilization, and for the practical Chris-

THE CROPS IN SOUTH CAROLINA

Seemed in good condition, but I am sorry to hear, since my return, that the worm has destroyed a large portion of the cotton crop on the Sea Islands. This worm often will demolish a fair and promising crop in three or four days time. Yet often the destruction is not so bad as it is reported. The worm also frequently eats the green leaves and green bolls on the top, while the advanced cotton lower on the stalk remains unharmed. Fortunately, cereals have been planted this year in larger quantities than usual.

SOCIAL FEELING

As to the social feeling in South Carolina, I will give a single instance, which I think is a key to the condition of society there. On the car between Raleigh and Columbia I met a gentleman who spoke of one of the new Senators elect from South Carolina. He said that the Senator was no gentleman; that he had been one of the hands of slavery, whipping and abusing his negroes beyond measure, that he utterly deserted a negro, that he had given even so far as to spit tobacco juice into a child negro's face, and that his complexion was to be a white man, and that his associates were men of no reputation and law. He gave me an impression of the man, who appeared from it to be such a poor apology for a Senator, as to impress an impression upon me. Had I been a short time with this man, it is possible that I might have been misled about him.

I found him a man diametrically opposite to the representation—-a gentleman of modesty and good behavior. His father and father-in-law, present, were gentlemen of culture; his wife a lady accustomed to society, and his son a bright, active, intelligent boy. You seldom find a household so ordered. He is spared, brought up on the cars en route to Washington, followed and ridiculed by bad boys; and particularly at the hands of insatiable such as Satan can put into the heart of wicked men, simply because he accepted the position of Senator from the reconstructed Legislature of South Carolina. Such are my convictions. I found him violently abused next day by gentlemen on the cars; but it was always by those who had opposed, never by those friendly to the reconstruction act.

COLORED MEN IN GEORGIA

At Augusta, Georgia, the colored people seemed very timid in avowing their opinions. When they spoke openly about anything—education, their churches, their book, or their work—they were apt to look around, and seem that nobody was watching them. I perceived that a kind of terrorism was abroad, that the colored men were not accustomed to express their convictions freely, unless they coincided with those of the majority of the white people. A colored man told me that he had openly and boldly avowed his sentiments and cast his vote. We have heard this before, but it is right and they would not disclaim it at all. He said that he would not disclaim it. He said that he would not disclaim it.

ATLANTA

We spent our second Sabbath at Atlanta. Here the city is thronged by the same people who are the same. The white Unionists were sad, and felt, with an indescribable dread, some danger ahead. The city was stiil surrounded with a wall of four miles. Colored children was well attended, in the Ster's school-house. Here nattily dressed children, with intelligent faces, prompt, cheerful, hearty in black and white, appeared to attract the attention of any thinking man. They indicate and gauge a progress. Listen to their singing. Their training has not impaired the natural melody of their voices. But I have heard some of the people of our Union, and we should keep the facts of Scripture or answering questions. After my address to the school, I asked if any one had a message for the other children I heard a girl who had been in my school two weeks, wearing a clean white jacket, with a cherry, intelligent face, and said, "Tell them to work at school. I have just been there, and the last lesson I had was to make a horse," and I think the best lesson I have heard from the press of the last inferior and the last lesson I have heard from the press of the last inferior. Buildings of a permanent character and quite ample are standing, but that is palpably false. In 1894 we left Atlanta a heap of ruins. Atlanta has been rebuilt, and is increasing in population, and one can tell the capital of the State, and I believe is destined to be a large city. But I feel sorry that the first Legislature in reconstructed Georgia should undertake to block the wheels of progress.

GENERAL CONDITION OF TENNESSEE AND MISSISSIPPI

Not want to degrade any other class of colored men.

In Tennessee and Mississippi, far as my inquiry and observation could go, good crops have been planted and the people have expected an abundant harvest. In some localities they have suffered from the same cause as in South Carolina, but I did not hear that anywhere the crops had been destroyed. In these States there has been great deal of lawlessness and crime. In large portions of Tennessee quiet and order prevail; but in some counties the execution of Union men is almost intolerable.

