1. A plan of life.
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Sobiel Fechtig

1.

A Plan of Life.

As I take a retrospective glance over the last twenty years of my associations & my own life I am astonished at the defeat 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 paths they had primarily sketched for themselves.

That great statesman & philanthropist Wm. Wilberforce who earlier in his career than most men had a settled purpose in his heart, could say at the age of fifty; "How eventful 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.

A year of life.

It takes a stranger place upon the text
Nearly upon of any reservation? Any one life
Is an entrance to the depth of a young year form
Life-time. And, in this, letting through the inequality of
public news? water. Now few of them endure it
the fellow they had painfully [illegible] the [illegible]
And upon statement? Christianity [illegible]
the nation in his cover then work then he's
rather purpose in his heart. Israel [illegible] of the
top of fifty: "How [illegible] a life he been
mine; and how visiting can? Three the heard
of not looking me in work which I have not!"
The history of the Patriarch good give in an
example of science and fellow deserve with
[illegible] and followed [illegible] forever
up then was [illegible] interrupted, hinder in
[illegible] for we [illegible] heart.

Joseph also against whose conduct and purposes to do right there is no record must have suffered exceeding disappointments. Where was the promise to him of the fulfillment of ~~his~~ the bright dreams of his youth, when he found himself alone in the pit? or when he was being carried a slave to Egypt or when languishing in prison under the worst sort of lying accusations?

Doubtless his own plans had kept pace.

(over)

solid

face with this wonderful activity of his mind. - ~~One~~ not for a long time ~~they~~ these plans, whatever they were, were brought to naught. In a manner more remarkable still were the designs of Joseph's brethren completely frustrated: to ~~that~~ he could at last say to them "Now therefore be not grieved, nor angry with yourselves that ye sold me hither: for God did send me before you to preserve life -- God hath made me lord over all Egypt." A boy plans to keep his father's sheep, what we call an accident brings him for a day to the camp where his brothers are serving against the common enemy: his faith & his courage find occasion for expression, Goliath is slain and a nation sounds his praises. He afterwards becomes son-in-law to a king & has a prince for his bosom friend. Surely the promise of Samuel indicated to this David when "he took the horn of oil and anointed him in the midst of his brethren" was in process of fulfillment. It was not however long before this sunshine was fearfully beclouded. David fell on his face to the ground. "He & Jonathan kissed one another & wept one with another until David exceeded," because David was driven forth by the envious jealousy of the King. He sets out alone to be a wanderer he knew not whither. ~~He~~

3. He is banished:

He becomes an out-law — he dwells in a cave: "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." Certainly his life-plan, ~~that~~ so many wonderful things had foreshadowed & helped on had 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 father's honorable calling on a New England farm. He plans to be a farmer & longs for the time to come when he can have strength enough to hold the plow — sow the seed & swing the sythe as well as the grown men who never seem to weary. By the blow of a sudden death these plans are replaced by a new set: all due preparation is now 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 purse produces poverty of spirit, ~~and~~ what is called an opening appears. Certainty of means draws him away from the merely

prospective and the young man is fixed in ~~the army~~ another profession. Again at a subsequent period after a spiritual work has been wrought upon his heart, he cannot shake off the conviction ~~that~~ God is calling him to the sacred ministry. Now he bends all his energies to a special preparation for this ~~sacred work~~ calling. When he is almost ready, by another remarkable event many previous plans is blotted from the scroll, and he is carried on hurriedly into the national conflict to execute others plans through labor & suffering & 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 more maps or tracing any more prospective pathways for himself; yet the tide of human events carries him again into new seas and beside new shores ~~that~~ need exploration.. Bolder plans than ever are formed which are never brought to complete consummation till death steps in to end his earthly career. Would you not erect for his head-stone a series of broken columns! and set a tablet upon them with the words of the wise man printed upon it.. "For what hath man of all his labor, and of the vexation of his heart, wherein he hath labored under the sun?"

Jonathan Wightman

A respectable age this gentleman seems to have lived to ~~[illegible]~~ when, in a retrospective vision after a painful work has been manifest upon his heart he turned with all the earnestness that God is exercising him to this record manifestation. Now he finds all his energies to appear unfavorable for the ~~[illegible]~~ calling. When he is almost ready to say the heavenly world seems gloomy, yonder in Bethel from the road and he is almost convinced to the national employ to accomplish this through labor & suffering & has tried. After the open through which he expected to pass the ~~[illegible]~~ of life. Now besides his own he begins to be anxious about encouraging others, perhaps or treading any particular following for himself; lest this title of humanity should coming upon him. We see our duties are those that need application. Both when the gain our having which are manifested to complete consecration. This death state is to end this earthly course. Would you not have for his head then a series of broken returns? Our Lord's tablet upon them with the words of this ~~[illegible]~~ were upon your [illegible] upon it. For what [illegible] of life [illegible] of the resolution of his heart [illegible] he that [illegible] under the power

My thought was happily illustrated by our pastor the other day in his "Memorial words" upon the life of Brother D. L. Eaton when he said: ~~judging as man judges~~

.... 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.

If then, my observations be true, if every day we carry to the grave the merely made ashes of some incomplete life, I inquire --- is it wise for a young man to have any plan at all?

II And if it be wise to have a plan what sort of one shall he 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 from the text "I girded thee though thou hast not known me". This is spoken of Cyrus the Persian. He says further that "something of the same kind of ordering will be detected in the history & personal consciousness of almost every great and remarkable character." I remember a remark made by our President Gen. Grant, when he was in command of the military div^n of the Mississippi. He said he was satisfied with the command corresponding to his rank and he would think he was flying in the face of Providence to be soliciting a higher." Here the great truth is put into practical shape. It is saying substantially I have a plan of action: but I square that plan with the plan of God in me. If we read carefully the history of our country for the past twenty years we

cannot fail to trace the Divine hand in guiding events.
: at least most minds will admit this general statement - yet
it is harder to believe that God sends individual men
and appoints them to occupy specific places = yet it
must be so: they are said to Ananias doubting about the
persecutor Saul. "He is a chosen vessel unto me to
bear my name before the Gentiles"... As with Paul
so with nearly every important scripture-character:
The plan of God is often set forth clearly & hundreds of
years afterwards the fulfillment is manifest - as
in the case of John the Baptist & others: yet why
should we feel that God dignifies every man with
a position in his structure? Are I of sufficient
importance to be embraced in this arrangement?
To me it is more reasonable to believe this than
the opposite - Every thing physical adjusts itself according
to God's will or law - every atom disturbed seeks readjust
ment. Not a sparrow falls to the ground without
our Father's notice.. There is no mite too small not
to receive his thought & be appointed to its use or to
its place - It would be foolish, then, to suppose God
neglected to provide for the most important of his
creations - or left the human soul & its earthly life
to haphazard! And he has not done so - There is a

a consciousness that comes in to testify - there is also almost universal testimony of men, often the unconscious testimony of wicked men, to the specific work of God in human life. But I meant to take this fact of God's plan in every human life for granted and endeavor to show our individual duty & privilege.. (To answer our first question) It is best for the child, the youth & the man to have a plan of life of his own. It is generally necessary for existence that each one should undertake some work... The plan of Paul was to earn his livelihood by tent-making. It gave him a feeling of independence so to do. At first (doubtless as an apprentice) he could not look far beyond tent-making. Next he becomes a scholar and a zealous disciple of Moses' law & Jewish rites. He could not look far outside of his prison of bigotry intolerance & persecution. Yet the hand of God was (his own peculiar aiding) with him in the earlier & later years. He was prepared by manly independence and by for a work learning that infidel & doubting scientists have never been able successfully to assail.

A young man may start in a profession - choosing the one that seems nearest in accordance with his abilities & his taste. Say the law. Soon he finds hinderances of every sort & he is driven by necessity to other business. In the end will there be no loss.. It is possible for him to be balked & hindered in every undertaking, so that

his days shall be indeed few & full of trouble. It is possible that enemies may rise up on every hand and withstand him & yet he be working out just the plan God intends in his lower life! Yes, his life may be like that of the martyr Stephen an apparent failure ~~to~~ when viewed by an unconverted soul and yet he in fact ~~indeed~~ the very epitome of success. The reason is because the only complete way to view any immortal soul is in the light of its endless existence. and man's plan, if it coincides 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. ¶ The sort of plan..

III. Now let us see if there are any tests we may apply to any proposed plan to ascertain whether it be consonant with or in opposition to the plan of God in our lives: A very suggestive military intellect proposes a variety of plans of campaign in war. The general of a judicial turn of mind puts his finger upon the best one with little delay. The same mind can simultaneously exercise both these functions of suggestion & judgement. A variety of objects arise before the mind of the young man. Here is fame to result from the exercise of his ability & perseverance.- Here lies wealth to be secured by hard labor

and self-denial - and yonder appears ~~[illegible]~~ position & power seemingly within the reach of shrewd planning & energetic action - now ~~in the multitude of things~~ what will guide me in the election? Is there any principle that I may cherish & have 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 sole object of its striving.. If then it makes either of these its chief end it must fail of what it needs most. Either fame, wealth, or power may be sought with all the proper forces that can be brought to bear as a means to a higher object ~~end~~, the object of doing God's will, of having our simple life-plan conform to his ~~life~~ grander plan.. A young man once my friend doubted with regard to keeping a liquor-saloon in one of our large cities - he wanted to make money; by this institution he could clear $70,000 in three months. He decided to do this and made his money. Yet he felt degraded in his own eyes. When he met me during that time he was ashamed to own what business he was engaged in. He not only made wealth his chief ~~an~~ end to strive for but was willing to use what he himself regarded as doubtful means to secure that end. Here is where so many thousands make shipwreck of all peace of mind. Here is where they mar & deface the symmetrical plan of God in their lives

by not sufficiently scrutinizing the means they use to carry out their purposes - cheating, lying stealing, defaming, trucking, wholesale & retail gambling - defrauding of every sort & murder - all crimes are brought into requisition to this end. The object, when labored for men must be intrinsically right & the 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~~ cellar is to be excavated under one foreman - the stone of the foundation to be laid ~~by~~ under another, the brick work ~~by~~ under another. The roofing & finishing ~~by~~ under a fourth.. The contract is given to these several parties. Now each one must study the Architects 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 undertake to understand the peculiar mouldings of the parlor finish - the stone-mason need not spend his time in examining the details of the cornices. 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, so all embracing that every honorable calling is included. So that if one consults his tastes & studies carefully his fitness for this or for that, he will not go far astray. Suppose in this case I gave each foreman set out to have his own independent plan. The structure would be impossible. Suppose a young man sets up his puny will against the 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 & harmony with the great Architect & Superviser of all things. God will show him his part in his unmistakable ways. He will momentarily supervise his details of his daily care & labor. He will work in him & with him to will & to do of his good pleasure. While he always allows him the sweet liberty of a choice that means littleness would either cramp into bigotry, or enlarge into license. God will see to it if the young man is really willing that he be smoothed & fitted for the "precise niche" he is best & 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

cannot fail to see all the essential proportions of God's plan, essential to you and how yours can exactly, completely harmonize with his. Then you will be more than willing, you will be zealous in ascertaining & doing from day to day the will of your heavenly Father.

