

THE LOST OCCASION—1880.

Some die too late and some too soon,
At early morning, heat of noon,
Or the chill evening twilight. 'Thou,
Whom the rich heaven did endow
With eyes of power and Jove's own brow,
With all the massive strength that fills
Thy home horizon's granite hills,
With sweet gifts of heart and head
From mantlest stock inherited,
New England's staidest type of man,
In port and speech Olympian;
When no one met, at first, but took
A second awe and wondering look
(As turned, perchance, the eyes of Greece
On Phidias' unveiled masterpiece);
Whose words, in simplest home-spun clad,
The Saxon strength of Cadmon's had,
With power reserved at need to reach
The Roman forum's loftiest speech,
Sweet with persuasion, eloquent
In passion, cool in argument,
Or, ponderous, falling on thy foes
As fell the Norse god's hammer blows,
Crushing, as if with Talus' flail,
Through error's logic-woven mail,
And falling only when they tried
The adamant of the righteous side—
Thou, foiled in aim and hope, bereaved
Of old friends, by the new deceived,
Too soon for us, too soon for thee,
Beside thy lonely northern sea,
Where long and low the marsh-lands spread,
Laid wearily down thy august head.

Thou shouldst have lived to feel below
Thy feet disunion's fierce upthrust,
The late sprung mine that underlaid
Thy sad concessions vainly made,
Thou shouldst have seen from Sumter's wall
The star-dag of the Union fall,
And armed rebellion passing on
The broken lines of Washington!
No stronger voice than thine had then
Called out the utmost might of men,
To make the Union's charter free
And strengthen law by liberty.
How had that stern arbitrament
To thy gray age youth's vigor lent,
Shaming ambition's palfry prize
Before thy disillusioned eyes;
Breaking the spell about thee wound
Like the green withes that Samson bound,
Redeeming, in one effort grand,
Thyself and thy imperiled land!
Ah, cruel fate, that closed to thee,
O sleeper by the northern sea,
The gates of opportunity!
God fills the gap of human need,
Each crisis brings its word and deed,
Wise men and strong we did not lack;
But still with memory turning back
In the dark hours we thought of thee
And thy lone grave beside the sea.

Above that grave the east winds blow,
And from the marsh-lands drifting slow
The sea-fog comes, with evermore
The wave-wash of a lonely shore,
And sea bird's melancholy cry,
As nature fain would typify
The sadness of a closing scene,
The loss of that which once hath been.
But, where thy native mountains bare
Their foreheads to diviner air,
Fit emblem of enduring fame,
One lofty summit keeps thy name,
For thee the cosmic forces did
The tearing of that pyramid.
The present ages shaping with
Fire, flood, and frost thy monolith,
Sunrise and sunset lay thereon
With hands of light their benison,
The stars of midnight pause to set
Their jewels in its coronet.
And evermore the mountain mass
Seems climbing from the shadowy pass
To light, as if to manifest
Thy nobler self, thy life at best!

UNIVERSITY LIFE IN FRANCE
ENGLAND AND GERMANY.

BY HUGO VON RADOWITZ.

IV. GERMANY. II.

As everywhere, in the development of the social life of the German nation, the spirit of corporations and guilds was prominent, and as this spirit always came to the front, in spite of the legal abolition of the old regulations with regard to such corporations; so it happened also long ago in the student circles, which as representatives of the rising youth, show the national character most freely and clearly. The division according to nationalities (*Landsmannschaften*), derived from the Paris University and which then led to colleges and boarding academies, in Germany led to the freer unions of the students. The subjects of the different German countries drew closer together at the universities, and formed so-called *Landsmannschaften*, made their own laws and statutes, and drew up again among themselves fixed duelling regulations. These *Landsmannschaften*, in which nationality was not after all an absolute condition of membership, had only social ends in view, and not scientific or political ones. They regulated the intercourse of the students according to definite, sharply drawn laws, and resembled in some respects the guilds and trade unions. In them too, one was obliged to pass an apprenticeship, in order to become a real and *bona-fide* member of the union; they were controlled by chiefs freely chosen from among the members.

Already in the end of the last century there was formed alongside of these *Landsmannschaften* other unions, which, following the humanistic, philanthropic tendency of the time, set up as their aim the happiness of humanity, appointed various orders, dealt in secrecy, and were essentially offshoots of the Freemasons, from whom they borrowed many symbolical forms and usages. In 1746 the *Moselbund* was founded in Jena, in 1761 the order of the *Amicitien*. But this secrecy business appeared dangerous to the Government, and the *Reichstag* at Regensburg passed in 1783 strict prohibitions against secret orders of students, which accordingly ceased to exist.

