Horatio Alger Jr.

1832 – 1899

THE HORATIO ALGER SOCIETY

OFFICIAL PUBLICATION

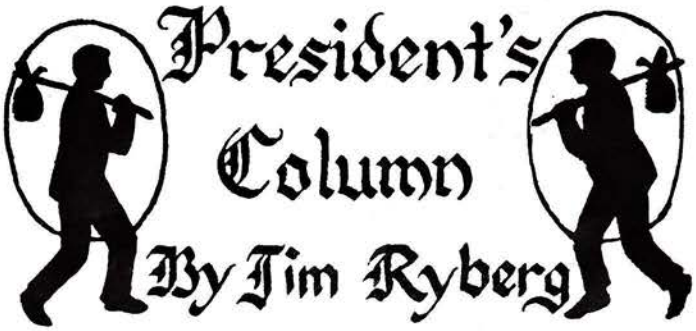
NEWSBOY

A magazine devoted to the study of Horatio Alger, Jr., his life, works, and influence on the culture of America.

Volume XXV November-December, 1986 Number 3

Eliot Church erected A. D. 1828.

(South Natick, Massachusetts)



To those of us who have been members of The Horatio Alger Society for nearly a decade, Newsboy and Jack Bales were nearly synonymous as the lifeline of the Society. Virtually everything we read concerning the Society was either written by or edited by Jack. Much of the current research regarding Alger was a product of Jack's effort, and his labor of co-authoring THE LOST LIFE OF HORATIO ALGER, JR., and HORATIO ALGER, JR.: AN ANNOTATED BIBLIOGRAPHY OF COMMENT AND CRITICISM, along with his "Afterword" in the Westgard reprint of ALGER A BIOGRAPHY WITHOUT A HERO, places Jack Bales among the major scholars of Horatio Alger, Jr.

It has been an honor to have an Alger scholar as Editor of the Society's publication. With deep thanks on behalf of all of our members, I applaud Jack's efforts for these many years.

Current Newsboy Editor Gilbert K. Westgard II is now the owner of a copy of FROM CANAL BOY TO PRESIDENT with the erratum slip, a very scarce item which he recently purchased from a book dealer for just $39.50. Congratulations, Gil! You have, as you well know, a very rare item in your collection. (Editor's Note: Yes, I know. Only seven copies in the Society.)

Glenn Corcoran writes that he does indeed have over 100 titles in his collection, and in recataloging his Algers he discovered books he hasn't looked at for some time. Welcome to the "100 Club," Glenn.

Bob Williman is again selling books. A recent list includes over 30 Alger titles, many Appleton, Curwood, Emerson, Henty, Keene, Rockwood, and numerous others. A self-addressed stamped envelope to Robert Williman, Box 1564, Bowie, MD 20716, will get you a copy of his latest list.

Executive Secretary Carl T. Hartmann spent much of September on a wonderful vacation in Europe...Germany, Southern France, Northern Italy, Switzerland, etc. He and Jean had a marvelous time.

Recently I spent some time in Maine visiting about every book shop from Portland to Boston, always asking for Algers, and almost never finding any. Dealers usually told me there just aren't any turning up these days. However, I managed to find one significant book, a copy of THE YOUNG EXPLORER , published by Winston in format 12 as listed by Bob Sawyer and Jim Thorpe in their pamphlet PUBLICATION FORMATS OF THE FIFTY-NINE STORIES BY HORATIO ALGER JR. AS REPRINTED BY THE JOHN C. WINSTON CO.

As usual, the real Algers were found at "Uncle" Morris Olsen's house where dozens of first editions and hundreds of better Alger titles are always on sale. Morris is recovering well following surgery, and Beverly is keeping as busy as ever.

I appreciate all your letters and com-

THE HORATIO ALGER SOCIETY — To further the philosophy of Horatio Alger, Jr., and to encourage the spirit of Strive and Succeed that for half a century guided Alger's undaunted heroes — lads whose struggles epitomized the Great American Dream and flamed Hero Ideals in countless millions of young Americans. OFFICERS: President, Jim Ryberg; Vice-president, George Owens; Executive Secretary, Carl T. Hartmann; Treasurer, Alex T. Shaner; Directors, John Juvinall, Owen Cobb, Bob Sawyer, Edward T. LeBlanc, Glenn Corcoran, Bill Leitner, Bill McCord, Jim Thorp, Gene Hafner; Directors Emeritus, Ralph D. Gardner, Bob Bennett, Max Goldberg. Newsboy, the Official Organ of The Horatio Alger Society, is published six times a year, and is indexed in the Modern Language Association's INTERNATIONAL BIBLIOGRAPHY. Membership Fee for any twelve month period is $15.00, with single issues costing $3.00. Please make all your remittances payable to The Horatio Alger Society. Membership applications, renewals, changes of address and other correspondence should be sent to the Society's Executive Secretary, Carl T. Hartmann, 4907 Allison Dr., Lansing, MI 48910. NEWSBOY ADVERTISING RATES: 1 page, $32.00; half-page, $17.00; quarter-page $9.00, column-inch, $2.00. Send ads, with check payable to The Horatio Alger Society, to Bob Sawyer, 204 Mill St., Gahanna, OH 43230. THE LOST LIFE OF HORATIO ALGER, JR., by Gary Scharnhorst with Jack Bales, is recognized as the definitive biography of Horatio Alger, Jr., and HORATIO ALGER, JR.: A COMPREHENSIVE BIBLIOGRAPHY, by Bob Bennett, is recognized as the most current, definitive authority on Alger's works. Send contributions for NEWSBOY to Gilbert K. Westgard II, Editor, 1001 S. W. 5th Court, Boynton Beach, FL 33435

ments. Usually I'm home around 9:00 p.m. Central Time, so if you want to give a call about then, feel free to do so . . . (713) 621-7448. Best wishes.

Jim

* * *

INTRODUCING OUR NEW MEMBERS

PF-777 Robert J. Conley
2845 Cabrillo St.
San Francisco, CA 94121

Robert owns 21 Algers, and says he hopes to again enjoy reading these stories that he enjoyed and treasured many years ago. He's 79, retired, and his wife is Sophia.