Young gentlemen: The time has not yet come for parting words, but ~~I may~~ as the time is so near at hand, I may speak to you directly on the most important of all subjects. I do want you to be more than ordinary men. I wish you to bear, not only your own burdens creditably, but to have a prominent part in the mighty conflict of this age. To do this you must submit to be "girded" by the loving hand of Jesus Christ, the Son of God. It's not enough to mean to do right. You must have dwelling in you the gentlest, purest, sweetest, strongest of all agencies. The Holy Spirit which proceeds from the Father & the Son. Something as mysterious as the Conscience, but as sure as life itself and more truly ~~as~~ unfailing than the air you breathe. Perhaps you may have this? Others have it by the asking! Get this Spirit! Yield to the prime with its influence. With it your plan will be fitted into God's plan. Without it your life will be miserable, your hopes be disappointment, and your

heaven he lost. With it increasing its cleansing moulding forces:

"Every human tie may perish;
Friend to friend unfaithful prove;
Mothers cease their own to cherish;
Heaven & Earth at last remove:
But no changes
Can avert the Father's love.

In the furnace God may prove thee.
Thence to bring thee forth more bright.
But can never cease to love thee;
Thou art precious in his sight:
God is with thee; —
God thine everlasting light."

With the cementing power of his Divine Spirit between him & you. Nothing can separate: neither death, nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate you from the love of God, which is 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 & asked him questions while he was making a trade. In impatience he says to the boy: "You are always in the way. You hinder more than you help. I can't tell for the life of me what you are good for?" The child goes away in tears to carry the sentiment the man has uttered in his ~~heart~~ mind forward. 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 despondency & gloom: they swallow the bitter pills that grown men & grown women force upon them every day & run off to solace themselves with ~~some~~ ~~forbidden~~ whatever pleasure comes first by way of relief. The gentleman did not really mean what he said: the boy was not always in the way. He was not really more of a hinderance than a help and sooner or later he will show what he is good for. ~~My first question is: What is a boy~~

1. The danger of displeasing a God. Illustrated.

A gentleman was annoyed by a fellow
boy who kept close beside him while
he was working a trick. In impatience he
said to the boy: "You are clinging to me too-
you think man that you help. I don't
need for the help of me what you are good
for." The child was clinging to among the
sentiment the man has written in his heart
forever. It settles down upon his young heart
like this: "I am clinging to something more. There is no
place for me! I have none. He is help. I seem
to be good for nothing." God is not after this
the disappointed or angry: they shadow the
holier child NOT crowd man & crowd women force
upon them being day & now off to labor.
Themselves with some fashionable flowers come
first by way of relief. The gentleman did not
really mean what he said: the boy was not
clinging to the man. He was not really more
of a nuisance than a bell and bowwow
or butter he thinks mean what he is good
for. Very first question is: What is a boy
for.

Another instance of unintended depreciation of boys came under my observation - An earnest Christian man was referring to his own youth: and said with some bitterness, much sorrow in his recollections of the way he was used when a boy: "There seemed to be places for girls - they are useful in ~~around~~ the house; they can make beds, wash the dishes, sweep the rooms & 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 know ~~hope~~ he did not intend it even for most boys - He wanted to tell the people the danger of neglecting boys & urge upon them the duty of seeing that a boy was of some account and he wished to show what dreadful consequences would follow if a boy should be treated in a mean & selfish way.

The mothers all around us said: "our boys are not so neglected - not so treated!"

II. This leads me to inquire, first: "What is a boy good for?"

Notable instances of unintended cooperation of long some under my observation - In August Christian Mann was a-planning to his own Pastor: "And said with some bitterness in his a-scattledness of his wrong he was used when a boy: "Mum seemed to be there for pick-ing or weight ~~[illegible]~~ his horses; they on nearly beds, made his clothes, sewed buttons & mend his boy - but Mum is no there for a boy - he is among out of place - change language which he is speaking; after his mother is dead his relations ~~[illegible]~~ do not treat him so he is turned loose to shift for himself.

The Pastor was a true one for ~~one~~ boy or a few ~~boy~~ - but I hope he did not intend it even for most boys - He wanted to tell his people the danger of neglecting boys & urge upon them the duty of seeing that a boy has a home account and he wished to show what disastrous consequences would follow if a boy should be treated as a mere & selfish man - The matter all moved on about our boys on not to neglected. Not to treated!

I A. Who leads me to inquire, just: "What is a boy good for?

~~good for~~? I saw in the Bulletin a child's answer to this question, the other day - It is this: "They make men out of such as me!" Yes. The lamb will grow ~~into~~ to become a sheep. The colt ~~into~~ to become a horse and a boy ~~into~~ to become a full grown man.. It is really the best, earthly answer that can be made to the question - For in a few short years. the present farmers, mechanics, merchants doctors, lawyers & 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 & young men today. Boys seem to realize this fact themselves - They are eager for the knowledge that men have; they love dearly to try their young hands at men's work - They are not satisfied with the spreading-fork; they wish to rake & mow & pitch - they are not contented with opening & shutting & cleaning the stoe. 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 & his heart with the knowledge that will fit him to fill the place of a man. I delight in the fearless energy

of the young man who is ready to undergo any amount of toil & self-denial to his order to succeed, according to his own conception of success! and I would not if I could take from a single one of this boy or young man his brighter hopes. It is no doubt a good help to healthy growth to keep from the child the weighty care & anxiety of after years. The brighter sky, the gentle breezes, the glad songs of the birds, all, belong to his life = long faces, gloomy looks & cross words can be omitted much oftener than some of us seem to think - and yet & yet it is important. My boy, it is vital to a proper manhood that you have a proper boyhood & youth! How can you have a proper boyhood and youth? The answer is short & simple. The words of your heavenly father are: "My son give me thine 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 ventured to secure this treasure was

told that, if he ~~looked~~ did look backwards, he should be instantly changed into a stone. Many a princely youth, allured by the tempting prize, has ventured up that fatal hill; and as many has been changed to stones. For the adjacent groves were filled with most melodious voices and with birds of sweetest song, whose bewitching strains and entreatments 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 the 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 over-come every intervening obstacle, but some siren allures him to the right or left; he leaves the pathway and loses the object. It applies to virtue — to the attainment of knowledge, to success in any worthy life-pursuit. We read

he pursues & fails

he begins well, but dallies by the way & loses his prize

It takes a clear eye & steady aim to reach the mark.

IV. Vice

"Vice is a monster of so frightful mien,
That to be hated needs but to be seen.
Seen too oft, familiar with her face,
We first endure, then pity, then embrace."

A young man has just reached a position of trust = He is genial in temper - kind & courteous in manner, frank & open hearted - He is met by everybody with open arms ..
A pleasant flatterer says: just aid us in your leisure in some amateur performances on the stage -
O. yes there is no harm in that, He does so & is highly commended - but unwittingly he is thus beguiled into the society of men who joy in strong drink and state money for amusement =
It is not very long before he is closetted with villains and in a single night all his humble savings are swept away. He tries the faro bank, borrowing largely, but fortune is against him - and his borrowed money goes into other men's coffers. He flies from his creditors; in the fury & folly of his position he commits a breach of law & finds himself in the deepest of human misery -
What was the matter? He listened to the bewitching voices & turned aside from the true road to success. How the first Psalm would ring in his ears if his father or mother had 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: x x
The ungodly are not so: but are like the chaff

A young man who just reached a position of trust = He is
young = tender - kind & courteous in manner, frank &
open hearted - He is met by everybody with open arms ...
A pleasant fellow too: just cut to his open heart
- some Cinderella performances on the stage -
[illegible]
O yes. Man is no hero in that - but unwittingly he
is, respondent into his secondary & some who pay in
Narrow circle and after his morning for consumment =
He is not very long before he is elevated with
Million and is crowned the Hero Lord. Borrowing
on Sweet Cheeks. He then the hero lord, borrowing
simply, but fortune is opened him - and he borrowed
money goes into other Million pocket. He then
[illegible]
from his orchestra; borrowed a track of land &
finds himself in the elegant of Mansard mansion -
What now the Mother! He listened to the fascinating
voices & turned aside from the road to
pleasure. Now the poor Jacobs hearted thing is his
son of the father a mother had taught at a Mission -
He passed in the more that worldly not in the
pursuit of the worldly, nor worldly in the sense of
business, nor selfish in the sense of the selfish. But for
delight in the love of the drama: x x
The wrongness are not so: but one side the shaff

which the wind driveth away." Another has a good place in a store - just sports a little for recreation - now & then 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 flies to crime for relief. What is the matter! why the enticements of appetite & passion led him into the society of "those who tarry long at the wine" - that wine of which the wise man in the Bible wrote, "At the last it biteth like a serpent & stingeth like an adder." V.

The bright boy, who may come from a drunkard's home - ~~The~~ boy whose father is a ~~gentle~~ genteel gambler. The boy who has always been neglected and running wild in the streets - What will you do with him? He chews & smokes, he uses profane words with every breath, he has no more Sabbath than an ~~African~~ native uncivilized savage - "falsehood" is blatant & of constant use - he worries the police & puzzles judge & jury with his cunning & shrewdness - He keeps on growing in body & in evil, and will soon have the look & proportions of a man. Of course it is from boys of whom this is a type that the gaols & penitentiaries / are mostly filled = But it is not from them alone -

For every day we find boys from respectable homes going into dens of dissipation & vice. They often confederate together in ~~wrong doing~~ sin - saying and doing what they know to be wrong - what they know to be ~~wrong~~ 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 is not wrong because no wrong is intended." If you draw the edge of a sythe across a stone it blunts & dulls the sythe 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 - you have blunted & 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 & 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 the next time it is not so hard to do -

Two years ago you had long been interested in Masonic work and also of disciplination. Never plant often sufficiently begotten in ~~[illegible]~~ giving care during natural stage. Instead of showing what they know to be ~~[illegible]~~ forbidden by their words and by their lives.

The first sin is often profanity. Without man use profane words and then then try to justify it, saying: "I don't think profane swearing needs apology - it's not serious because we swearing is intended." If you chose the lady of a gentlemen swear a storm. It doesn't make the gentlemen and it will not but so small. So if you consider that the one commandment of God you have taken the name of your Creator - that sharp lady which is intended to represent Satan - right and wrong - you have [illegible] + [illegible] it. Cement [illegible] how a lady can really [illegible] [illegible] [illegible] - neither for it really does his account [illegible] + [illegible] [illegible]. A profane swear short can cement his character. Repeat it a few times and it becomes a habit, hard to break.

Disobedience comes next. Disobey your parents [illegible] and this next time it is not so hard to do.

9

Repeat it a few times ~~or~~ and this too has become a habit.

(c.) (Falsehood)

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.

(d) (Theft &c)

Profanity, disobedience of parents, falsehood once well established in a boy's heart & practice - it is but a step to theft - then hatred is sure to follow & ~~then~~ often murder. Take one step in wrong-doing and you will probably take two - Take two steps in wrong-doing and you will probably take three & more till you have broken all of God's commandments.