As before mentioned, in the years 1818-14-15

and later, *Burschenschaften* were founded with a definite political tendency, making the goal of their endeavours the uniting of Germany and the establishment of a republican or at least decidedly constitutional government. They stood consequently in the most decided contrast to the *Landsmannschaften*, as well as in their tendency—for the latter eschewed all political activity and represented, whenever they did come in contact with public questions, the monarchical and particularist or separate nationality principle—as in the way and manner of student life.

These old *Burschenschaften* have to-day no longer any *raison d'être*, as the goal of their endeavours, the unity of Germany and a constitutional form of government, have been reached. However, their essential character still exists among the students of to-day, and consists in basing the university unions upon the likeness of political opinions, and using these unions as a preparation for political life. The *Landsmannschaften*, on the other hand, have developed their old principles still more sharply, and assume that the student unions should be of a purely friendly, social nature, and should serve merely for the moral education of its members. Besides, as the national bond (*landsmanhaftlicher Band*) no longer exists, and has under the present political relations no more meaning, they have adopted the name of *Corps*, and stand in as sharp contrast as formerly to the *Burschenschaften*.

Let us now cast a glance at the German *Corps* of to-day, their inner organisation, and the unions existing among them.

The principal criterion of the *Corps* is, after the keeping free from all political tendency, the endeavour, expressed in their laws and ordinances, to bind the intercourse of the students among each other by fast and inviolable rules, which shall exclude all arbitrariness and coarseness. As means to this end we find in all the *Corps* the principle of unconditional subjection of the individual to the laws, and a self-appointed authority; as well as the compulsion of duelling (*Duellzwang*), that is, the absolute obligation, as an affair of honor, of giving satisfaction, sword in hand, for every insult, as well as of returning the same when insulted, meanwhile paying the strictest attention to the acknowledged rules. This *Duellzwang* has been the object of much discussion, and it cannot, of course, be denied that, regarded from a philosophical point of view or from the stand-point of strict morality, little can be said in its defence; for self-help when insulted contradicts the idea of a well-ordered state, it is an outcome of the old "Judgment of God" and in many cases does not accomplish its purpose, for it is, of course, possible and often happens that he who is insulted, is in addition wounded or killed by the weapon of the better practised insulter. But if we take society as it is we must look at the question in another light. Good society demands from every one who wishes to belong to it, that he should challenge every insult, but still more that he should be always ready to give satisfaction when he has insulted another. The officers *Corps*, which pass as an *aristocracy* in affairs of honor, expel those members who neglect this duty, and everywhere he who does not accept a challenge or give one when insulted, is excluded from all circles of good society—yes, the laws of the state, which punish so severely the murder or intentional injury of a citizen, have thus far acknowledged the necessity or inevitableness of duelling, in this respect that for killing or injuring in regular duels, all dishonourable punishments are excluded, and even the acknowledged penalties are often commuted or altogether annulled. In our opinion a weighty and incontestable truth lies at the root of this necessity of duels, a necessity acknowledged as well by the morals of society as the laws of the state. Even in the best classes, and in so-called good society, there is always an element, which, from natural coarseness and hastiness of temper, is inclined to violate the laws of good breeding, without which no society can exist, the only means of preserving under all circumstances, the good manners, which, before all, consist in reverential courtesy towards every other member of society, is now the duty imposed on each individual of answering for and giving account of, every word that he speaks, by his person and his life. The penalties allotted by the law for insults are so insignificant, and at the same time almost always to be arranged by money, that they include no satisfaction for the person insulted, so that if they alone were in force there would without doubt be people enough who, laying claim to good society, and, perhaps, in the consciousness of a full purse, would insult right and left according to their humour or their passions. It is plain that by this means the spirit and manners of the tavern (*kneipe*) would be introduced into the salons of society, and scarcely any will deny that the code of honor giving personal satisfaction is the only means of keeping good society together. If this be the case, if the *Duellzwang* holds among all officers and among all gentlemen as an unconditional rule, it appears to us not only natural but also justifiable, that the academic youth also, among whom overbearing insolence and hasty temperaments are more prevalent than among any other circle, should adopt the same rules for its social intercourse, to which every one is subjected, any how, on his entrance into life, later on. The *Burschenschaften*, which excludes the *Duellzwang*, stand therefore, perhaps, upon a philosophically proper and reasonable foundation—the *Corps* on the other hand upon a practical and neces-

sary one, which, moreover, corresponds better with the knightly spirit of a youth belonging to the best society.