PF-778 Pete Leslie
Box 23
Changewater, NJ 07831

Pete only informs us he is interested in series books.

PF-779 Robert E. Stalcup
Rt. 1, Box 59
Odem, TX 78370

Robert was recruited by Houston book dealer Arvena Fleury. He owns over 100 Algers.

PF-780 Linda Silverthorn
919 E. 44th St.
Stillwater, OK 74074

Linda owns 18 Algers, and wants to read all of his books in whatever editions she can find. She is 47, a social worker, and her husband's name is James.

PF-781 Don Stephens
3333 Cummins Ln., #168
Houston, TX 77027

Don met several members of the Society at our Houston Convention, and has begun collecting Algers, which he enjoys very much.

PF-782 David Roberts
4627 Wild Indigo, #605
Houston TX 77027

David worked with Jim Ryberg during the Houston Convention, likes the philosophy of Alger, and wants to "promote recognition of Alger's contribution to American thought.

PF-783 Anthony C. Vacanti
4183 Knoll Dr., Apt. A
Hamburg, NY 14075

Anthony already has 55 Algers, and is well along on his ambition of becoming a member of the "100 Club." He is 67, retired, also collects stamps and coins, and his wife's name is Agnes.

PF-784 Don E. Burnett
Box 178
East Greenwich, RI 02818

Don would like to hear from members who would like to exchange duplicates.

PF-785 Floyd M. Hunt
Box L
Clayton, IN 46118

Floyd has 18 Algers, and is interested in buying, selling, and collecting. He is a book dealer, and heard of the Society from Paul House.

* * *

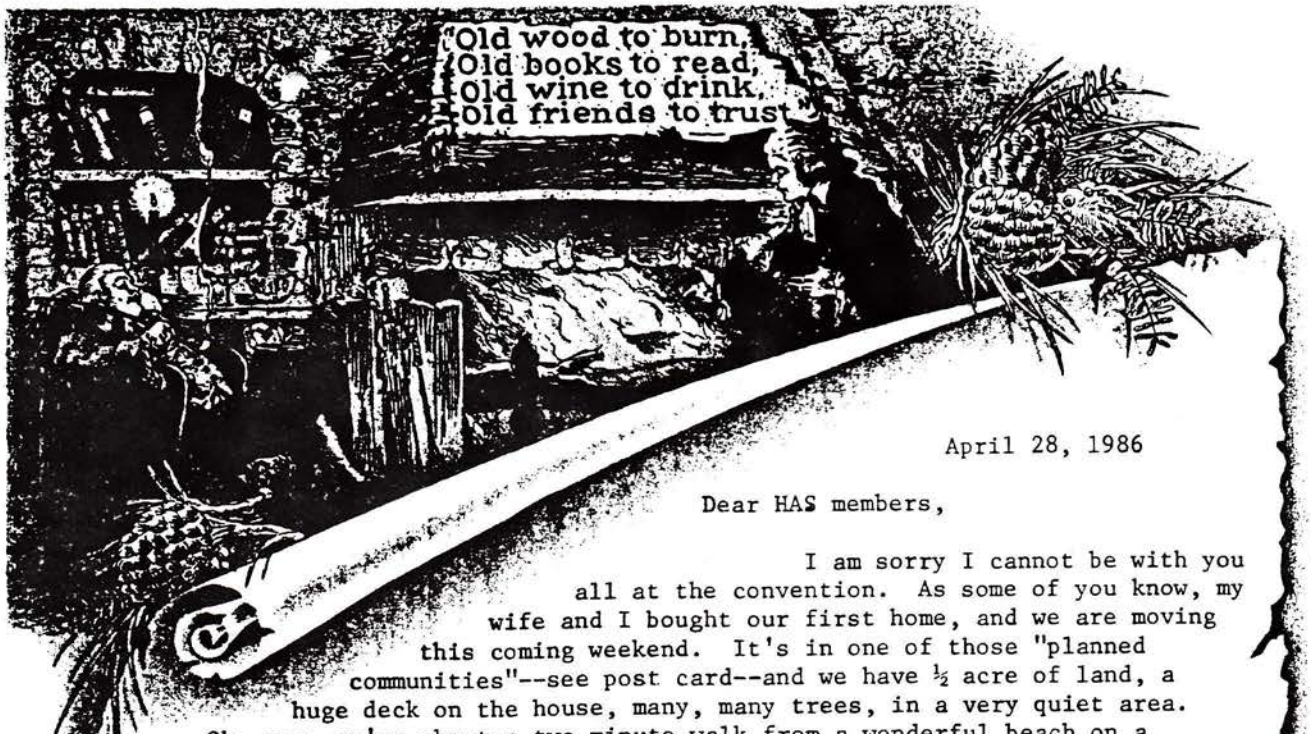
AN OLD MEMBER RETURNS

PF-153 Darel J. Leipold
678 Tonkawa Rd.
Long Lake, MN 55356

Welcome back, Darel! Those who attended the Alger Conventions in Milwaukee or Des Moines in 1966 and 1967 will remember our partic'lar friend, Darel, and his collecting interests that include other popular boys' authors.

* * *

Louise Kent-Boyd, PF-721, writes: "I did indeed enjoy the 'Chicago newsboys' issue. You can never give me too much information on those great gamins — I adore 'em! My book is now in the hands of the editor and is slated for release in the Spring of 1987."



April 28, 1986

Dear HAS members,

I am sorry I cannot be with you all at the convention. As some of you know, my wife and I bought our first home, and we are moving this coming weekend. It's in one of those "planned communities"--see post card--and we have ½ acre of land, a huge deck on the house, many, many trees, in a very quiet area. Oh, yes, we're about a two minute walk from a wonderful beach on a lake. It sounds like an ideal set-up.

I have been a member of HAS since 1969, and have edited NEWSBOY on a steady basis since 1974. Gil Westgard tells me that I have now edited exactly 101 issues of NEWSBOY! As I leave the editorship, I want to say that I have nothing but the highest regard for the Society and its members and I remember with great fondness the many fine conventions I have attended and the numerous, warm friendships I have formed. Since the NEWSBOY is an integral part of the Society, I wish the new editor the best of luck. I am sure that he will develop new ideas, features, and articles that will keep the Society on a solid footing. It's important that "new blood" be injected to keep things alive, and I'm sure that the "new NEWSBOY" will reflect this new enthusiasm.