General Gillem, who commands Mississippi at present, and has never been regarded as a politician in the sense, has been in Tennessee, not far from Nashville. This summer his family were constantly interrupted and persecuted when there. His forces were destroyed and his out-buildings burned down, and his wife and little ones kept in such a state of alarm as to be afraid to sleep at night, and keep their servants armed for protection against neighbors who are aware that the man with General Gillem should live in that State. This is a matter of the most important to the protection of the Union, which is the most important to the protection of the Union. The public rights of those have not been taken care of the law. Should you ask me if I think the majority of the people it is a conducting economy, yet they do not take measures to prevent it. I believe it is the true that the matter of keeping the peace has been a most important one, and that there had been almost exclusively the joint action of the law. I found men timid or fearful of giving the name and place of even a notorious robber, lest they should be taken in.

The next Sabbath we spent at Vicksburg, Mississippi. Everything seemed very quiet and orderly in Mississippi wherever we went. I addressed the colored children in the morning at Sunday-school, and large audiences of colored people in the afternoon and evening.

THE MORAL CONDITION OF THE PEOPLE AT NATCHES

was complained of by all parties, ascensionists, Union men, officers, and colored ministers. I trust the society that sends teachers to Natchez this fall will see to it that usual efforts are made to check immorality and prove to the people that it is the right and proper thing to do. The black and white Democratic clubs in New Orleans,

The first sight of my arrival in New Orleans I stood in the midst of an immense crowd of people in Lafayette Square, gathered about a stand lighted with torches. On that stand were the representatives of two
clubs—one white Democratic club and the other a colored Democratic club. The white club presented a large and beautiful flag, with the figure of Liberty on it, and said Baldy and Blair on the reverse side, to the colored club, and presentation speeches were made. I was pleased to hear the Democratic orator promise to promote the cause of the negro, and that their wages should be paid; that they should be protected in their rights to liberty; that they should have a guaranty that the right to vote and every other right of an American citizen; but that they should be specially gifted with offices of emolument and power. It was understood that carpenters, carpenters, renegades, and radicals, this speech might have been made with propriety by Douglass or Langston, the vociferous advocate of the rights of their race. I thought the cheers of response came rather hard from the assembled multitudes.

Next day we went on board the steamer Morgan, bound for Galveston, Texas, by the outside passage. I took this route in order to descend the Mississippi, generally on either hand is very flat, and we could not see to any great distance inland from the deck of the steamer. The residences on the plantations are usually in small groups, or are scattered about the rice fields, and observed the tall chimneys of the sugar factories. Occasionally we saw extensive fields of sugar cane, now and then an orange grove. Judging from the glimpses we obtained of the shores, from the character of the buildings—tulip-roofed cottages, ensconced in small shady groves—they told me of the peace and quiet which these main land has that it has a separate existence and character from the rest of the State.

**GALVESTON.**

We spent a short time in Galveston. Galveston, on an island, has the appearance of a flourishing city. Just now there is but little trade and little life; yet, doubtless, in the fall of the year, when the goods on hand are sold and distributed, there will be energy and activity. Galveston, I have said, is an island, and is so far separated from the mainland that it has a separate existence and character from the rest of the State.

**HOUSTON.**

We proceeded the same day toward the interior. At Houston there was a delay between the morning train and our trip through the city to take the observations I could touch the condition of the people. I found general quiet reigning, but there was no great business activity just then. The country is hilly and the houses generally of good size, indicating, I think, a certain extent, prosperity. The Southern States were not very flourishing during the summer.

**BRENHAM.**

We passed from Houston to Brenham, a small town at the terminus of the railroad, which is the largest city in the county. Brenham is remarkable for political excitement. The colored people there seemed almost as persistent in represing colored Democrats as in represing carpetbaggers and loyal Leaguers. Judging from all the accounts that I had, there was a great deal of lawlessness at this point prior to the riot which some time since occurred there, and of which the railroad was the cause.acountry riots seem almost a necessity; they seem ventilators for the hidden fires of pout-putting bread and butter.