Finis.

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CHILDREN.

The uses of children in this world are manifold, and a queer world, indeed, it would be without them. Far be it from me to attempt, within the compass of a brief article, to indicate all that they are, or all that they do; a few points of view are all that I can hope to occupy, and to these but scant justice can be done within the limits at my disposal. Let us think of children as helping to complete the education of their parents. We have all been children in our day, and, as such, we have tried to grapple with the minds of our elders. We have had teachers who, in their day, dealt with us according to their own good pleasure, choosing what knowledge they would impart, and how they would impart it. We have accommodated ourselves to their ideas as best we could, but in many cases but little real, mental illumination was received by us. Since then the world has been our schoolmaster, and we have learnt a good many things *tant bien que mal*. But in order that depth may be given to our knowledge, and that we may understand the nature of our own powers, we need to come, ourselves, into direct contact with the mind of childhood, to study its methods of apprehension, its processes of intellectual nutrition, so to speak, and the gradual development of its ideas. Some parents shirk the labour of instructing their children, but they do so to their own great loss. Not only do they fail to revive much useful knowledge that has slipped away from them, but they miss the best of all means for counteracting that rigidity of thought into which the mature mind so readily falls. The child-mind is fresh and free from prejudice. It may ask many profitless questions, but it asks, also, many that ought to be both asked and answered, and thus forces to reflection all but those who are most dead in conventional opinions. The mind of any parent who is faithfully teaching his own child—teaching it, that is to say, what he believes and knows, not merely what he has more or less indifferently received—is kept continually open to new ideas, and thus preserves its youth, while others, who do not give themselves this advantage, are visibly growing old. There is this further benefit in it that the parent is able to measure his own intellectual progress by the greater command he finds himself to have over the whole field of his early studies. It is often the case that a man opening after a lapse of years some Greek or Latin book that he studied as a boy will find that, although much of the grammar and many of the words have slipped from him, he yet has an easier and a fuller grasp of the meaning of what he reads than he ever had in his earlier days. The reason is that he has risen to the level of the thoughts that the book contains. Experience has taught him what no schoolmaster could ever have taught him, and he now deals with all the elements of thought and expression with superior power—the power of a matured intellect. But to get the full advantage of this new realization of power, some educational work should be taken in hand, and the man who has no children of his own upon whom to bestow his attention, is at a serious loss. The schoolmaster is very well in his way, but we make too much of him, and throw too heavy burdens on his shoulders. It is at home that the intellectual life of the child should be quickened, and the child prepared for the reception and assimilation of the instruction to be imparted at school. Children, again, help to complete the moral education of their parents by holding up to them an image, more or less faithful, not only of what they were as children, but of what they are as men and women. There is nothing in any child that somebody has not put into it. There is there a definite combination of pre-existing elements of character; and if the combination is not satisfactory, the last persons to find fault should be the parents. They should have known what manner of people they were before producing their like; but, the thing being done, their obvious duty is to do the very best in their power by the little beings they have launched on the world. The children have faults; whose faults? Look close, my friend, and you will see your own individual failings there—your proneness to anger, perhaps, or your want of candour, your insensibility, your selfishness, your envy, your want of self-control. Nature kindly holds up to you a glass, in which you can see yourself as you probably never saw yourself before, and thus gives you the opportunity of grappling with your besetting sins with a clearer perception than you ever before had of what they are. You see, now, how they look in another, and a somewhat painful sight it is. Nature, however, while giving you this sight, furnishes you with the strongest motive for self-discipline and self-improvement. You would not wish your child to grow up under the dominion of these faults. Then you must first check them in yourself. You cannot, indeed, altogether neutralize the effect of the inheritance you have transmitted, but you can, by taking the right means, prevent it producing its full effect. The first thing you should arm yourself with is patience, remembering the source of

the infirmities with which you have to deal. Some parents unfortunately have what may be called the character-sense too feebly developed to perceive the elements that enter into their children's characters, or to institute any comparison between their children and themselves. Such can never be thoughtful instructors, and will never consciously aim at self-improvement. In general, however, we may say without hesitation, that it is, or ought to be, a great aid to a man or woman's own moral education to have the characters of their own children to study and to mould. The sense of responsibility alone which this creates in any well-constituted mind adds depth to the character at once.