All is fine with my job, and even after 6 years I'm learning more and more. Also, I've received a book contract for a scholarly study on historical novelist Kenneth Roberts and am hard at work on that. Already Ralph Gardner has--characteristically--offered me much advice and encouragement on this new project.

My best wishes to all of you at the convention. I can only echo the words Carl Hartmann told me in 1974 when he stopped being editor: "What a surprise and pleasure it will be to open a NEWSBOY and not know what is on the inside!"

Yours very truly,

Jack Bales

Jack Bales
EX-Newsboy Editor

Owen Cobb, PF-473, writes: "I am sending along the article that appeared in the Corning, NY, newspaper (The Leader, June 10, 1986) on Jerry's excellent talk on Alger and the Society. The conference had excellent newspaper coverage. An article appeared every day of the conference and the Elmira paper had a couple of articles also. The Alger Society was well represented at the conference. Besides Jerry and me, there were Bill Gowen, Jack Dizer, Eddie LeBlanc, Peter Walther, Gilbert Kapelman, Will Wright, and of course, Dick Pope. I enjoyed it very much, and it gave me the opportunity to meet a number of collectors that I had only known by correspondence.

"Hope you can use the article for Newsboy. It might be a good idea to have Jerry give the same talk next year in Charlottesville."

* * *

Phyllis Bales, mother of Jack Bales, writes: "Gil, I well remember your visits to Aurora. Jack was sharing a crowded, cluttered bedroom with two brothers when you first came. How mortified I was because Jack didn't clean up the room before he brought you upstairs. Year after year, during vacations and holiday breaks from college, Jack continued to take you to that messy room. And year after year, I became a less mortified mother.

"I recall Jack edited Newsboy only during summer vacation when he was in college. I believe he was called the "Guest Editor." Being

Ragged Dick the Bootblack beats TV

Horatio Alger student finds books relaxing

By RAY FINGER
Staff writer

CORNING — The best place to relax after a hard day at work is not in front of the TV, but inside any Horatio Alger book.

That's what Jerry Friedland, former president of the Horatio Alger Society, recommended Monday afternoon during a convention on juvenile serie fiction at the Corning Hilton Inn.

"It's the best way I know to relax my mind," said Friedland, of Monsey. Because the books don't require much thought, "all you're doing is turning the pages." He described collecting them as "an incurable disease."

Alger, who lived from 1832 to 1899, is reported to be the most successful author of boys' stories in all of American literature. He began his writing career in New York City in 1867 after stints as a journalist and a Unitarian minister.

He wrote 135 stories, many of which have been serialized. It is estimated his books sold 120 million to 300 million copies and some are still being published, Friedland said.

He wrote an average of three to four stories yearly, using heroic, alliterative titles such as *Sink or Swim* and *Fame and Fortune*. Alger captured the spirit of America and portrayed the ambitious side of its soul.

Typical characters in an Alger story might be named Nelson the Newsboy, Dan the Detective or Phil the Fiddler. They are usually 15 years old, adrift on the streets of New York, and are rewarded for heroic acts, such as pulling a drowning child from the East River.

The message of the stories is simple and straightforward — "any spunky fellow can beat the town bully," Freidland said. "The poor boy that hustled was more likely to be a success than the boy born into money."

The ultimate triumph of the street children that populate Alger's stories provided youngsters in the 19th century with the inspiration to succeed. "If Ragged Dick the Bootblack can do it, why can't I?"

Alger's writing eventually resulted in a New York State statute prohibiting cruelty to children. The U.S. government issued a commemorative stamp of the author in 1982, following three years of work by the Alger society.

"It's an interesting society," said Friedland, who was president from 1976-81. "You meet all kinds of people. It runs the gamut.

The juvenile fiction series conference, which began Sunday, will conclude Thursday. It is sponsored primarily by the Corning Area Public Library.

JERRY FRIEDLAND prefers Alger books to TV.

the eldest of nine children, the house was crowded then. Eleven bodies in eight

rooms. Finding a spot to be creative was no easy chore; finding a quiet spot was impossible. We ate at the dining-room table and he couldn't spread out there. The aforementioned bedroom was solid with furniture. But we have a big upstairs hall. Jack ensconced himself, typewriter, books, papers, letters, clippings, on a card-table in the middle of this 9 x 13 room. Surrounded by doll house, trucks, blocks and occasionally much younger siblings and their friends, Jack put out his first issues of Newsboy."

* * *

Richard F. Bales, PF-463, writes: "Thanks for the chance to write about memories about my twin brother Jack.

"Do you remember when you and Jack and I went to the used book stores in Chicago? I remember that Jack and I were a bit apprehensive - "us white boys from the suburbs goin' into the Big City" - but you showed no such fear, and sauntering forth in your white Vega (and later in a Monza), we hit places like O'Gara's and the Goodwill in search of bargains. I remember seeing many Kenneth Roberts books at the Salvation Army - bet Jack wishes he had bought 'em now!

"Now that Jack has turned the editorship reins over to you, he will have more time to devote to his latest literary labor - a book on Kenneth Roberts. When researching for The Lost Life of Horatio Alger, Jr., he would often call me up to exclaim over his latest find. I am sure that as Jack explores his "Northwest Passage," he will continue to do this.

"I know that the members of the Horatio Alger Society appreciate Jack's long tenure as Editor. I want them to know, though, that while he was a great Editor, he was (and is) a helluva brother, too!"

* * *

Florence Ogilvie Schnell, PF-344, writes: "I think Jack Bales did a splendid job of having varied types of articles and stories in Newsboy, and I always read it from cover to cover.

"I'll never forget when he and I were walking out of the meeting at the 1981 "Capitol Caucus," in Bowie, Maryland, and I was so engrossed in what he was saying, that I wasn't paying any attention to where I was walking and fell off the step landing on both knees. I didn't tear the slacks but tore the stockings and cut my knee. Jack, Nancy, and I were going to Harbour House, Annapolis, for luncheon, but first I had to change clothes, mop up and stop at a drug store to buy proper bandages, etc. Jack really had me spellbound."