**THROUGH THE COUNTRY WITHOUT BREAKFAST.**

We made eleven miles that night in our carriage, and stopped till morning at the house of a citizen who kindly gave us beds for the night. The farmer was a colored man; he had a rather big house and better accommodations apparently than any of his neighbors, the nearest of whom was as much as two miles distant. In the morning we were ready to start. We could not get up for breakfast; delay for the slow motion of the railroad car by day, and was in the company of a little boy, a son of the judge, who was teaching his best to propel them to get up a very early repast. We breakfasted at a place called Union Hill. Two men we met here were especially marked, and such as you might regard as types of their class. At the first house we were told of the negroes, and of the Negroes at Union Hill. They had left the owner of the house without paying, accusing us with a good natured type of the negroes. We were told of the negroes at Union Hill. They had left the owner of the house without paying, accusing us with a good natured type of the negroes. We were told of the negroes at Union Hill.

**BREAKFAST AT LAST.**

At the next house, an old decayed building, hardly fit for a family to live in, and so arranged as to take the wash of the hillside, without cellar and without drainage—an uncomfortable, home sick looking place—we met some negroes, who said they would do the best he could to get us breakfast. His wife very cheerfully spread before us such a throng of good old gentlemen, who talked with us—told us that the negroes would not work; that the country was in ruins; that they had two governments in Texas and no government at all the counterpane was gone from him; that disease had come upon him, and that his bowing down, &c., &c., &c.—indicating that the negroes were hard worked, with changes to which he was used and unable to conform, without God and with hope in the world. Yet when we got out of doors I found that there was an excellent crop of cotton just across the way, and extensive fields of corn.

The Texas cotton grows very high. I counted the rows of the fences, often from seven to nine rails in height, yet the tops of the cotton were often above them.

**FRAMES IN TEXAS.**

The next night we staid at the house of a middle-aged man called himself a small farmer. He told me he had five hundred acres of land, between one and two hundred acres under cultivation, and two hundred and fifty head of cattle. It is wonderful how few of the real comforts and conveniences of life the negroes have in the richest soil I ever saw. It is perhaps known to you that the cotton in that country do not grow well, and the men do to the North, but range over any extent of country they please. The cattle of different people are distinguished by brands, each man's brand being carefully recorded and preserved in the county.

The next day we passed over a very wide stretch of beautiful prairie land, very little of which was under cultivation. As far as the eye could reach we could see herds of cattle, groups of horses and colts generally by themselves, and occasionally a few of sheep or goats, the latter in the vicinity of fenced farms. All this prairie has a rich soil. Wherever the land was low it grew rank and thick, and produced abundance. There was a similar growth of corn, sweet potatoes, or whatever they planted.

Next night, within twelve miles of Austin, our host was similar in age and standing to the one at Union Hill. As soon as he knew me I told him of the country riots, and he complained of the conduct of the negroes. He seemed to believe the country had gone to utter and irretrievable ruin. Twice he had been in a fight and twice he had been in a court. He was an honest man, without a dollar, and emancipation had stripped him of his slaves. He rented out his land, and was working at the time of the riots, as he was. He was dreadfully ill during the night. Our doctor offered his services, but he was afraid of the
Yankee surgeon, declined to accept either his advice or medicine, and suffered on. In the morning our host was up before day to see us off for Austin. He had spent the night before, in the company of Major Stephenon, who met me and bid me welcome. At the school-house a scholar made a little speech, to which I replied briefly. Taking advantage of the occasion, I expressed my regret that the colored people of this county are so poor.

They have a fine school-building, and I had already been shown and in school presented every appearance of energetic life and increasing intelligence. At the end of his remarks, in conclusion, I addressed a mixed crowd. I spoke as plainly and as simply as I could, particularly to the colored people. Dwellings upon the subject of their future, I said, ‘I feel that they are quite true to themselves and to their children. Better men, who came to curate some, acknowledged that they went away with a different feeling. Drunken men who attempted to interrupt the meeting were restrained by their companions.