Let our children resemble us as closely as they may, they will yet differ from us, too. They come into the world, say a quarter of a century later, and the influences that breathe upon their lives are not precisely the same as those which breathed upon ours. Time does not run on for nothing, and parents, whose ideas are very fixed, are apt to find themselves *arriérés* when they come to compare notes with the rising generation. Poor old Colonel Newcome was quite baffled by the ardor of the younger generation in his day, for a certain Mr. Tennyson, who was then coming into notice as a poet; and some of us who have grown up under the shadow of Tennyson's fame, will find ourselves similarly out of our reckoning in regard to other rising geniuses, if we do not take care. Let us, then, learn from our children, who are themselves the nurslings of the time, what things are being prepared for the coming age. We may not be able to adapt ourselves to the latest fashion in thought or in taste, but we should be able to survey all things with philosophic calm, and, as far as possible, with philosophic comprehension. *Nil admirari* is a poor motto; but it is well not to be too much amazed at anything. Sheer amazement is the natural accompaniment of sheer ignorance, for no one can be utterly amazed at anything he even partly understands. The angels, we are told, looked forward to the solving of the problem of the ages, and we, too, should keep a forward gaze in order that we may catch as distinct a glimpse as possible, and widen to the utmost limits our synthesis of the universe. With this object we should converse, both with the old and with the young—with the old, that we may understand the age that is past; with the young, that we may understand the age that is to come. Clearly, then, children ought to be a great blessing to their parents, morally and intellectually. Where they are not—where they are simply felt as a burden and an anxiety—where the ever-recurring question is what to do with them? how to keep them out of mischief? how to settle them in life? how to make them satisfactory members of society?—something must be terribly wrong; the responsibilities of parentage must have been assumed without any adequate preparation, or any intelligent sense of responsibility. This, indeed, is a crying evil under the sun, but its discussion does not lie within the limits of the present paper.

W. D. L. E. S.

BRELOQUES POUR DAMES.

WOMEN resemble flowers. They shut up when they sleep.

ANDAMAN island widows wear the skulls of their deceased husbands on their shoulders.

It is said that Gail Hamilton can talk to twelve people at once. A Gatling gun in petticoats, as it were.

A NEW spring bonnet is called the "Nihilist." A "blow up" at the breakfast table is anticipated when the husband sees the bill for it.

EVERY time two women meet on the street and kiss, the thermometer sinks 17 degrees and people hustle around and bank up their cellar windows.

THE waves of a woman's handkerchief have wrecked many a man, and the waves of a woman's hand without the kerchief have wrecked many a small boy.

THE *Parisian* says that as the tendency now is, the ladies will soon wear dresses so tight-fitting that they will have to soak them in warm water in order to take them off.

WHEN a boy falls and peels the skin off his nose the first thing he does is to get up and yell. When a girl tumbles and hurts herself badly the first thing she does is to get up and look at her dress.

"MAMMA," said little Henry, putting his arm around his mother's neck, and laying his cheek against hers, "will God wipe the tears away from my eyes if I can't find you when I get into the new Jerusalem?"

A MILWAUKEE mother sent her boy to school in girl's clothes to shame him for playing truant. If that boy doesn't grow up to be a pirate, it is because the life of a Leadville highwayman offers more inducement to his soaring ambition.

A YOUNG New Yorker was introduced to a Boston girl, and before they were acquainted 30 minutes she got so spooney that she called him an asterolepis, a Silurian placoid and a cartilaginous vertebrate. He returned to New York by the midnight train.

EASTER evening chat: "Did you see Miss Fitzjoy's hat? Was it not charming?" "Yes, a pretty hat; but the same feather she has worn for three seasons, and the flowers that she wore season before last." Ominous and dreadful silence.

AN Indiana girl who sued for a breach of promise, found all her love letters confronting her in court, and rather than have the jury know that she spelled it "maury" for marry, "harte" for heart, and "hapie" for happy, she withdrew the suit. Young man, see the point? Save your love letters.

AFTER family prayers, a few evenings since, says an exchange, a little boy asked: "Mamma, how can God hear folks pray when He's so far away?" Before the lady could frame a suitable reply a sunny-faced little miss of five summers vehemently said: "I'll jes' but He's dot telephones a rumun' to every place."