(f) (Secret sins)

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 associations - He says & perhaps truly "My associates of both sexes are not worse than I am" - He is unchained - He sees no way of escape from the burning, degrading consequences of his secret sins! Who shall arise to deliver him?

But I will not enlarge upon these sad 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, how 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. Thro. thy precepts I get understanding. Therefore I hate every false way."

But what a sad feeling comes into his heart if he has & is breaking the commandments. I hear the lamentation every day. "O. that I had not done so." Oh. that I could live my life over again." Under the pressure of such thoughts many a heart becomes heavy and seeks relief. in reading. in writing. in travel. in pleasures of all kinds most in solitude. now in society. restless. unstable unhappy — poor heart it cannot so rid itself of its load. (VI) Restlessness from sin & want of system.

I have noticed similar restlessness in younger lives. There is so very much of law. so much "Thou shalt" & "Thou shalt not". I know when I first went to West Point I was

That I will not enjoy life. Men are so
cruel sometimes and are very cruel and reason
to the opinion in one who has it is keeping
them disappointing. He even say made it seem
"O, how I love thy love, it is my meditation
all the day. I I have sought on thy
words unto my taste, yea, sweeter than
honey to my mouth. Two. My people I
get understanding. Therefore I hate every
false way."

Is not a good feeling comes into his heart if
he too is seeking Truth, I love his opinion
sweetness every day. O, But I had not done
so. Oh. Now I would give my life over open:
under his pressure of great thoughts means o
heart becomes heavy and starts raising. in making
in action, in trouble, in pleasure of all kinds
more in sorrows. more in worship. Religion, meditation
in happy. Poor heart it cannot do not steady
of the lord. It. Pertaining to a world operation
I have mental priests realisation is upsurge
Time. Man is so very weak of love. So
weak. "Man shall" → "Man shall not I
have never I first heard to Heart Point I am

It seemed so – I could not walk or talk or turn my head without being irritated by many regulations. I am a boy – come hungry to the table – I must wait. I must be patient – there are so many rules! I am ~~thirsty~~ thirsty, there are so many rules about my drinking; I am always sayer to see & to hear what is to be seen and heard, yet I am always repressed – it is Charlie, you must not look at that ~~it~~ 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 close them at night. I am to be pure, honest, truthful, careful, economical. – I am to have faith virtue, knowledge, a good name & a good character – I must have patience, kindness, courage industry, respectability &c. &c. Oh, it is too much. – I have tried to be good and to keep all my fathers & my mothers rules, but I do get fretful, impatient and angry and discouraged; and I know I dishearten my parents – but it is of no use – I believe the bad is in me! I think often I will now begin again & try to please my parents & friends, but still it is uphill business.

Sunday – I could not walk or talk or think or even have anything
interested by morning reflections. I am so long-
ing to be home – I must wait. I must
be patient – Why am so wrong now! I am
~~[illegible]~~ thirsty, tired, so so wrong now when my
children; I am always sure to see & to hear
what is to be seen and heard, yet I am
always mistaken – It is shown to, you must not
look or think ~~It~~ that you will drop it or it will
hurt your eyes – You must not listen to such
stories; they will cloud your mind – Truth,
truth, ever for everything – from the time I
open my eyes in the morning till I close them
at night. I am to be sincere, honest, truthful,
careful, generous – I am to show faith
virtue, temperance, & good morals & a good
character – I must show kindness, courage,
industry, cheerfulness & c. &c. It is too
much – I have tried to be good and to keep
all my feelings & my wrong ways, but I do
get fretful, impatient and angry and discouraged
; and I have I disobey my parents – but it is
of no use – I believe the devil is in me. I think
often & this now keeps open & try to please my
parents & friends, but still it is infinite trouble

They never seem satisfied and I am very unhappy!

VII. (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 & trials into the arms of the Blessed Saviour. If he is allowed to fold you in his arms, he will breathe contentment into your heart - A contented heart will show itself in a contented face and a contented life.

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

Now to Jesus' 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 the way to heaven //
Something in his Word.

They have been polished and I am very unhappy!

(On Remedy)

Thanks be to our Heavenly Father, He has provided a complete and effectual remedy. Being it out in repenting, in praying & in giving it lies in crawling above the whole heap of difficulties, perplexities & trials into the arms of the Blessed Saviour. If he is offered to fall upon his knees, he finds himself confronted with your heart. A contrite heart will show itself in a contrite face and a contrite life.

I've got my deadly enemy down
Down on your feet;
I stand in him. in him down
Down and confounded.

How to express what I'll claim
By a simple faith.
Being now a deadly thing
It would have been my death.

How my life shall be spent
To my new God.
Giving all Thy not to learn
Something in his Word.

~~a contented life~~. The Bible says with the heart man believeth unto righteousness. It means that when your heart has been cleansed and filled with God's Holy Spirit every thing that I have named, love, faith, virtue, knowledge goodness & such like will spring out like water from the fountain – will seem to grow ~~out~~ in it like the fruit ~~in~~ the tree. Despair & discouragement and all gone.

And further your new loving heart will lead you to do, think, talk, & act so to lead other boys & 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 ~~Jesus~~ Christ drew together hundreds of boys like the worst I have described and taught them the way –

I knew another in New Jersey who made up a whole school of such & succeeded in ~~changing~~ snatching them from Satan's power & making of them real christians.

VIII (The continuance ≠ in this life)

A lady speaking of a boy twelve years of age who has 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 intelligently could love his Heavenly Father? But I understood her fear = it is this, that he will run well for a season, but by & 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 & his friends will be sorry that he ever took upon himself the 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 thy heart." Mind you it does not say when you are old enough, when you have read the the Bible through - when you have memorized the ~~Chrate~~ Catechism - but the command is positive & always. The remainder of the command is: "and let thine eyes observe my ways." It is not look at my ways and then look away but observe them, continue to look at them. The fact is when the heart is really given to christ it becomes a real pleasure

Church? I wonder whether God's Mercy that a boy who seeks love his mother would love his heavenly Father? Isn't God wondered her poor - it is this, that he will run well for a season, but by & by when he gets absorbed in his work business he will begin to lag in his race and perhaps let many other pass out of his round of duties & interests. Then he & his friends will be sorry that he ever lost upon himself his crown of a christian.

Song this year is all wrong. It is keeping back young people and old from becoming plain christians. The first duty I have indicated is, is "Give the Father in Christ" My son give me thy Heart." Many age it does not say when you are old enough, when you have had his Holy Through - when you have measured his ~~[illegible]~~ Christian - but his commandment is positive & always. The ~~[illegible]~~ of his commandment is: "And let thine eyes observe my ways." It is not look at my ways and then look away but observe them, continue to look at them. The path is when the heart is really given to Christ it becomes a real pleasure

to observe his ways. The ~~soldier~~ General 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 shews 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 in earnest 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 ~~you~~ not dream of their eating enough at one meal for a whole week; ~~They would not be very strong!~~ So the boy who only looked at his Bible & prayed 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 & kept in strength - So it is not best to cram the mind with whole chapters at a time - but feed carefully & regularly upon God's words. Begin every day with prayer & reading The sweet words of your Blessed Saviour are better than mine - he says: If ye abide in me, and my

Memoir

to observe his work. The soldier who is overcoming a march through a new country is keener for a good meal - his strain seems now a pleasure, and rest & pottering seems monotony & dull, being only and vision lost down upon it. He starves if till he is perfectly familiar with it. He shows it the other aspect & goes then again to study. The success of his own pottering brings in great necessary ~~that work~~ where. How of his long start, and the new work he must be eager to study his map. I mean the Table. He will look for the lump of hills that spring to guide him every day through the pages of pottering work.

If you observe the existence of the table, second you may dream of their coming, merely or you must for a whole month: So the long note only looked at his Table over a month without not be likely to be spiritually very strong. It is not in setting on another amount of a time that a long is made to grow & light in strength. So it is not best to know the small walk which should of a time. but best gently & regularly upon such works. The small works of open Classical Grammar on better Nine years. he say: If he chide in me, cast 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 & store away in your memory every day some of these wonderful words.

IX (The continuance after this life)

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

The offspring [illegible] Boundaries as the [illegible] [illegible] [illegible] by which [illegible] in their [illegible] offspring [illegible] the great [illegible] chosen to the prospect that a [illegible] [illegible] can [illegible] a [illegible] woman in the [illegible] [illegible] [illegible] ~~[illegible]~~ no [illegible] of [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] in [illegible] & the [illegible] [illegible] for the [illegible] [illegible] [illegible] of the [illegible] [illegible] [illegible] is [illegible] [illegible] from the [illegible] [illegible] [illegible]. It is [illegible] that [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] & [illegible] with their [illegible] [illegible] the [illegible] [illegible] [illegible] upon his class of the class [illegible] [illegible] his [illegible] [illegible] his [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible] mother [illegible] the [illegible] taking cards. The [illegible] [illegible] [illegible] all, but [illegible] the [illegible] [illegible] [illegible] [illegible] the [illegible] [illegible] [illegible] the [illegible]

An Article on Military Subordination.

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

Observations upon the 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 dependant on ~~another~~ the rest. The sun and the planets with their subordinates present to us a vivid illustration of this principle; ~~while~~ and but little less apparent 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 and in whatever else there 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 a perfect submission of one to the next higher; so ~~from~~ a careful ~~observation~~ inspection of any of our Great Creator's active forces which are infinite in number & variety - the ~~[illegible]~~ existence of the principle of subordination

is manifest ~~Obvious & apparent~~. 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 grade. And the same principle has been extended to those larger families which embrace all the governor & the governed; and wherever men have been formed into bodies for the purpose of acting in concert, to secure their rights or extend their privileges, organization & subordination have generally almost always chafed the mass.

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 convictions, acting independently against the same enemy - nothing but chance or providential interposition would hinder them from neutralizing each others operations and bringing on a defeat; ~~so~~ our regiments purposely misplaced would disorder the plan of the General & produce incalculable mischief. And even the ~~patriotic~~ right of a private soldier to obey a seemingly 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 even vexatious in themselves, ought never to be enforced with strictness; nor the breach of such rules as are established

to enforce them, punished with severity. Such however is sometimes necessary, from 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 trifling matter."

"Suppose a column of 20,000 men in march to join 20,000 men in position at a place that the movable 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. Across the stream there is stretched an oak plank serving as a bridge. The day is cold, the troops, as troops usually are at the commencement of a war, inexperienced. They receive the General's order to "carry arms" and to march through the stream in divisions of 20 men abreast; unused to implicit obedience, each company breaks or separates; some seek the shallow parts, some get upon the plank, others seek for stepping stones; [every old soldier ~~[illegible]~~ bears testimony to 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 in a more dense mass; it ought not, but it does so. Some Commanders of battalions endeavor to keep their men in the ranks;

others mischievously good-natured, wink at the filing over the plank; 'come lads' say they 'run over the plank quick and keep yourselves dry; come run!!' while the Staff-Officers, left by the General to make the men go through in divisions, vainly try to establish order & thereby add to the delay. Now suppose there be 30 battalions and that each battalion delays its march ten minutes by this filing and straggling 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 upon the marching column; which, hearing the firing has pushed on, and joins in driblets; exhausted and quite unfit to fight, but fight it must and the battle is lost because the young soldiers would not wet their feet; they chose to decide what was to be done, "where is the use of getting wet for nothing?"