At this place, a few days before, some twenty-five persons — it was not known who they were — broke open the jail and took out a prisoner and their prisoners are much hated and much feared by the people whom they recognized. Here I found evidence of every sort of wickedness and brutality, drunkenness, murder, and disregard of law, and on the other hand a sufficient number of earnest fearless men to keep the masses in check and to make the proper and effective complaints.

The general progress is poor. Poor men and black men are creeping into independence and thrift.

HOMeward BOUND.

From Columbus we turned homeward, meeting the colored people assembled at Galveston and New Orleans. At Galveston it seems that the political parties are all going to affect the progress of the state. The evening was spent in meetings of missionaries and Sunday schools, and an evening meeting with the colored people at their camp.

Saturday evening the Union citizens gave us a farewell at Judge Merrill's, where speeches were made from the Union standpoint. I came away from this deeply impressed by the fact that the Unionists are the real advocates of the cause, and that every Union man seemed to be anxiously anxious about the coming election. Although General Reynolds has now the rule of power in his hands and has arrested the Cole, the Unionists are constantly protesting against the violation of the Constitution of the country.

We left Columbus, and the next day we reached New Orleans. I noticed one that I never saw before in a political gathering. It was this: "Let us trust in the protection of God!" If we trust in God, they said, He will help them to glory and to triumph.

MOBILE.

At Mobile we found large numbers of men without employment. I had hardly stepped ashore before seven o'clock in the morning when a large group of men gathered around me. I said that they needed work, and they were wiser enough to support them; that they could not go into the country because they were afraid they would not be treated properly. Several of them brought their companions to me, who declared that they had been chased with guns; and I found them, and at other parties, Alabama, that a feeling of apprehension existed among the colored people lest their true friends would not be safe for them and they feared they would be recalled to the care and control of those who believed neither in their manhood nor in their political rights.

MONTGOMERY.

At Montgomery I was invited to address the Legislature, a body of men far above the standard given to it in the newspapers. Many of the speeches were short and pointed, and I was able to make my remarks without being interrupted by the members. I told them that I believed the good tidings would be multiplied from State to State until every State in the Union should be free. I also told them that the colored people were filled with this sentiment, and that they were anxious to see how they could best help them to become free. I also told them that the colored people already, and help them to become, religiously, morally, and politically independent. Practically, I believe these objects can be effected.

ENGLISH REVOLUTION.

How is it that so much work has been done in the educational and social fields at large? It is because there have been no special expenses for the Freedmen's Bureau. The expenses of the Freedmen's Bureau have been cut down to less than two million dollars a year since its establishment. This is simply this: the by the appropriations for the rental, repairs, and construction of school buildings, sufficient aid has been furnished to enable benevolent associations like the American Missionary Association, the Freedmen's Union College, and others to send teachers to the various States to work with them by using the voluntary contributions of the people. I believe they would have more than doubled the Government appropriations. The other side of the picture, the sanitation necessary to a free people. The evils of the colored man's complaint that the mass of his people are ignorant and have no property, instead of schools immediately following emancipation were simply impossible. To educate the masses and elevate them without help is to make the blind lead the blind. To trust to those who have never been able to support the black man was the way in which and without the union of any kind is to abandon the blind to ignorance. Moreover, in the unsettled, excitable, and turbulent times where property is in the hands of a few owners are struggling to free themselves from debt and are poor because they have been

POCKET OF THE PEOPLE IN THE SOUTH.

I do not wish to fix any stigma upon Southern men. I would not cast a satirical reflection upon any people, I cannot say that we are altogether right in our systems; but my objections with respect to the South are these: the masses of the white men are controlled by a public sentiment created by a few, (it is the old oligarchy,) and I believe that these few are unscrupulous in the means they employ to maintain their ascendancy over others, while the masses, with their passions, have a preemption of freemasonry — a sentiment and public opinion quite in common, and peculiar. The Southern whites who lean to the colored men and are friendly to their interests are themselves terribly afraid of the sentiments of the other white men, and never give up entirely the struggle to render themselves respectable among them.

REMEDY FOR EXISTING EVILS.