* * *

J. Randolph Cox, PF-598, writes: "I do not have any anecdotes about Jack Bales to pass along. I met him only once, but have corresponded with him from time to time. I was always impressed by him."

* * *

Ralph A. Brandt, PF-266, writes: "Jack Bales, of course will be a difficult act to follow. His dedication and deep research gave Newsboy a brand new dimension, although I loved the old format, too.

"Jack Bales was a gem, a rare find who gave the Alger fans the benefit of class and authenticity. I hope you will continue to keep the spirit of Horatio flying high over the passage of time."

* * *

Rohima Walter, PF-160, writes: "I have met Jack Bales twice. I think he was nice, and I always enjoy his letters and issues of Newsboy. So hope we will continue to hear from him."

* * *

Louis Bodnar, Jr., PF-490, writes: "Interesting readings in Jack's final issue, also interesting front cover.

"I hope that Jack Bales will enjoy his "retirement" from Newsboy."

Wallace Palmer, PF-612, writes: "I have a poor memory, but I believe Jack Bales must have been Editor of Newsboy during all the numbers I have received since my membership in HAS began, back in 1983, and I still cherish and con those issues, every one.

"I am not capable of writing anything worthy enough to be published in that Song-of-Songs to me which is our Newsboy Journal-of-All-Journals, least of all a fitting appreciation of one of our HAS Greats, and must leave all ofthat kind of contribution to those of our brethren who always furnish it so well. But I must say that Jack Bales, like so many other of our members, has meant a great deal to me. Jack hosted one of the greatest of our HAS conventions, the one at Jacksonville in 1978, which was such a perfect follow-up to the epochal one at Rosemont, in Bicentennial '76, both of which were especially honored and distinguished by the shining presence of Mrs. Harriet Stratemeyer Adams and her co-producer at the immortal Stratemeyer Syndicate, Nancy Axelrad.

"I do not think I have ever yet met Jack face-to-face, although he has confirmed he was in the station-wagon with you that morning I bade you Edwardstratemeyerspeed, when you were making an important journey into New York, during the convention at Willow Grove in 1982. And again, I was never introduced to him at the Columbus Convention in '83, possibly because he found no-room-at-the-Best-Western-Inn upon his arrival for the convention. But Jack has been one of the many vital HAS spirits who has lightened and glorified these last years of mine, which otherwise would have been so drab. Not the least of these has been my delightful HAS Editor and correspondent, Jack Bales. He wrote such an appropriate autograph into my copy of the biography of Alger on which he recently collaborated, with the inscription so correctly emphasizing my own lifetime worship of him to whom Horatio Alger was the Precursor; and it was Jack who just a few months ago brought my attention that remarkable new work, "The Secret of the Stratemeyer Syndicate," which I am now carefully studying for any new data upon the more obscure years of Edward Stratemeyer's life, the early Elizabeth and Newark periods. Oh, may these years some sweet day soon now, be more fully revealed to us, and a fully definitive life of Edward Stratemeyer ever yet be written!

"In any event, the some three years issues of Newsboy which I treasure and cherish have all been under Jack's editorship, up to the latest two issues; and that in itself is the greatest appreciation and note of thanks which I can here enter to my brother in Edward Stratemeyer and the HAS, Jack Bales."

* * *

Brad Chase, PF-412, writes: "Jack Bales deserves the highest accolades for his valued contribution to the Society as Newsboy Editor. I've been fortunate enough to work closely with Jack over the years on Newsboy projects. I was never disappointed and always impressed with his craftsmanship and professionalism and with the overall result put out faithfully year after year with quiet dignity. Newsboy grew into a respected literary piece under his tutelage, reflecting membership interests by somehow skillfully combining the right ingredients of hobby, personal and literary material into an interesting and informative product. To me, Jack is a blue chip person; an excellent communicator that we all have appreciated too little during his tenure. Consistent excellence over time is the measure of a quality performer; Jack Bales, as Editor of Newsboy, is in that category."

* * *

Gary Scharnhorst, PF-368, writes: "I'm in the middle of registration for the fall semester, but I seize a moment to send you a note for the issue of Newsboy with tributes to Jack. I'd like my tribute to read as follows: Jack Bales is a fine scholar, an excellent researcher, and I'm proud to say he is my friend, too. He was a better Editor of Newsboy than the Society deserved."

HORATIO ALGER, JR. AND UNITARIANISM

by Eileen Mountjoy Cooper

"Horatio Alger." "Ragged Dick." To anyone living in America sixty years ago, these names were household words. From the publication of Ragged Dick in 1868 until his death thirty years later, Horatio Alger, Jr. was the most widely read author in the world. (1) Now he may be remembered as the success writer whose literary heroes popularized the distinctly American mythology that a poor boy may become rich if only he will work hard and be lucky enough to meet the right people. There are other ingredients also in Alger's recipe for getting to the top. One must live cleanly, get a good education, and trust in God. There is evident in his writings a fundamental belief in the potential goodness of the common man and a glorification of individual effort. (2) Where did he get these ideas?

Biographical information on Horatio Alger, Jr. is meager, confusing, and generally unreliable. But several facts are agreed upon by all sources. First of all, he was brought up as a Unitarian, graduated from a Unitarian college and divinity school, and had a brief career as a Unitarian clergyman. It was from the teachings and influences of this religious denomination that Alger derived the basic ideas he was later to popularize in his books.

The seeds of Unitarian doctrine were brought to America with the Pilgrims and Puritans. (3) The basic belief in individualism and in man's own inner strength was already evident in the writings of John Robinson, the Pilgrim leader: "... the meanest man's reason, specially in matter of faith and obedience to God, is to be preferred before the authority of all men." (4) The early Unitarians taught that every man was free to read the Bible for himself and give it the meaning that was dictated to him by his own mind and reason. A parallel movement was taking place in England, and the philosophies of John Milton and John Locke quickly spread to Massachusetts through their books. (5) The ideas of Milton and Locke, who also subscribed to the theory that man could trust his own reason in matters of faith, were to give great support to the early Unitarians. By 1756 the works of the English preacher, Thomas Emlyn, also were being read in Boston. Toleration and rationalism in his work and in the work of others led to the questioning of all theological doctrine, including the basic Protestant dogma of the divinity of Jesus. This came to be replaced by the belief that he was rather a great and inspired moral teacher, subordinate to the Father. Religion to the Unitarians became a process of arriving at conviction through mental discipline and the labor of the spirit and heart. Unitarianism by the 19th century had evolved into an effort to make religion practical, to give it a basis in reality, and to establish it as acceptable to the sound judgment and common sense of all men. (6) This, then, was the religious heritage of Horatio Alger, Jr.