But it is not only the loss of a combat that may result from men picking their way through puddles and not fording streams in order of battle; an enemy may escape; soldiers are lost; they are benighted; they lose the time allowed for sleep & are again obliged to march before they get rest; fever ensues, and hundreds fall, exhausted, lost to their country and their friends."

You are doubtless familiar with numerous instances of insubordination, when Grief, Shame & utter dejection resulting from this cause have suddenly overtaken and bewildered the reputation of a really able commander. Our own military history will furnish cases

brotherly love. ~~Their~~ terrible hate & fury goad on the combatants to shed each others blood. It may be so. but hate & fury are not necessary nor inevitable even in these deplorable conflicts. I don't think George Washington hated his enemies – He ever deprecated the terrible necessity of taking human life – and ~~good~~ ~~a~~ Christian man as he was he was called under Divine Providence to the sad work of ~~slaying his countrymen for~~ executing the Spy & slaying the foe of his country. I have ~~too~~ had many doubts & misgivings on the subject of my profession, and ~~have prayed for~~ have endeavored to acquire through prayer direction, whether it was the will of God for me to abandon it or not. I shall read with no little ~~great~~ interest any article 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 panics have been occasioned by apparently slight deviations from the Orders of Superiors. Apt illustrations of this may be drawn from the career of Maj General Charles Lee 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; where he purposely misconstrued his Orders, tampered with the faithful Heath, maligned his General, & avoided a junction of forces and carelessly or wilfully allowed the Enemy to entrap him; and again, subsequently, in that memorable battle near Monmouth Court house, where he made that capricious & almost fatal retreat, which brought down on him the severest reprimand, Washington ever made to either, and which resulted in his trial & condemnation.

A deviation from Orders, though probably in this case by mistake, occurred during Washington's remarkable night-retreat from Long Island, when the Guard he had left in his abandoned works, were withdrawn by Gen Mifflin as if by Washington's command before the embarkation of his other troops had been completed. How overwhelming would have been the disaster to the American cause, had the British been immediately apprized of this premature evacuation of the lines by the guard; but providentially the mistake or blunder was not discovered. In the battle preceding this successful retreat we have another striking instance where the Orders of General Washington were departed from, from Gen Putnam not guarding the principal passes

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 trustworthy cement to unite its different elements. But they do not agree as to the best means of its procurement.

I dont know as we can complain of a want of this vital principle in our little army. Our subaltern officers, however, they may canvass the character and orders of their superiors, are accustomed to obey with alacrity. It hurts the feelings a little, and jars upon the pride & 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 not 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 prevalent among our enlisted men.

Allowing, then, that there is in our army throughout, a desirable degree of approximation to strict obedience to lawful authority, there is still something to be said respecting the means and manner of bringing to pass, & preserving, this state of things. For men chained to the oars

of the galley may have every requirements of subordination and yet be comparatively worthless; so the soldier without a particle of spirit, and with almost brute stolidity, may be completely subordinate, and at the same time completely worthless for any post or duty demanding sense & judgment. Now a system of discipline that cramps the mind and impairs the energy of the officer is above all things most undesirable - and one that had a slight tendency in that direction would be watched with jealousy and inveighed against by every thinking officer and patriot in the country. It would be said: such a system lowers the army, renders the calling of an officer less desirable than some other profession. Men of ability will not be contented to spend their lives or their energies within an organized body whose very constitution and by-laws hinder expansion 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 develope his mind and train his body. Plains 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 & social pleasures. Every branch of the service furnishes him a field of study. Engineering, Ordnance, Artillery Cavalry and Infantry, each invite 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 & our Captains & Majors have the commands & duties of Colonels; while our Colonels command departments and divisions - so that, though Promotion may drag her slow length along (often allowing grey haired Lieutenants & Captains), the Officers, except perhaps in matter of pay, over-leap the necessity of her aid -

Our System of Organization and instruction, so far as the Officer is concerned presents but few points justly subject to criticism and less indeed in the means and manner of procuring & maintaining Subordination. For this Spirit of perfect submission 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 Enterprize.

But how is it with the Enlisted Soldier? An Experienced Officer of our ~~Service~~ army remarked not long since in my presence; "The Gulf is still immense, in our service, between the Officer & the Soldier". And so it is; Socially, intellectually & morally there is a

complete separation - an almost impassable barrier.

The prevailing sentiment seems to be with officers and citizens, that there is something essentially degrading in enlisting 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 kindlier manner than the ~~common soldier~~ enlisted soldier. At certain posts & under certain officers, this rigid social regimen is somewhat modified; but to such an extent is the social position of the common soldier felt in this country, that I hazard little, in saying that no native-born man of good character and habits having a respectable education, will enter the ranks of our Army in time of peace. The assertion may be too sweeping; but I think the exceptions or ingrains 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 & Italians fill up the enlistments. Company ~~in~~ "The Engineers" was for a time an exception; but ~~the Irish Engineers~~ is so no longer ~~may be heard in that quarter now, quite as frequently as the American & English~~. Some of these foreigners in the service at large understand our language but imperfectly and have great difficulty in mastering it sufficiently for the purposes of drill; and a

large number are nearly incapable of attaining even the rudiments of Education. What is done over & over again, they can do tolerably, but are unfit for new scenes and emergences. 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 enterprising American youth can find a place better suited to him than to serve with such characters.

Morally what else could we look for, than a standard below the average. Licentiousness, profanity and dissipation prevail to an alarming extent. 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 reluctant to propose remedies for these old diseases, which have been undertreatment almost ever since the world has stood. Therefore ~~I ask you 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 forth better suggestions from the older & wiser on this subject.

There are to be ~~I have~~ noticed two different systems of military government in our service among Captains of Companies & Officers having small detached commands. From want of more appropriate terms, ~~I will~~ We may denominate them. the conciliatory and the arbitrary system.

The conciliatory officer mingles a sort of paternal element in his government; the other the tyrannical. The one has & manifests a care for his men, a sympathy with their wants & sufferings; while the other says & feels that anything is good enough for a soldier. The one is beloved by his men, and obeyed with promptness and evident pleasure; while the other is feared and often hated. The punishments of the former are felt 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.

Much 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, over-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 cadet while his character is forming. However generous he may be by nature he soon imbibes 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 over him 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 sewers, collect & carry the clothes for washing and groom the horses. They are called "bombs" by his older companions and, he thinks, are generally regarded as something very low, even less than the menial. When he hears his instructor speak to them there is one element in him that his opinion is not confirmed; viz. that an enlistment into the ranks of the army is a standing curse. ~~In~~ How often as cadets have we all observed the imputation of "you dog!" when listening to an officer giving orders to or correcting an enlisted soldier. In fact the cadet 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 beings. 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 put in practice his tyrannical theories. In this manner the "arbitrary system" reproduces itself.

Such an example is not always set the cadets by the officer; for many officers, as has been intimated, have already abrogated the tyrannical theory & 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 unkindness or contempt in word or manner.

The manner of an officer towards a soldier might seem, at the first thought, to be of little consequence, but every experienced officer knows the wonderful effect of a word, look or motion of the head over men completely under his charge; how they watch him and render themselves subservient even to his caprices. Sir Chas. Napier says: "Small vexations will so irritate an impatient wind daring but unstable spirit, as to goad the man into deeds that otherwise would never have been contemplated." He then names such things as, "Insolence in officers & non-commissioned officers towards the privates; fretting them about trifles; or turning trifles into great affairs; keeping regiments standing still on parade for many hours with over-minute inspections and other fiddle faddle 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 characters that the utmost sternness & coldness of demeanor are unavoidable, 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-intercourse, except the coldly formal, between the officer and his men. It

which necessitates a tone and manner calculated to excite disgust and hatred in the breast of the soldier who make him feel the degradation of his position.

I would simply advocate in a "conciliatory system" what is contemplated in the 2nd & 3d Articles of our Army Regulations viz:

"2 — Military authority is to be exercised with firmness, but with kindness and justice to ~~Superiors~~ inferiors. Punishments shall be strictly conformable to military law.

3 — Superiors of every grade are forbid to injure those under them by tyrannical or capricious conduct, or by abusive language."

The Author ~~from whose I have~~ before quoted says:

"Smartness on parade, however, scrupulous cleanliness of clothing and appointments, brightly burnished arms, a free and graceful carriage, a regular and correct pace; all these are important elements of efficiency and must be scrupulously upheld, but not by means of impatient teasing haranguing & punishing: the feeling of honor must be appealed to and worked upon: And dirty and idle soldiers form so small a segment of a company as to be barely worth naming as exceptions to the maxim. Some there ever 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 concur. Their sympathy is not with such men — Then the Author makes General ~~Rules~~ to say:

"It should be as much the duty of officers placed in command, indeed of all others to conciliate as it is to instruct: To do all in their power to render the lives of those over whom they rule happy; to make them contented, to render them fond of & attached to the service. If we disgust, though we may instruct, we do but little in forwarding the well being of the cause we all have at heart; therefore instruction and conciliation when practicable, should go hand in hand. All punishments, he adds, of a nature to make men sulk should be avoided. Strict and impartial justice should be the leading attribute of power, no favoritism, no tittle tattle should be allowed to exist. No caprice, no teasing ought ever to be permitted to weaken that moral influence, without which an officer is but half himself."

A system of military government ~~which by such noble principles would~~ ~~seem~~. Such sentiments are drawn from abundant experience and are therefore eminently practicable. A system of Military Government, ~~which~~ by such noble principles in those who exercise command would never be irksome to the well-disposed, or degrading to one in a subordinate position.

Now then, assuming the correctness of these positions; viz; that there is in our service "a wide gulf" between the commissioned and the enlisted; that officers in general & respectable citizens consider the enlisted men about as low in position as anything will ever be - and that a system of Military control is, both directly & indirectly,

acquired at West 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 enlist. Assuming these things to be so, what is there to be done? What effectual remedy can be proposed?

1st I would say, it is essential that the cadet's estimate of the position & character of an enlisted soldier should be changed.

2nd That his true relation to the soldier should be taught him theoretically & this (if possible) confirmed by practice.

and 3d, that every practicable means, every means consistently with that vital requisite, subordination, should be employed to elevate the soldier.

It is an unthankful task to breast a prevailing sentiment and very difficult to stop it and turn it back in its course. Is not this particularly the case in the army among cadets & officers where the enlisted soldier is concerned? A new regulation would not long improve matters; a reorganization would not answer the end desired. Such a one, as that recently proposed limiting the enlistments to six months, would be likely to produce insubordination among the enlisted as an immediate consequence, disgust for the service among the commissioned officers, and would end by giving us a heterogeneous, lawless & worthless force. It would be quite as easy to disband the army at once & rely on the Militia for defence & as a basis of organization in case of war. There is no need of a general reorganization of the army to correct the tendencies we are considering, but there must be a gradual change of sentiment. The theory of governing must be changed or modified. Let it be understood by the cadet & young officer, that the soldier is not a servant of the officer, but a

servant of his country. To this end, every employment that is considered as menial should never, for any considerable length of time, be made his special & his sole duty. The artillery soldier should do artillery duty & be an artillery soldier, the dragoon should be a dragoon. Not that it is improper or impolitic for them to use the hoe, pick, shovel and axe. These implements have become weapons of war and their manual should be well understood and practiced; but a placard with 'drudge' upon it, should not really nor by implication, be affixed to the soldier's back.