Now, it seems to me that the permanent cure for this state of things is not altogether a political nature. Our public men should endeavor to do the thing that separates between them and the decided masses of the South. Means should be taken to strengthen the scheme of the colored people already, and help them to become, socially, morally independent. Practically, I believe these objects can be effected.
first, by aiding and extending a high-toned and fearless press in the Southern cities and villages; second, by establishing associations with means to develop the fertile, unoccupied lands in the several Southern States, and by the introduction of enterprising emigrants with capital, if possible. Send to Florida, for example, emigrants in groups of from ten to fifty, able to take care of themselves, thus giving them the opportunity for sufficient social intercourse to make life tolerable. It will not do to wait till matters are settled. Now, I believe, is the time to go.

There is one point which I have not time to elaborate, but which I deem very essential, and it is this—that those who believe in the Christian religion should take into their most serious consideration the religious condition of this entire country, and strive to promote reform with redoubled energy. This would be a land of probation, and the future of our people depends upon the manner in which we improve the time allotted. I do believe that if our Christian Evangelists, without seeking to promote their special sect with undue zeal, would go from place to place and preach the truth in the name of the Master, showing that their hearts were full of love, they might bring about a change among the masses of men who are now shut out by prejudices from hearing the truth. The crowd of lectures who go through our Southern country, from village to village, from city to city, discussing all questions and instructing the masses of the people, never pass through the Southern States. I know Southern leaders, in their real ability, in their thorough political knowledge, say that we constantly assume to be more educated than they, and express ourselves willing to instruct the Southern people. They say that we assume to have all the knowledge, all the refinement and culture to be found in the country, and then concessationally offer to impart it to them, who are already our superiors. To this let us reply: "Come, then, to us; let us hear your sentiments; let us discuss them everywhere openly, and you may be able to modify our sentiments, do away with our prejudices, and bring yourselves and ourselves into sufficient unity of thought and purpose to enable us to work together for the greatest good of the greatest number."

The time is at hand when we should cease calling hard names—when Christian men at least should join hand in hand and heart in heart to promote the cause of righteousness and truth, North and South, East and West, till this beautiful land of liberty, which has been called the asylum of the oppressed, shall boom and flourish with men redeemed from ignorance, error, and sin—men of every name and of every nation.
The President of a College or University has been, and is now, usually, a Reverend Doctor of Divinity, and therefore, upon occasions like the present, a graduating sermon has been very proper. Your President not being entitled to such authority and honor, nevertheless, feels, as the time of graduation and separation creeps on, an undefinable longing to preach a sermon. I do not mean a discourse in sombre prose, containing platitudes that everybody knows. I do not mean the performance of the minister’s solemn duty of intercession, with line upon line and precept upon precept thrown at you again and again, like the oft repeated blows of a trip hammer, to shape and impress you. This formative process has been part and parcel of the regular curriculum of instruction; I long to grapple with some truth of God and fasten it upon your souls.

You have been studying the bodies of men; you know how the human temple is made up from foundation to capital; you know now, without books, the names of all bones, muscles, sinews, joints, cavities, arteries, veins, and nerves, of all fluids and gases; and are doubtless able to follow the intricate mechanism of human machinery almost into the depths of mystery, wherein dwell the five senses of hearing, seeing, touching, smelling and tasting; yet I hope you have not reached that transcendental insanity that puts the machine for the power, and so mixes and stirs up the material and the immaterial, as to drive the soul from the body, and God from the universe.

If you have been close thinkers, you cannot have failed of daily consciousness of mind power: you had it when you came to our school, you had it the day you were born. We have been trying to so confine, and regulate, and direct it, that it shall be of high use to you. The coal existed before it was quarried, or burned under a furnace. Steam was, before it carried people and goods to California, or Europe; mind-power was, is, and will be. You have been regulating
it; you have been applying it in the lecture room, in the
wards of the hospital, and in that awful, elevated chamber
of the Medical College mystery. In the line of preparation
of the whole mental machinery for life-work, I believe
there has been fidelity most praiseworthy. If so, then you
are prepared to ask, where is the need of a sermon? Of
what important truth of God do we lack knowledge?