The Alger family had a long history of association with Unitarianism. Horatio's father, the Rev. Horatio Alger, Sr., also had been most carefully and effectively tutored in this tradition. (7) It seems likely that he in turn passed this torch to his son. The most reliable Alger biographer, Ralph D. Gardner, tells us that the senior Alger's birthday gift to his eight-year-old boy was a Greek New Testament, complete with pronouncing dictionary. The dutiful son quickly memorized long passages of Scripture in its original tongue, and was able to quote chapter

(1) Lynn, Kenneth S., The Dream of Success, Boston & Toronto: Little, Brown & Co., 1955, p. 1.
(2) Ibid., p. 7.
(3) Cooke, George Willis, Unitarianism in America, Boston: American Unitarian Assn., 1902, p. 16.
(4) Ibid., p. 25.
(5) Ibid., p. 26.
(6) Ibid., p. 14.
(7) Gardner, Ralph D., Horatio Alger, or the American Hero Era, Mendota, IL: The Wayside Press, 1964, p. 31.

and verse. (8) Forced to wear "Sunday clothes" to school and play the part of "preacher's kid," the child was given the nickname "Holy Horatio" by his scornful playmates. According to Gardner, the young Alger suffered these and other psychological disadvantages. He was unable to enjoy the companionship of his peer group, and his father also separated the boy from his brothers and sisters. As the eldest son, it was expected that the young Horatio would follow his father into the Unitarian ministry, and the boy was trained to recite this fact on cue to visitors and church members. (9) In spite of, or because of, his obvious emotional deprivations due to this rather limited upbringing, it is a well-documented fact that Horatio Alger, Jr. managed to graduate Phi Beta Kappa from Harvard in 1852, ranking eighth in his class of eighty-eight. In this accomplishment he was already treading in the footsteps of his father, who had earned his Harvard diploma with the class of 1825. The religious and intellectual climate of Harvard in the mid-nineteenth century, combined with the early training received from his father, left an impact on Horatio which remained a part of him for the remainder of his life.

Originally a Calvinist institution, the Unitarian takeover of Harvard took place in 1805 when Henry Ware, a known practitioner of Unitarian beliefs, succeeded David Tappan as Hollis Professor of Divinity. (10) A bitter power struggle took place, and the Calvinist faculty members resigned in protest, leaving more vacancies for Unitarians to fill. In this way, the Unitarians took over the nation's oldest institution of higher learning, and the defeated Calvinists in 1808 retreated to Andover, Massachusetts, to found there a seminary of their own. (11)

As early as the 1820s, Thomas Jefferson had predicted that Unitarianism would sweep the country. This new faith in the divinity of human nature seemed the destined religion for a democracy, closely allied to confidence in the power of education to develop the reason, conscience, and character of men. (12) Eventually, the fundamentalist tide that had ebbed southward flowed back. The transcendentalists floated off, and the Roman tide rolled in, but not before Harvard had become a fortress of Unitarian outlook and faith. (13)

In that sense, Unitarianism had sealed Harvard with its spirit. The years 1805-1861, which included the time spent there by Horatio Alger, Jr., covered the period when classical Unitarianism was strongest at Harvard. Thus Alger became infused with the precepts of a special, Harvard type of this religion, which were to be so influential in his later writings.

It is possible, by studying the curricula as taught at Harvard during Alger's time, to discover the intellectual climate in which he lived and worked as an undergraduate. If there was a single idea that dominated Harvard Unitarian thought in this antebellum era, it was the conception of man's need to have harmony within himself. The Harvard thinkers felt that a firm sense of values was essential to the attainment of such internalized harmony. Only when a man was following the guidance of a well-developed moral sense could he be considered to be free to act and think in the world around him. Only a man who had developed his conscience to such a degree could be considered to have this "harmony" or integrated personality. "The love of virtue" was thought of as being directly related to the concept of right and wrong as defined by each individual. This "moral taste," as it was called, can be explained as that aesthetic, emotional delight in virtue that follows upon the rational moral judgment. (14)

(8) Ibid., p. 8.
(9) Ibid., p. 60.
(10) Howe, Daniel Walker, The Unitarian Conscience 1805-1861, Cambridge: Harvard University Press, 1970, p. 4.
(11) Ibid., p. 5.
(12) Morison, Samuel Eliot, Three Centuries of Harvard, 1636-1936, Cambridge: Harvard University Press, 1936, p. 244.
(13) Ibid., p. 244.
(14) Ibid., p. 60.

These Harvard Unitarians in Alger's student days preached the happy prospect, later to be repeated by Alger in his novels, that duty and pleasure were the same thing, and that the cultivation of a Christian character was the means to happiness, not merely in the hereafter, but in the here and now as well. Alger was later to take this cheerful doctrine one step farther. In his popular books, the cultivation of a Christian character not only brings happiness to its adherents, but financial remuneration, too.

There was a Christian humanism at Harvard during the years Alger studied there. This Christian humanism could be defined as "the doctrine that human life is a season designed for the growth and perfection of the human being." (15) The Harvard moralists reconciled self-love with love of God, and self-fulfillment with obedience to God. The schedule for seniors in 1852, the year of Alger's graduation, shows that Professor James Walker lectured his students in "Intellectual Philosophy." (16) Walker, who undoubtedly had Alger as a class member, taught that men were born with the ability to make wise moral judgments, if only they would consciously direct their attention to them. (17) The schedule, in addition, directs that students were required to attend "prayers, with the reading of the Scriptures...morning and evening... also at public worship in the Chapel on the Sabbath." (18) Such devotional habits became part of Alger's personality, and a whole-hearted faith in God was to be a prerequisite to success for the heroes of his books.