The embryo officer should be taught that he is not to get and maintain the ascendency over men by mere distance; for so soon as he is called into active service he will be brought into constant & close contact with them, where the soldier will inevitably learn all about him; which result neither imperfections nor haughtiness can prevent. They will understand every element of his character & weigh his knowledge & fitness for command in a critical balance, and proportion their confidence in him to what they thus 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 manly spirit to attempt to raise himself by the depression 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 Cadet to the Soldier, I does know that there is any relation between them now recognized except the prospective and that which has been before mentioned that the latter is to some degree the servants of the former. And it may be entirely impracticable to place young men in actual command of troops of the line till their privilege is over - but the theory ~~should~~ at least should be set right. Both are servants of the Country - they are soon to be associated for a common purpose & by a common bond of union. And there must be to some extent an identity of interests.

The Soldier comes under obligation to obey the officer as he himself obeys 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 & convenience that he is to get. In a high degree then is the relation to become of a paternal character. So let the cadet understand that he will soon have under him not so many blocks & 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 some of the first Commanders, who have ever lived have so regarded & treated their Soldiers. Washington, Napoleon, the Duke of Wellington & Marshall Turenne

are eminent examples. Sentiments like the following will show how the illustrious General Green, the tried & trusted friend of Gen. Washington regarded the soldier. He says: "There must be either pride or principle 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 envy. Good feeling is the first principle of good service. It is impossible to preserve discipline, where troops are in want of everything; to attempt securing will only thin the ranks by a more hasty desertion" At the time these aphorisms were drawn from ~~[illegible]~~ Gen. Green, the soldier was rendered an object of pity by the failure of his country ~~to supply his necessities~~. through sheer poverty or mistaken economy, to supply his pressing wants - but now he is an object of pity, from the soldiers position per se. Further in illustration of this relationship: let me quote from Hoyt, what he says of Marshal Turenne. "Marshal Turenne excelled in governing his soldiers by mildness & affability and condescension. "He spoke to them with kindness, reproved them with moderation and corrected them with patient forbearance; he suffered among them no negligence or omissions in their duty, no relaxation in their manners, nor in the obedience they were

required to yield him. He encouraged them to exactitude and regularity, and to a brotherly regard for each other, of which he gave them an eminent example, by the interest he took in whatever concerned them, and by the liberality he displayed in the whole of his intercourse with them."

In a difficult retreat which Turenne was conducting before the Imperial Army, a soldier who had not strength to support himself, sunk down at the foot of a tree to wait the end of his misery; Turenne observing him, instantly dismounted, assisted the soldier to rise, placed him upon his horse and accompanied him on foot till he reached the waggons, in one of which he ~~was~~ placed him. By thus attending to the distresses of his men & with a parental 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 propounded & discussed - In process of time, the improvement of his reputation will be consequent upon the improvement of his character - or vice versâ - If the soldier's profession is a proper & an honorable one then his character is not, of necessity, bad; at least it admits of improvement.

As to the means we would propose - 1st Greater care may be taken in enlisting, letting it be understood that men

and not vagabonds are wanted. For if principle is essential to the soldier, men without principle should not knowingly be received; but as a close scrutiny into a mans antecedents cannot always be made, and as men must sometimes be had at all hazard, we must be able to adapt ourselves to the ignorant & often to the grossly vicious. A System of education then should be undertaken & adhered to; the men should be taught, beyond the military training (which is absolutely necessary) reading & writing, arithmetic & Geography: Many would be capable of going further than the rudiments of Education - some would master 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 -

When in garrisons and Camps beyond the reach of books, the officers could take turns 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 & dissipation.

Lectures upon our American history would be especially beneficial to both officers & men - The stories of the Revolution & the recorded facts of the war of 1812 & '14 Anecdotes of individual good conduct, fortitude or prowess; and the rewards of such conduct; the defeats & disgrace which the delinquency is almost certain to meet with; these would awaken interest & emulation and give our many

almost expatriated soldiers something to think of & talk over around the camp-fire, and something to write about in their letters to their distant friends; but the strong feeling of patriotism kindled in the breast of an American by such exercises, & usage is not the least important of the results afforded; for no principle is of more value in a soldier than patriotism - Colonel Lord De 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 in 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 & pretence" Nothing can be considered trivial which will foster such a patriotic spirit in the breast of the soldier. It may be cherished among native troops and in some degree inspired among foreigners who become ~~come~~ children of ~~Adopt Made~~ this ~~their~~ country by adoption, by such exercises as have been suggested, by acquainting them with historical dates of the right stamp; by explaining to them the justice and necessity of the laws and regulations that govern them; in short by opening to them, by plain & simple language, some of the storehouses of useful knowledge which will directly or indirectly concern them.

One can hardly estimate the advantage of such

a course to the officer himself. How vastly more profitable than days & months wasted in drinking, card-playing & idle canvassing of individual demerits, would be the reading & reflection preparatory to the instruction of those under his charge. How very much, too, would the soldiers respect for & confidence in the officer be enhanced, could he see him so really interested in him as to give a portion of his leisure to promote his advantage. With the majority of men could there be the persuasion that their officer had their true welfare at heart, there would be love for him; & obedience, instead of being a task, would spring forth with cheerful good will.

That all will become immediately so docile & tractable I should not hope. Probably the man who now prefers indulgence of mind, a bowl of whisky & a pipe of tobacco, would develope considerable inertia, if you were to institute at once 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 & the country at heart, should exert himself to check the downward tendency.

The American officer need admit of no such things as impossibilities.

There is one platform on which the officer and soldier can meet without endangering discipline. It is that of religion. I think it would at once be admitted by every Christian officer, that nothing is better calculated to promote

give courage and an unflinching attention to duty in the soldier than an unfaltering trust & trust in his Maker - Allow me to quote on this subject from the writings of Robert Jackson - Speaking of the "accessory aids" of use in war he mentions lastly and preferably to all others "an impression of religion which", he continues, is "a conviction that the motive of the conduct is just, and that perseverance, in just conduct, has the approbation of the Deity. It is the impression of such religion which binds man to his duty in all difficulties & through all trials. The essence of it resides in purity of mind; and the practice of it is the perfection of active virtue. But pure in its own nature it abhors plunder and rapine, for plunder & rapine are unjust. It is averse from war; and, it only sanctions the drawing of the sword, in defence of human rights and independence, against the violence and oppressions of the powerful. If the mind of a soldier be fortified, by the approbation of this pure religion, the conduct is firm, as 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. This sentiment of religion is pure, and warm, ardent, even enthusiastic in the pursuit of its object, but it is clothed with benevolence & charity, which are due to all who are weak and defenceless. It is the religion

of Jesus Christ – a religion, which is pure in itself, does no wrong to anyone, but which pursues the 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 cement the action of the military fabric, organized correctly according to the capacity of persons, the movements will be regular & harmonious; and in all cases when the mass of force is nearly balanced, the impulse will be irresistable and the effects decisive." The Swedes, contending for the independence & liberty of the human mind under Gustavus Adolphus, were animated in their course & supported in their dangers by the influence of this pure sentiment. The form was preserved & the spirit continued in the time of Charles the Twelfth; for even then, the Swedish troops did not gird their arms, or touch the spoils of the field till they presented themselves formally before the God of battles to return thanks for their victories."

The Christian Officer could not better employ his leisure moments & particularly his sabbaths, than did General Havelock throughout his bright military career; i.e. in instructing his men in the Scriptures & leading them to adopt a practical, every day religion. In the face of prejudice & misrepresentation to the contrary, the regiment of which he was Colonel demonstrated the efficiency of his instruction & example, and affords

as an apt illustration of the fact that a body of soldiers may be elevated morally & intellectually, while subordination & every other military virtue are established.

This course of treatment may seem chimerical when applied to enlisted men without distinction in the mass; and particularly where there exists a conflict of religious convictions & persuasions. I can only point to examples & claim that where Christian officers & chaplains have exerted themselves for the spiritual welfare of the soldiers under them, both in Europe & in this country, they have not failed ~~for~~ of good results. And I know of no valid objection to such exertions in behalf of an army of men. Officers who are themselves skeptical or indifferent might at the least inquire into the power & use of this sentiment, which they ~~some~~ are inclined to pronounce a delusion. Were they to do so they would admit its utility & never check ~~the~~ spread of a wholesome religious influence. "For" as the Author just quoted remarks "if religion were of no value on its own account, it might be supposed that as there is no other impression, so capable of producing a firm & consistent conduct in danger & under difficulty, it would still be cultivated with a view to its political use".

I have thus endeavored to name some expedients & to hint at others, that could be resorted to, to elevate the character of our enlisted men.

Their pay & emolument are now good, and their

chances for a commission not impossible and these would increase in case of war - so that, if the public sentiment can be changed, and no want of respectability attach to the soldiers position; and people find himself classed above the average of working men; and 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 will become 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, I conceive, may be the happy results flowing from the institution of what, here, has been termed "the conciliatory system" of discipline -

I trust I have not been understood to advocate "relaxation" of authority, or undue familiarity which will almost of necessity produce disrespect for the Officer - but simply to contend for a different theory & practice with regard to the means & manner of procuring & preserving a Spirit of Subordination, than those generally practised in the Service; to advocate a theory & practice not inconsistent with but promotive of patriotism, intelligence & good morals.

The theories are not altogether hypothetical or extracted from recorded experience - For one, I, who was regarded, as one of the best Captains in overcoming, while he remained a Captain, was accustomed to maintain altogether the conciliatory system or rather

perhaps, the Internal System of Control. He associated much with his men; he practised firing at marks & targets with them and rewarded the most expert with a rifle or some other distinguishing mark of his appreciation of skill. He encouraged them - taught them, shared hardships with them - and when he spoke to them he did it with manliness but generally with kindness of manner. His men seemed almost to worship him, were orderly, active vigorous what you would call real soldiers - such as one would love to lead in action - I could not judge of his punishments, for during the time I was with him I heard of none & presume there had been no occasion for any.

With these remarks I commend the subject to the consideration & practised judgment of my brother Officers.

Read before the Officers of the Post of West Point at the "Napoleon Club" room Tuesday March 13th 1860.

Lecture Journey Thro' Southern States.

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My object in going, at 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 labor interest as a special object. I found, however, in passing from one place to another, and in conversing with people of all classes, that I became interested in whatever interested them; in churches, schools, hospitals, asylums, legislatures, conventions, not 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 conversed constantly, and without reserve, with citizens of every class on the steamers, 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 meetings; I addressed upward of twenty public assemblages, colored, white, and mixed, and in all this experience I did not receive a personal affront or incivility, if I may except a few bitter newspaper articles. Sometimes I was known and sometimes not. Often Dr. Reyburn, my companion, and myself had earnest discussions with extreme secessionists—men who pronounced the reconstruction laws of Congress of no more account than the paper on which they were printed; yet we take pleasure in making the fact known that an officer of the Government, at the head of the hated bureau, has been permitted to pass unmolested through the Southern States, and has been treated almost universally with courtesy. It indicates at least some respect for the authority of the Government he represents, and I believe it indicates further a desire to be kindly represented to the people of the United States, and to the world.