The very qualifying phrase “of God” suggests it. Such
words as those of the wisest man, “Fear God and keep his
commandments, for this is the whole duty of man,” suggest it. The first of the ten Divine Laws, “Thou shalt
have no other God before me,” suggests it. Let me state my
meaning emphatically. If a student has not discovered
this truth, that the supreme allegiance of his whole being
is due to God; and if he has not brought his body power,
his mind power, and his spirit power into practical subordi-
nation to this truth, he is but a ship adrift in a storm
without compass, or rather a ship manned wholly by
ladsman, when neither the captain, mate, pilot nor sailor
knows of the guiding star.

Without this truth thoroughly eaten, digested, and in-
corporated, the highest success is impossible. Without it
your thoughts will grovel: the first thing on awaking will
be yourself: the gauge of your responsibility will be what
men say or think of you. With it, your first thought, on
starting to do your work of human service will be, “God
knows my heart, God will help me.” The conscience will
be opened not only by what is good and true in men’s
talk, but by the clear unfailling light of God’s truth.

I named this word success. As young men, just enter-
ing upon the practice of your profession, you all talk about
success, think about it, and aim at it. What do you really
mean by success,—a physician’s success? Is it a name,
a reputation? This is one element of success; but many a quack has obtained this element. Is it the conscious mastery of all that pertains to the trade? Many a general so endowed failed in battle. Is it the comparative perfection of repeated practice? That wonderful German doctor had this who devoted himself to science so as to excite the admiration and wonder of competitors, yet ingeniously managed to take the life of those who stood in the way of his continued indulgence of his passions; he was a remarkable practitioner.

I would not undertake to define success, or to fix upon a standard for anybody but myself. To me it is cumulative—not some grand miraculous cure, and then none; but cures where cures are possible, alleviation where alleviation is possible, discovery where discovery is possible; pile on pile, stone on stone builds the structure. The heaping up of results is what you want,—real results. You may have a fine house and a comfortable living some day, and you may not. You may have an extended practice and become widely known for your skill, and you may not. As I look at the subject, if you should go to the house of a poor sick man in some obscure alley of this city and be able to build him up in health and cheer him in spirit, and you should get no pay, and nobody should know of it but God, it would be a success. An old medical friend of mine, who is now dead, used to say that he operated against a fever or against other disease as I would operate against an opposing army, with a determination to exert all the powers at his command to conquer. If he conquered, it was a success. Yes, and even when he was defeated, that man had an actual success; for he inspired confidence and gave to mourning friends the consolation of feeling that everything man could do had been done to save the life or alleviate the suffering.
Supposing now we have our ideal doctor,—one whose heart is in God’s keeping; one who conscientiously aims at the highest mead of success; one who believes in cumulating practical results from day to day and from year to year; what sort of a life will he lead? I answer. Just such a life as any successful man has to lead, a life of consecration to the duty in hand, till it is thoroughly prepared. It is a life of intense labor. Spring up quickly at the call of the door bell; no little pain, no slight headache must detain you. Know all about the case that can be known; master it at all cost of self-sacrifice. But am I to have no pleasure, no amusement, no recreation? Yes, indeed, but have them under complete control, and draw the sweetest of them in the faces of the grateful love you will inspire, and in the contented heart you carry with you, to brighten the sick room, to transform the hospital, to lift the soul of the dying, and to deal real comfort to the bereaved.

Do not let me confuse you, by too long a sermon. When the minister is done preaching, if he has fixed his text in our minds, a great object is gained. So with me. You are going out to practice the knowledge you have gained; you are to meet poverty, perhaps, and be shriveled by it: to meet disappointment, and be cast down: to meet prejudice and hate, and be embittered: to meet failures, and be discouraged. Your life will be labor, labor, labor, self-sacrifice and self-sacrifice. Out of it all, over it all, like Peter from the sea, like Jesus upon the waves, you will be saved, you will be victorious, if you always and everywhere make God your first choice. For the Scripture is always true, and true for everybody, and true for you; young men, “seek first the kingdom of God and his righteousness, and all these things,” the power, the money, the courage, the strength for obtaining all the necessary earthly things, “shall be added unto you.”