The "men of the Class of '52" (19) were exposed to the greatest literary tradition to be found in any college in the country. The seniors were taught their "Modern Literature" by Professor Henry Wadsworth Longfellow, who gave lectures on Thursday morning at 10:00 in Number 16, University Hall. (20) As F. O. Matthiessen pointed out a generation ago, the Unitarian religion unquestionably played a crucial role in preparing the way to the "American Renaissance" of the 19th century. Ralph Waldo Emerson, Henry David Thoreau, George Ripley, and Bronson Alcott—such trancendentalists as these could not have written their splendid tributes to individualism if the Unitarians had not paved the way. (21)

Others followed this tradition of literary interest, as Alger was later to do. Jared Sparks, president of Harvard during the years 1849-1853, used the Unitarian ministry as a spring-board to a career as a writer. For the twenty years before coming to Cambridge, Sparks had dedicated the better part of his time to the writing and editing of American history and biography. (22) As president in the year of Alger's graduation, it is not unlikely that Sparks was an inspiration to him as well as to other students taking degrees at the school.

Harvard, with its Unitarian faculty, was the natural place for the training of Unitarian ministers. The college issued an appeal for funds in 1815, "not to inculcate the peculiarities of any sect, but to place the students of divinity under the most favorable circumstances for inquiring for themselves into the doctrines of revelation." (23) The Divinity School was established as a part of Harvard in President George Kirkland's administration (1810-28), and it is curious that it did not come earlier, given the religious implications of the college as a whole. Even in the 17th century, and definitely in the 18th, the clerical career was the favorite one for Harvard graduates. It was not, however, until 1784 that any provision was made for special instruction for Divinity under-

(15) Howe, p. 116.
(16) A Catalogue of the Officers and Students of Harvard College for the Academical Year 1851-52. First Term., Cambridge: John Bartlett, Bookseller to the University, 1851, p. 48.
(17) Howe, p. 54.
(18) Catalogue 1851-52, p. 50.
(19) Gardner, p. 52.
(20) Catalogue 1851-52, p. 48.
(21) Howe, p. 10.
(22) Morison, p. 280.
(23) Howe, p. 242.

graduates who proposed to enter the ministry, and not until the second year of Kirkland's administration was there any special attempt at religious classes for the graduate school. (24) In 1811 Henry Ware, Sr. began teaching the graduate students courses in divinity. (25) Ware was joined in 1830 by his son, Henry Ware, Jr., who became Professor of Pastoral Theology and Pulpit Eloquence. (26) In 1816, $27,000 was raised, and by 1819 there existed a faculty of Theology consisting of a president and four professors. And, though no actual degrees were granted until 1870, the Harvard School of Theology became the principal seminary for the education of the New England Unitarian clergymen. It was here that Alger became imbued with the Unitarian teachings on philanthropy, temperance, slavery, devotion to God, education, and hard work which were to play such a large part in the popular theology of American success as expressed to the public through his books.

Alger underwent a rigorous training while at the Divinity School, and all of his fictional heroes show a similar high regard for education. The schedule for 1860, the year of his graduation, indicates that he attended classes under a most impressive curricula. Candidates for admission were first examined for fluency in Latin and Greek grammar and expected to possess a copy of the Old and New Testament in the original languages. (27) It was assumed by the administration that John Locke's Essay on the Human Understanding and several works on logic and rhetoric had been studied. (28) The course of instruction for the year of Alger's graduation included: the Hebrew language, Christian Ethics, Systematic Theology, and Church History. (29)

Alger evidently did not seek a church immediately after his graduation. But he was called in November of 1864 to serve the First Unitarian Church of Brewster, Massachusetts. He was ordained in December of that year, and Gardner tells us that "as church duties were light, there was time for writing." (30) There must have been, for in 1865 Alger wrote Frank's Campaign, followed by Paul Prescott's Charge in the next year. (31)

Alger remained at the Brewster Parish until he resigned in 1866. Several versions exist concerning the reasons for this resignation. Edwin Palmer Hoyt, with the sensationalism to be expected of a former CBS newswriter, tells us that Alger "slipped out of town on a train," (32) after being accused of a homosexual incident involving several young boys of the parish. After this flight by rail, Hoyt tells us breathlessly that: "(Alger) headed like a homing pigeon for the Great Anonimity, New York City, where even a minister who buggered little boys could live in peace." (33) Herbert Mayes, who wrote a fanciful biography of Alger in 1928, remarks non-commitally: "...and the ministry irked him. More and more it galled him." (34) Mayes tells us that Alger occupied himself during these Brewster Parish days by outlining Ragged Dick, and resigned his pulpit as soon as it was feasible. John Tebble, who undoubtedly relied heavily on Mayes for his unscholarly version of Alger's life, writes simply that Alger preferred writing to preaching, and regarded the ministry as a dead end. Gardner, while stating that it was the parish that was dissatisfied with Alger, rather than the other way around, gives the opinion that the people of Brewster were tired of their "writing parson," who neglected his duties. After

(24) Morison, p. 241.
(25) Howe, p. 14.
(26) Ibid., p. 15.
(27) A Catalogue of the Officers and Students of Harvard University, for the Academical Year 1859-60. First Term., Cambridge: Sever & Francis, Booksellers to the University, 1859, p. 51.
(28) Ibid., p. 51.
(29) Ibid., p. 52.
(30) Gardner, p. 178.
(31) Tebbel, John, From Rags to Riches, New York: The Macmillan Co., 1963, p. 228.
(32) Hoyt, p. 5.
(33) Ibid., p. 7.
(34) Mayes, Herbert R., Alger, A Biography Without a Hero, New York: Macy-Masius, 1928, p. 98.

completing his three months' notice, writes Gardner, Alger headed for a New York publisher with the manuscript of Ragged Dick under his arm. (35)

Whatever the reasons for his departure from the ministry, Alger went on from this point to become the greatest expositor of the American success myth. His personality and many of the details of his life, have eluded his few biographers. But his Unitarian background and training are quite visible in his work.