We sought, it is true, there, as elsewhere, to give no cause of offence. Yet we spoke our beliefs on all topics of the day with boldness and without repression.

Many of the worst localities, like those of the Georgia riots, and those where Texans took by force accused criminals from United States troops, or captured and appropriated the contents of a commissary train, we did not visit. The wish has, during this journey, arisen in my heart, and I will give utterance to it: it is that many of our best public men of the loyal States would go through these Southern States and speak to the people, calmly and dispassionately, upon the issues of the day. If they could go in pairs, meet any and all classes of the Southern people in public meetings, and clearly and fully discuss questions which are to be settled in the pending crisis, I think many are the men who might be convinced of error, and be induced to cast their votes and their influence for liberty, for union, for peace. In many parts of the South, even where there are well-edited Republican papers, the newsboys do not have them or will not sell them. The other class of papers are almost universally read. In them, and in common conversation, our public men are constantly denounced; their private lives are assailed, till the mass of the people have come to believe that our purest and truest statesmen and our bravest and noblest patriots are impure, gambling, malicious demagogues. It is in almost every mouth, "all they want of the negro is just to lift themselves into power, and then they care not what becomes of him." "They are trying to degrade us beneath the negro from sheer malice." When we meet these people face to face, and give a reason for the faith that is in us, the battle is more than half won. Unscrupulous leaders and newspapers filled with false principles and false statements necessarily keep their constant followers in a thick cloud.

INCIDENTS OF THE JOURNEY.

On the steamer to Acquia Creek I was introduced to a man who had been upwards of thirty years in the South. He had been unhappily "disgraced" by a Northern birth, but had tried to make amends by a thorough devotion to the divine institution of slavery, and to ideas supporting it. Of course he now had no hope, "negroes will not work," they never can learn, they go rapidly to barbarism, they are without virtue, they are dying rapidly, they will have to be removed from the country if left free, &c. Another friend we met was keenly, morbidly alive to a sense of honor; some man had made bitter accusations against him, and accused him, in the papers, of having been untrue to the "lost cause." He had written a card of indignant denial, and was expecting a settlement according to the code, if his opponent had the courage to meet him. We tried to dissuade him from a duel.

At Richmond we visited the Tredegar Iron-works. Colonel A———, the superintendent in charge, extended to us every courtesy. Here we found a large gang of hands at work, including many colored men. I asked the superintendent if he gave any responsible positions to colored men. He said he did when they had the requisite skill. One colored man was introduced to me who had been there many years and who was skilled in every variety of work. He told me himself that he received first-class wages.

Here seemed to me to be a practical demonstration of the principle I have contended for, viz: that interest will go far in settling our disturbed society. A skilful mechanic cannot be set aside long and lost to the trades because God has made his skin black. He soon will command respect as well as the wages due to his skill and effective work. Prejudice must give way to practical needs in the calm sunlight of common sense. The tobacco 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 comparatively lucrative business, had avoided all political excitements, simply casting his vote without comment. He said men met him pleasantly in business relations, but had ostracised him and his family completely in the social circle.

Not 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 capital, family, intelligence; yet he is under the social 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 expiation of her sin she has made and recorded along her banks during the late war. We may conceive that the shades of those slaves—a ghostly crew upon a ghostly 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 scenery, recalling events of the war, and relating them; but more especially were we engaged in conversing with passengers. One gentleman 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 unusual attainments. No subject was presented with which he was not thoroughly acquainted, from farming to mining, or from political economy to any other science. On the subject of industry he did not think it possible for the old Virginian, with whom he heartily sympathized, to get on with free negro labor. The old, educated, scientific style of Virginia farmer would always be proud, peculiar, and dissatisfied. He would talk and complain of these innovations upon the patriarchal system.

Young men would doubtless be taught by necessity to hire labor and work themselves, with their own hands, yet he believed few of older men either would or could take a new departure.

He heartily detested the present provisional government of Virginia. No gentleman could possibly act as Governor, and he therefore was fully prepared to credit all the infamous slanders at that time spoken against the present incumbent. There was so much prejudice in this man's heart—so much bitter hatred of anything modern or Northern—that I found it quite a relief to talk with a confederate officer on board, who had been in the field during the entire war. We were in the same battles, and could describe them from different standpoints. This officer was young, full of hope—as frank and friendly to me as if we had fought on the same side. He believed soldiers were soldiers, and was not inclined to cast too much blame upon them for irregularities—a fence rail was of less value than a man's life. He was generous in his criticisms upon campaigns or individual actors in them. I found him also sanguine that we could get along with our labor problems; that the negroes were willing to work when well managed and promptly paid. The farms along the James were in very good order, and the crops promising.

We saw few idlers; two or three, who had business, met us at the landings, but they were no loungers, such as you are apt to meet on the wharves at Mobile, New Orleans, and some other cities.

SCHOOLS IN VIRGINIA.

There was a vacation in the schools in Virginia at this season, so that I had to depend for my information upon school superintendents, the few teachers that remained, visits to the school buildings, and conversations with those most deeply interested in the work of education. At Richmond I addressed the colored people in public assembly upon topics that I deemed best calculated to animate them in the work of education, and to encourage all the appliances of civilization. I dwelt more upon the necessity of separate homes, neat, comfortable, and pure, pleading that these homes of virtue are the basis of a pure church, a pure society, and a genuine civilization. At Norfolk, Virginia, I was taken in charge by an active and zealous colored man, who seemed to be a leader. He conducted me to three meetings in three different churches the same night. I addressed the people briefly in the same style as at Richmond. Everywhere there was the most earnest attention. I noticed at all these assemblages that the people, men, women, and children, were comfortably clad, and their propriety of conduct would have

pleased even the most fastidious of churchmen. The bureau office, the Mayor's and county court, presented views of the poorer classes of society; yet the destitution of Norfolk seemed by no means large.

THE DISMAL SWAMP.

The next day our journey was through the northern edge of the Dismal swamp, and I was glad to be introduced to a gentleman who was able to give me some accounts of the parties of slaves that had formerly lived within its almost impenetrable and extensive wilds. It seems that the business of making shingles from logs that had been submerged beneath the marshy surface had enabled the fugitives to make terms with traders outside, and on account of this traffic they were protected by those interested, and lived for years without appearing beyond the borders of the forest. Negroes employed for the purpose passed backward and forward from the outside inhabitants 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 this route.

THE NEGRO VOTE.

Staying over a night at Weldon, North Carolina, I had a conversation with a colored man, who said he feared the Democrats were deceiving the negroes into voting their ticket. I asked him how much wages he received. He told me 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 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 ignorant would be induced by those promises to vote away absolutely their right of voting without meaning it.

A COLORED SCHOOL.

Next morning I visited a little colored school kept by a colored man, who had educated himself while 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 appeared to like him, and worked cheerfully. A cotton field of some forty acres, I was informed, was but a moiety of his tilled land, which is neatly cared for and as promising as such a field well could be. I conversed with this planter at great length, and was gratified to find that a Southern man, passed middle life, could so thoroughly adapt himself to the new order of things and hold out to a poor people toiling on a sea of disabilities the beacon light of hope. He told me he desired to have a good school for the education of the children; but he preferred not sending them to the town on account of the influences of the grocery stores, literally, grog shops. I trust he will be able to break up gradually his immense estates and sell portions to industrious, frugal, and sensible colored men, as without this, working in gangs without individuality, without the feeling of personal responsibility, leaning upon the arm of even this generous man, the progress of the colored people toward independence must be slow. It is gratifying to find here and there large-minded whole-souled men, who are able to make their laborers contented, and who will throw no stumbling block in the way of their advancement. Yet I find in this crisis between slavery 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 nature will produce peace, doubtless, between capital and labor; but *love* goes farther. *Love* is the positive and powerful lever.

IMPROVED CONDITION OF NORTH CAROLINA.

Through North Carolina the crops of corn and cotton seemed unusually promising. The Sabbath was spent at Raleigh. School buildings have been erected by the bureau, in conjunction with benevolent associations, till there is ample room for all the children of the city. At the Episcopal church in the morning, at the combined Sunday-schools in the afternoon, under Baptist supervision, and at Mr. Brody's crowded Methodist church in the evening, the evidences of improvement were most marked. The cleanliness of the people, their cheerful deportment, their hearty religious demonstrations, entirely relieved from old extravagances, 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?" The responses and the singing affected me deeply. I know that the Southern Christian who has been restrained by prejudice against freedom would soon have the veil removed from before his eyes if he could be induced to participate earnestly in the Sunday-school work. It is said to me constantly, "Nothing is done for white children." The Peabody fund is doing all it can, and the bureau assists as far as the law will allow; yet it is a sad truth that the education of any but the children of the wealthy has been and is still neglected. North Carolina is now the banner State in the work of educating colored children. Last year some 23,000 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. To his astonishment 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 no fancy picture. Your heart would bleed for him could you know how much he and his family have endured in the Master's service. Yet he feels sure that if his college is successful he will be able to conquer the opposition against him. Southern gentlemen everywhere insist that they are in favor of the education of all the children, 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 uncharitableness from neighbors and people who ought to have sustained and strengthened his hands and bade 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 assured that the opposition is giving way. Several cities that at first could hardly endure colored schools have now assumed their charge.

THE NORTH CAROLINA LEGISLATURE.

At Raleigh I spent a few hours in the Legislature. Here I saw for the first time white men and colored men sitting together in deliberative bodies, speaking and voting upon the questions at issue. I have visited many Legislatures, but have been in none that seemed better able to conduct the work of law-making than this of North Carolina. In the Senate I heard two of the colored Senators speak. One was vehement in style and somewhat illiterate, yet there was a vigor of thought and a terseness of expression that gave evidence of a well-ordered intellect and considerable 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 down in his speech, but he did not; he merely attempted to express himself in a conversational style, pleading his cause with great earnestness, and he was listened to by the entire Senate, and seemed to produce a decided impression. I thought if these were fair specimens of colored representatives in North Carolina, we need not fear but that they will defend the freedom which has been purchased for them in blood and treasure. Having weathered the storm, they will aid us now to keep the ship of State from the rocks and shoals that are constantly cropping out.

CHANGES IN SOUTH 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 more people hanging about the building occupied as a State house who were without employment. There was here a little, I thought, of the appearance of a rider not yet used to the saddle. Yet I perceived that these men were in earnest. They were educating themselves to legislation by legislation. Every pulse of the heart of the majority beats for the flag, for the Union. And who would substitute for such a Legislature even extraordinary ability and learning, coupled with disloyal sentiments and intense conviction of the righteousness of State supremacy?

EDUCATION AND SUFFRAGE.

A fine large school building, complete in all its parts, capable of accommodating from eight hundred to one thousand 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 Hampton'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 philosopy that is proving utterly impracticable.

At Charleston we visited the orphan asylum, the three large school buildings of the American Missionary Association, of the Freedmen's Union Commission, and of the Presbyterian Commission; also the Marine Hospital building, 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 I think it is noticeable in a great many colored schools—I mean the variety of shades 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 confedrate chaplain, is an Episcopal minister, yet he has taken hold of this work of education with commendable zeal. He has suffered 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 encourage every effort made by 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 exceedingly anxious that these Southern men—at least those who profess to love our common Lord—shall step forward to work for education, for civilization, and for the practical Christianity that Providence has introduced and is introducing in this new epoch.

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 seems to the observer. The worm frequently eats the *green* leaves and *green* bolls near the top, while the advanced cotton lower on the stock escapes destruction. 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 cars 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 harshest of slaveholders, whipping and abusing his negroes beyond measure; that he utterly detested a negro; that he had gone even so far as to spit tobacco juice into a negro's mouth who had claimed from his light complexion to be a white man, and that his associates were men of no reputation and low character. This candid representation of the man, who appeared from it to be such a poor apology for a Senator, made quite an impression upon me. I had been but a short time in the city of Columbia before this same Senator paid his respects to me and invited me to his house. In company with the Governor and the other Senator elect I visited him. I found him a man diametrically the opposite of the representation made—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 visit a better regulated household. He is ostracised, hooted at on the cars *en route* to Washington, followed and ridiculed by bad boys, and treated to all manner of insults such as Satan can put into the hearts 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 opposed and never by those friendly to the reconstruction acts.

COLORED MEN IN GEORGIA.

At Augusta, Georgia, the colored people seemed very timid in avowing their opinions. When they spoke with me about anything—education, their churches, their bank, or their work—they were apt to look around and see 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. Colored men further told me that they lost their places on account of voting. There was one marked exception in Augusta to this rule. One colored man told me that he had openly and boldly avowed his sentiments and cast his vote, and his employers told him that that was his right and they would not discharge him. How quickly our difficulties would be over were those the general sentiments.

ATLANTA.

We spent our second Sabbath at Atlanta. Here there seemed to be the same kind of fear. The white Unionists were sad, and felt, with an indescribable dread, some danger ahead. Sunday morning the Congregational school of colored children was well attended, in the Storr's school-house. Here neatly dressed children, with intelligent faces, prompt, cheerful, and hearty in all their responses, could not fail to attract the attention of any thinking man. They indicate and gauge a progress. Listen to their singing. Their training has not repressed the natural melody of their voices. Listen to their recitations, quietly repeating texts of Scripture or answering questions. After my address to the school, I asked if any one had a message for the other children I should visit. One little boy of about twelve years, wearing a clean white jacket, with a cheery, intelligent face, rose and said, "Tell them we are rising." The school work at Atlanta has not been neglected. Buildings of a permanent character and quite ample are standing there ready for the children this fall.

In 1864 we left Atlanta a heap of ruins. Atlanta has been rebuilt, and is increasing in population and enterprise, has become 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. Yet, as our army under Sherman, from military necessity almost completely destroying the city, scattering its inhabitants to the four winds, was still unable to prevent a wonderful resurrection, so will it be with the Georgia Legislature. With ingratitude, infidelity to promises, they have dispersed the colored members, who will become the *nuclei* of independence—of liberty. They will sooner or later return reinforced, and I believe that even in Georgia, where such a wicked spirit seems to be abroad, men will return to their senses, and an overwhelming public sentiment will one day sustain and honor those who have been persecuted and driven out. Hard as the doctrine is, it is true in this age, as in every other, that "the blood of the martyrs is the seed of the church." The blood of the oppressed patriot is certainly the seed of liberty.

CONVENTION OF TEACHERS IN NASHVILLE, TENN.

At Nashville I was one day present at the convention of teachers who assembled from all parts of the country. It happened that Senator Foote, from Mississippi, addressed the convention in the morning. I did so by invitation the same evening. It is a little remarkable that our sentiments were substantially the same, though I had no knowledge at the time of his having spoken, and we never had met. What he was arguing, and what I also contended for as warmly as I could before the convention, was the need of universality in education, particularly urging the attention of superintendents, teachers, and educational men to the broad field, till now uncultured, opened up to them by the war. The convention earnestly endorsed these views by a resolution unanimously adopted.

IRRITATION THE RESULT OF DISFRANCHISEMENT.

In Tennessee there is considerable irritation, that must exist as long as large classes of intelligent citizens are disfranchised. It is perhaps necessary for the safety of the Government that it be so now, yet I do hope that a sufficient number of honest men may be found there—men who will be willing to give to the poor man and to the black man every political right, so as to make it possible to enlarge the franchise in Tennessee, and embrace all the citizens of the State. I do not think those who have been bitter enemies of the Government have a right to complain of exclusion. Our object must be the prosperity and happiness of the whole people.

A young man on the steamer, from New Orleans to Mobile, said in my presence that all we wanted of the negro was to lift ourselves by his help into political power and then, to use his own language, "Send him to hell." I looked him in the face and told him that for one—and I believe I expressed the sentiment of a multitude of men—I wanted all the negroes to go to Heaven and the white men too, if possible. We want the black men placed on their feet and recognized as men; but we do not want to degrade any other class or color of men.

GENERAL CONDITION OF TENNESSEE AND MISSISSIPPI.

In Tennessee and Mississippi, so far as my inquiry and observation could go, good crops have been planted and the people were expecting 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 a great deal of lawlessness and crime. In large portions of Tennessee quiet and order prevail; but in some counties the persecution of Union men is almost intolerable.

General Gillem, who commands Mississippi at present, and has never been regarded as a politician in any sense, has his home in Tennessee, not far from Nashville. This summer his family were constantly interrupted and persecuted when there. His fences were destroyed and his out-buildings burned down, and his wife and little ones kept in such a state of alarm at times that they dared not retire at night, and kept their servants armed for protection against neighbors who swore that no such man as General Gillem should live in that community. This spirit is certainly a remnant of the rebellion. Should you ask me if I think the majority of the people favor such conduct, I would answer, no, they do not, yet they do not take measures to prevent it. I believe it is true that the matter of keeping the peace in times past in these communities had been left almost exclusively to the officers of the law. I found men timid or fearful of giving the name and place of even a notorious robber, lest they should suffer from his revenge.

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. Here we found on Sunday the same neatness of dress, orderly deportment, earnest heed to advice given, as elsewhere. Great complaint is here made that vicious indulgence is creeping in upon the colored people, that bad example has been set them by their chosen leaders. In the newspapers Radical leaders are singled out by name and accused of criminal conduct. It was not my province to investigate charges against them; but I felt the pressing necessity at this time of great purity in private life, of the practical adhesion to the principles professed by those who would be leaders in the great work of reform. The district commander is exerting every effort in his power to put a stop to the murderous assaults which have been so prevalent in that district, and to check other crimes by prompt punishment.

In descending the Mississippi I met and conversed with several large planters who told me that the colored people were contented and working well, and that they had as good prospects of a crop this year as they ever had in their lives.

THE MORAL CONDITION OF THE PEOPLE AT NATCHEZ

was complained of by all parties, secessionists, Union men, officers, and colored ministers. I trust the society that sends teachers to Natchez this fall will see to it that unusual efforts are made to check immorality and promote virtue in this beautiful Southern city.

BLACK AND WHITE DEMOCRATIC CLUBS IN NEW ORLEANS.

The first night of my arrival in New Orleans I stood in the midst of an immense crowd of people in Lafayette Square, gathered about a stand tighted up with torches. On that stand were the representatives of two

clubs—one a white Democratic club and the other a colored Democratic club. The white club presented a large and beautiful flag, with the figure of Liberty upon it, and "Seymour 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 the colored people not only that their wages should be paid; that they should be protected in their rights to life and liberty; that they should have guaranteed to them the right to vote and every other right of an American citizen; but that they should be specially gifted with offices of emolument and profit. But for the denunciation of carpet-baggers, renegades, and radicals, this speech might have been made with propriety by Douglass or Langston in their earnest advocacy of the rights of their race. I thought the cheers of response came rather hard from the assembled multitude.

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. The country generally on either bank 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 near the river, and we observed the tall chimnies of the sugar manufactories. Occasionally we saw extensive fields of sugar cane, and now and then an orange grove. Judging from the glimpses we obtained of the shores, from the character of the buildings—steep-roofed cottages, ensconced in small shady groves, apparently planted on purpose to protect them from extreme heat—everything seemed in good condition.

SUNSET AT SEA.

After we left the mouth of the Mississippi, and were just out of sight of land, we beheld one of those Southern sunsets at sea which so many travellers have attempted to describe. I longed to have some skilful artist present to attempt to catch a little of the beauty and glory of that sunset. At times the clouds seemed like ancient ruins, sustained by irregular columns, only softened and beautified by every variety of coloring, from the snowy white, through every shade of red, to deep vermillion. Other clouds stood out in midair, appearing like the White mountains of the North, yet warmed up by a glorious light that tinged their edges with golden and silvery hues. From the time we first noticed this remarkable beauty the scene constantly changed, colors gradually faded into one dark cloud with the red streak, giving the ordinary appearance of twilight, which in this Southern country soon disappears altogether.

CONVERSATIONS WITH PASSENGERS.

The passengers consisted mainly of Texans. I conversed quite at length with many of them, and found them from different parts of the State. They assured me that everything was quiet in Texas; that there were doubtless occasional crimes, but that they were the exception and not the rule; that the State had been terribly misrepresented by the late convention. Yet I found before we parted that nearly every man had incidents to relate within his personal knowledge—incidents of a startling character. You find that almost every gentleman residing in Texas has had some sort of personal encounter at some time of his life. They told me of the rescue of three prisoners from United States troops that had occurred a short time before. It seems a negro had been wounded and found his way to Austin, where he complained to General Reynolds; that three men had been guilty of the outrage. General Reynolds sent to arrest the parties accused upon the negro's affidavit. The citizens considered it an outrage to arrest the accused parties upon the complaint of the negro, who they said did not tell the truth. They therefore excused the conduct of one hundred citizens who came out in a body and compelled the surrender of the prisoners. Now one of the parties on board this steamer was a thorough Union man, and he gave me, whenever he could catch me alone, quite a different account of the manner in which he and his friends had been treated during and since the war. Those who enjoy accounts of adventure and hair-breadth escapes should have been in Texas during the war.

SERVICE ON BOARD.

On Sunday we improvised a service. All on deck laid aside the books they were reading and attentively listened to the reading of the Scripture, to the prayers, and to the singing. Does not a Christian at sea feel a more complete dependence on his Maker, and draw near to Him on account of it? At any rate our services were strengthening and refreshing to us. We had two families of immigrants on board, one consisting of a Scotchman, his wife and child, and the other were French Canadians, and apparently very poor. The Scotchman is a promising acquisition to the State. He secured his farm beforehand, and was proceeding to take it up and cultivate it. He took steerage accommocations to save his money. I wish Texas and the other Southern States could have an abundance of such incomers to establish industrial communities, and to develop their untouched resources.