A belief in God, basic to Unitarian theology, is adhered to by the Alger heroes. In Paul Prescott's Charge, written, interestingly enough, while the author was still serving the Brewster Parish, Paul answers a worried Aunt Lucy, as the boy plans his escape from the poorhouse. The old woman is concerned that Paul is too young to make his own way in the world. But Paul replies, "God will take care of me, Aunt Lucy...my mother used to tell me that." (36) Later, Aunt Lucy attempts to give Paul a valuable ring, so that he will have some money to help him on his way. The young hero, however, declines to accept this ring, saying, "...I will not need it; God will provide for me." (37) In the same book, Paul finds himself in a church, appropriately enough, and listens attentively to the sermon. It was an exposition on the text, "My help comes from the Lord." Paul could not help feeling that the message from the pulpit was particularly applicable to him. It encouraged him to hope that however uncertain his prospects appeared, God would help him if he could put his trust in Him. (38) God becomes quite active in Paul's life when the boy is falsely accused of theft. His friend Mr. Cameron says sympathetically, "When men are unjust there is One above who will deal justly with us. You have not forgotten him?" "No, Uncle Hugh," says Paul reverently. "Trust in Him, Paul, and all will come out right at last. He can prove your innocence, and you may be sure He will, all in His own good time. Only be patient, Paul." "I will try to be, Uncle Hugh," replies the boy. Alger continues, "...he felt an inner conviction that God would vindicate his innocence." (39) Alger wrote these words in the summer of 1865, and in March of the following year he was accused of homosexuality by his congregation in Brewster. The Unitarian belief in the essential rightness of the Supreme Being must have comforted him during this time, as it had sustained the fictional Paul Prescott.

God's provision for His children often takes a monetary form in Alger's books. Faith in the goodness of the Heavenly Father seemingly brings not only spiritual riches, but financial gains as well. In Frank's Campaign the characters of the novel seem to look upon God as a sort of business partner. When a mysterious stranger offers a poverty-stricken Frank some money, the boy runs to his mother to communicate his brilliant prospects. "Her joy was scarcely less than his, but she reminded her son, 'Do not forget, Frank,' she said, 'Who it is that has raised up this friend for you. Give Him the thanks.'" (40) Harry Morton, who has been the earthly means of this heavenly windfall, seems to see himself as an emmisary sent from God to bestow upon Frank an expression of His love, in cold cash. Morton says, "You have done your duty, Frank, at the sacrifice of your inclinations. I think you ought to be rewarded. God has bestowed upon me more than I need. I think He intends for me to be His almoner." (41) The theology in which the Christian was meant to enjoy not only heavenly comforts but also earthly ones is intrinsic to the Unitarian faith of which Alger was a practitioner. But enlarging the limits of such comforts to include financial ones is a unique idea of Alger's own creation.

The Unitarian belief that each individ-

(35) Tebbel, p. 181.
(36) Alger, Horatio, Jr., Paul Prescott's Charge, Boston: Loring, 1865, p. 42.
(37) Ibid., p. 53.
(38) Ibid., p. 86.
(39) Ibid., p. 205.
(40) Alger, Horatio, Jr., Frank's Campaign, Boston: Loring, 1864, p. 292.
(41) Ibid., p. 292.

ual is capable of making right moral judgments without benefit of man-made value systems is apparent in Alger's boy heroes. In Phil the Fiddler, for example, Giacomo, though poor and ragged and unfamiliar with theological doctrine, knows that it is right to tell the truth. When asked of Phil's whereabouts by the evil padrone, "Giacomo had a religious nature, and, neglected as he had been, he could not make up his mind to tell a falsehood." (42) In Bound to Rise, Harry, the hero, and Luke, the adolescent villain, are at odds concerning some missing money. During the ensuing discussion, the topic of theft comes up. Whereupon Luke taunts Harry, sneering, "Oh, I remember, you're one of the pious boys." "I'm too pious to take money that doesn't belong to me, if that's what you mean," replies Harry in the best Unitarian manner. Alger heroes intuitively know what to do when moral questions arise. Lying, stealing, and cheating are not traits indulged in by these boys. In dark slums, vermin-filled poorhouses, or under the evil influences of peer groups, these youths do not succumb to the temptations of sin. The infallible guidance of a well-developed conscience serves them well in absence of mother, father, or formal church affiliation. Such evidences of the moral sense of the individual sometimes has, in Alger's work, the added attraction of a financial reward as well as spiritual satisfaction. In The Telegraph Boy, Frank refuses to pass a counterfeit coin for his blind employer. "Why not?" asked Dick, who did not understand our hero's scruples. "Because it is wrong," Frank replies with certainty, although as a poor orphan, he did not learn this bit of information in a standard Protestant Sunday-School. In addition, however, to the warm glow felt when evil is successfully resisted, Frank's honesty leads him to patronage by a wealthy New Yorker who buys him a suit, invites him to dinner, and finds him a job. (43) In a later episode in the same book, there is another example of the Unitarian belief in a moral sense taken a step further in a financial twist that is typically Algerian. After Frank is commended for saving Mrs. Leroy's little puppy from a wicked dog-napper, the hero protests: "I was only doing my duty, ma'am." However, Frank's devotion to doing his duty leaves him richer by a two-dollar bill, as Mrs. Leroy's gratitude assumes a cash value. (44)

Along with a firm belief in God, Alger manifests a strong trust in man as an individual and his ability to rise through the ranks of life by his own efforts. This is basic Unitarian philosophy, and the Harvard moralists taught that there was in each person potential greatness. Alger repeats this theme over and over in his novels, in the hope that his boyish audience would respond by looking inside themselves for strength and courage to advance financially in the world. In The Telegraph Boy, the writer concludes with some lines of encouragement: "In a republic like our own, the boy who begins at the bottom of the ladder may in time reach the highest round." (45) In Slow and Sure, the hero states, "I am young and strong, and I don't see why there isn't as good a chance for me to succeed as for other poor boys who have risen to wealth and eminence." (46) On pages 235-6 in this book, a passage concerning Paul's friend Julius repeats the theme to reinforce this message in the minds of the readers. "He had heard that some of the rich men who owned warehouses in the great city had once been poor boys like himself. Might he not rise like them? For the first time in his life, he seemed to be having a chance." The emphasis, however, is on individual effort and hard work. Julius, in his speech to the New York slum dwellers, admonishes the boys: "...it will be your own fault if you don't get along." (47) And in Alger's Making His Way, the