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, later in the season, when the crops come in and the goods on hand are sold and distributed, there will be energy and activity. Galveston, I have said, is on an island, and is so far separated from the main land 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 trains of some three hours. I strolled through the city to take what observations I could touching 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, to a certain extent, prosperity. There were colored schools, too, but they 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 aiming toward Austin. Here we found a company of United States troops, with officers, waiting for us at the depot. They had for our accommodation a four-horse wagon, which they always call an ambulance in that country. Brenham is remarkable for political excitements. The colored people there seemed almost as persistent in repressing colored Democrats as the whites in repressing carpet-baggers 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 you have probably read. In some parts of the country riots seem almost a necessity; they seem ventilators for the hidden fires of pent-up hate.

THROUGH THE COUNTRY WITHOUT BREAKFAST.

We made eleven miles that night in our carriage, and then stopped till morning at the house of a citizen who kindly gave us beds for ourselves and food for our horses. Our host was called a judge. He had rather a better house and better accommodations apparently than any of his neighbors, the nearest of whom was probably four or five miles distant. In the morning we were ready to start. We could not delay for breakfast; delay for the slow motion of the servants driven hither and thither by a little boy, a younger son of the judge, who was doing his best to propel them to get us a very early repast. We breakfasted at a place called Union Hill. Two men we met here were specially marked, and such as you might regard as types of their class. At the first house we came to a lady told us she was not prepared to give us a breakfast. We had hardly left before the owner of the house met us a little way off, accosting us with a good natured volume of oaths. He knew the driver, and this knowledge opened his mouth. He insisted on our turning back to his house for breakfast. He was master there. In the midst of his swearing I suggested that Dr. R. was a member of the church. He swore about that, and said that he could go on then, nobody hindered him. The whole conversation was such as you might have with a man good-naturedly profane, yet on the verge of anger and apparently under the influence of drink. He probably did drink too much the night before.

BREAKFAST AT LAST.

At the next house, an old decaying 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 a short, hump-backed, elderly man, who said he would do the best he could to get us breakfast. His wife very cheerfully spread before us such as she had, and the old gentleman 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; that his son was gone from him; that disease had come upon him, and was bowing him down, &c., &c., &c.—indicating to us the spirit of a man burdened with infirmity, with changes to which he was unused and unable to conform, without God and without hope in the world. Yet when we got out of doors I found that he had an excellent crop of cotton just across the way, and extensive fields of corn.

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

FARMS IN TEXAS.

The next night we staid at the house of a middle-aged man calling 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 conveniences and comforts of life those isolated farmers have in the midst of the richest soil I ever saw. It is perhaps known to you that the cattle in that country do not run in pastures fenced in, as they do in 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 flock of sheep or of goats, the latter in the vicinity of fenced farms. All this prairie has a rich soil. Wherever we saw cotton growing upon it it grew rank and thick, and produced abundantly. There was a similar growth of corn, sweet potatoes, or whatever else 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 he complained bitterly of the idle conduct of the negroes. He seemed to believe the country had gone to utter and irretrievable ruin. Twice he had tried to make a fortune and twice he had failed. The United States Bank had left him without a dollar, and emancipation had stripped him of his slaves. He rented out his land, and was unwilling to suffer the misery of working free negroes. His poor wife was dreadfully ill during the night. Our doctor offered his services, but she 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. The night before I turned his attention away from his misery to the bright prospect before Texas, when railroads should open up her extensive and rich lands for settlement, and immigration should flow in upon her and the resources of this great State should be developed under a free system. But when in the morning he began again to be splenetic, portraying the idleness and worthlessness of the negroes, I said to him that those men who had common sense, and were able to manage men, got along quite as well with negroes as with white laborers. I referred to many instances within my own knowledge where large planters were completely successful, by prompt payments and the ordinary inducements, in working of large bodies of colored med. He then confessed that a great many farmers within his knowledge were doing very well, but he believed he was too old to do anything himself.

AUSTIN.

About sunrise, from the high ground after passing the rolling prairie, we caught a glimpse of the beautiful city of Austin. Austin is a city apparently about as large as Alexandria, Virginia, but built in the midst of a series of small hills. The country was covered with green grass and shrubbery at this season. The rains, which made the roads heavy, deepened the green of the live oaks and freshened the appearance of the entire region. Tourists could not find more charming views than those we had subsequently from the top of Mount Bonel, taking in the city of Austin and its environs, with here and there beautiful country residences and public buildings, like the Insane and Blind Asylums. The State House and the Texas Land Department, built on elevated ground, present a fine architectural appearance in the distance. The Colorado, from Bonel, looks a little like the Hudson, though on a much smaller scale. I stayed with General Reynolds from Thursday till the following Monday. I attended prayer meetings, churches, young men's Democratic meetings, colored Sunday schools, and an evening meeting with the soldiers at their camp.

Saturday evening the Union citizens gave us a serenade at Judge Morrill's, where speeches were made from the Union standpoint. I came away from Austin deeply impressed by the fact that politics absorb the people's attention, and that every Union man seemed tremblingly anxious about the coming election. Although General Reynolds has now the reins of power in his hands, and has succeeded in repressing much of the violence and outrage that have been so bitterly complained of in Texas, and although he expresses a belief that prominent Republicans can go to different parts of the State and speak with safety, yet I saw that they shook their heads, and that most of them are not ready to risk their lives in canvassing the State. I never realized so fully as I did at Austin, when conversing with some of these Union people, how hard it was to maintain Union principles and stand up for their convictions of truth and duty during the last terrible years of the war. In their speeches the Democratic politicians painted the conduct of the Republican party in very dark colors. Ladies and gentlemen go together to political meetings. The speakers seem to me to deepen and widen the gulf between those who love the Government of the United States and those who do not; but still they counseled obedience and patience under the "intolerable burdens" heaped upon them. I was glad they counseled obedience to the law; but I felt there would be more likelihood of such obedience without the denunciatory addenda.

COLUMBUS.

Our return was by a different route, at the rate of about thirty-five miles a day, till we reached the railroad, first along the valley of the Colorado to Bastrop, thence to La Grange, thence to Columbus. Incidents occurred in this journey peculiarly and deeply interesting, but I shall not weary your patience by extending my remarks. At Columbus, at the ferry, a mile from town, a colored school accompanied Major Stephenson to meet me and bid me welcome. At the school-house a scholar made a little speech, to which I replied briefly. Taking this school as a criterion, I should judge the colored people of this county are very prosperous. They have a fine school-building, a fine teacher, of Southern extraction, and the school presented every appearance of energetic life and increasing intelligence. At the court-house, in the evening, I addressed a mixed crowd. I spoke as plainly and as simply as I could, particularly to the colored people, dwelling upon the sanguine hopes of their friends for their prosperity as a people in the future if they were only true to themselves and to their children. Bitter men, who came to curse *me*, acknowledged to the agent afterward 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 hung him. The other prisoners are too much terrified to tell the names of those of the party whom they recognized. Here I found evidences of every sort of wickedness; cheating, lying, drunkenness, murder, and disregard of law, and on the other hand a sufficient number of earnest fearless men to keep the masses under comparative restraint. The leaven of progress is here. 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 political jars are affecting the progress of the people unfavorably. This must always be the case where drunken, licentious men get, even temporarily, the lead of the people. New Orleans is a vast city. I saw there the great procession, (put down at from six to nine thousand, according to the estimation of the computer,) grouped in clubs, carrying torches and banners, and every variety of transparency. The great majority were black men, and their enthusiasm manifested itself in songs and repeated cheers. Among the mottoes I noticed one that I never saw before in a political gathering. It was this: "In God we trust." If they only would do it—if they only can do it—He will help them to glorious and substantial triumphs.

MOBILE.

At Mobile we found large numbers of men without employment. I had hardly stepped ashore at seven o'clock in the morning when groups of colored men gathered around me, saying that they needed work; that they got wages hardly 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 away with guns; and I found there, and at other parts of Alabama, that a feeling of apprehension existed among the colored people lest their true friends would not be able to sustain their cause. They feared they would be remitted to the care and control of those who believed neither in their manhood nor in their freedom.

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 them conversed with me during the day. I was to speak in the evening, and they besought me to say something to encourage the people without touching especially upon politics in my address. I gave them a little history of my own work in the department with which I am connected, particularly referring to the educational division. I could not close, however, without referring to the example of Maine, my native State, as the election news had just reached us. I told them that I believed such good tidings would be multiplied from State to State until every State in the Union should be completely redeemed. The floors and galleries were filled with people, and this sentiment was endorsed by cheers upon cheers, and as we parted at night the hearts of many seemed to glow with enthusiasm and with a hope that they might have peace and safety in the future.

THE EXPENSES OF THE FREEDMEN'S BUREAU.

My friends, I have been asked to say a few words about the expenses of the Freedmen's Bureau. How is it that so much work has been done in the educational line at so large an expense, and yet you claim that the expenses of the Freedmen's Bureau have been but a little over three millions a year since its commencement? The reason is simply this, that by the appropriations to 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 Commission, and others to send teachers to the South and to support them by using the voluntary contributions of the people. I believe they have more than doubled the Government appropriations. Every sensible man knows that education is absolutely necessary to a free people. Even the enemies of the colored man complain that the mass of his race are in ignorance. The ordinary methods of establishing schools immediately following emancipation were simply impossible. To expect the ignorant to enlighten and elevate themselves without help is to make the blind lead the blind. To trust to those who have never believed it proper to educate the black men to do it without assistance and without impulsion of any kind is to abandon the field to ignorance. Moreover, in the unsettled, excited, and turbulent state of society where property owners are struggling to free themselves from debt and are sore over their losses, it is idle to expect them immediately to give much thought to the work of educating the children of former slaves. Yet, by the blessing of God, by co-operative energies that have been set in motion, a great work has already been inaugurated. The practicability and the benefits of education are constantly forced on the attention of men who have thought little of it before. Light is breaking in, and if we do not get a set back by some counter revolution, like that which seems to be beginning in Georgia, we may hope that in a few years the entire South will have put into practical operation as good and perhaps a better school system than that of this.

POSITION OF THE PEOPLE IN THE SOUTH.

I do not wish to fix any stigma upon Southern men. I would not cast a slurring reflection upon any people. I cannot say that we are altogether right in our systems; but my convictions with regard 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 ascendency over others, while the masses of negroes have their own peculiar freemasonry—have 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 of a political nature. Our public men should endeavor to tear away the veil that separates between them and the deceived masses of the South. Means should also be taken to strengthen the hands of those who sympathize with the colored people already, and help them to become, socially, more 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 world is but 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 prejudice from hearing the truth. The crowd of lecturers who go through our Northern 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 ostentatiously 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 prejudice, 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 bloom and flourish *with men* redeemed from ignorance, error, and sin—men of every name and of every nation.

President's Address, Medical Dept.
Howard University

Gentlemen of the Graduating Class

by Pres't.

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 *reiteration*, 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 subordination to this truth, he is but a ship adrift in a storm without compass, or rather a ship manned wholly by landsmen, when neither the captain, mate, pilot nor sailor knows of the guiding star.

Without this truth thoroughly eaten, digested, and incorporated, the highest *success* is impossible. Without it your thoughts will grovel: the first thing on awaking will be yourself: the guage 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 unfailing light of God's truth.

I named this word *success*. As young men, just entering 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 practioner.

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~~ accomplished. 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 this 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."