(42) Alger, Horatio, Jr., Phil The Fiddler, Boston; Loring, 1872, p. 171-172.
(43) Alger, Horatio, Jr., The Telegraph Boy, Boston: Loring, 1879, p. 55.
(44) Ibid., p. 111.
(45) Ibid., p. 262.
(46) Alger, Horatio, Jr., Slow and Sure, Boston: Loring, 1872, p. 75.
(47) Alger, Horatio, Jr., Julius, Boston: Loring, 1874, p. 276.

author reminisces for Frank: "...(he) does not regret the year in which he was thrown upon his own resources. It gave him strength and self-reliance; and however long he may live, he will not cease to remember with pleasure the year in which he was 'Making His Way.'" (48) This belief in God and in the unique possibilities of each individual to reach the pinnacle of success were a legacy bestowed upon a whole generation of American youth through Alger's books.

It is quickly obvious to the reader of even one Alger novel that these fictional teenagers neither smoke nor drink. This abstinence from liquor and tobacco is another transmission of Unitarian ideals through the works of Horatio Alger, Jr. The Massachusetts Society for the Suppression of Intemperance originated at the State House in Boston on February 5, 1813, "To discountenance and suppress the too free use of ardent spirits, and to encourage and promote temperance and general morality." (49) This was one of the first temperance societies to originate in the United States, and its chief promoters were Unitarians. Militant in the cause of temperance, the Unitarian Temperance Society by the late 1880s was the country's largest organization of its kind. Its purpose was "to work for the cause of temperance in whatever ways may seem wise and right, to study the social problems of poverty, crime and disease, in their relationship to the use of intoxicating drinks, to diffuse whatever knowledge may be gained, and to discuss methods of temperance reform." (50) As a well-trained Unitarian, Alger did his best to "diffuse knowledge" to his reading audience concerning the horrors of drink. Alger uses his heroes as an educational tool, hoping to encourage the habit of temperance in his adolescent public. In his novel The Young Salesman, a pitcher of homemade spirits is brought into the room as Mr. Grant and young Scott are preparing to spend the night in a peasant's cottage. "I hope you will excuse me from drinking, Mr. Grant," said Scott. "I promised Father never to drink whiskey." (51) It is likely that Alger had made such a promise to his own father and adhered to it with the same determination. In another book, Making His Way, Alger puts these powerful words into the mouth of Dr. Brush, the school principal: "Intemperance is a fruitful source of vice and crime, and I cannot allow the youth under my charge to form habits of indulgence which may blast all their prospects and lead to the most ruinous consequences." (53) As to the "ruinous consequences" of drink, Alger supplies several examples. In The Telegraph Boy Frank sees for himself some of the undesirable effects of alcohol, for "next to Frank sat a man of about thirty-five, shabbily dressed, who clearly was not a member of any temperance society, if an inflamed countenance and a red nose were to be trusted." (53) More serious effects than red noses may also result from indulgence in homemade spirits, as Alger has a character relate in The Young Miner. In this tale Captain Fletcher is offered a drink at the saloon. Fletcher resists, saying: "It may be free, but it will cost me my health." "Oh, you're a temperance sneak!" exclaims Missouri Jack contemptuously, and goes on to add, "A man who's afraid of whiskey is a—— a—— isn't half a man." He finishes with a scornful, "He isn't fit to be a woman!" In answer to this supreme insult, Fletcher reveals to the listeners the story of his younger brother, Ben, who drank himself to death some years before. He sums it all up in a fateful last sentence meant to strike terror into the hearts of the youth of the nineteenth century: "He'd be alive now, but for whiskey!" (54)

Alger includes smoking and gambling in

(48) Alger, Horatio, Jr., Making His Way, New York: A. L. Burt Co., no date, written 1880, p. 307.
(49) Cooke, p. 350.
(50) Ibid., p. 352.
(51) Alger, Horatio, Jr., The Young Salesman, Philadelphia: Henry T. Coates & Co., 1896, p. 268.
(52) Alger, Making His Way, p. 104.
(53) Alger, The Telegraph Boy, p. 10.
(54) Alger, Horatio, Jr., The Young Miner, Boston: Loring, 1879, p. 19-20.

his list of vices to be avoided by boys. In this aspect, as in so many others, he does the Unitarians one better, and one wonders if his warnings against smoking and gambling were not financially based. The price of a good cigar was five cents in 1865, and gambling was, of course, a good way to lose hard-earned cash. At any rate, when a stranger offers Bert a cigar in The Five Hundred Dollar Check, the lad invokes his Alger version of the Unitarian moral sense. When the stranger becomes persuasive, saying, "Most boys of your age smoke," Bert remains adamant, replying, "They'd be better off without it." (55) In Paul Prescott's Charge, the hero is forced into disguise as he is pursued by one of the Wrenville selectmen. In addition to cocking a hat on the side of his head, considerably forward to hide his face, a cigar is thrust into his mouth by his helpful accomplice. "You can make believe you're smoking," reasons his friend. "If you are the sort of boy I reckon you are, he'll never think it's you." The danger over, Paul quickly gives back the borrowed cigar gladly. For "the brief time he had held it in his mouth was sufficient to make him dizzy." (56) In Bound to Rise our hero Harry also refuses a cigar, with the words: "It won't do me any good." (57) Later in the same book Harry again refuses to smoke, withstanding severe pressure from his acquaintance, Luke, who tries to lure Harry upstairs to his room with the promise of a cigar. "I'll go upstairs with you; but I don't smoke," (58) replies Harry. Knowing this character as the reader does by the end of the novel, one can almost hear him adding to himself: "I couldn't bear to part with a nickel." Gambling is also mentioned by Alger and shown in a most unfavorable light. In The Young Miner, Tom successfully withstands the temptations of the gaming tables. Moments later, as an added object lesson to his readers, Alger has a despondent young man attempt suicide as a result of his financial losses incurred by gambling. (59)

Evidences of Alger's own extensive education as well as his high regard for it abounds in his novels. In this aspect he was continuing a tradition that from the first held great importance in Unitarian belief. The school as an institution held for the Unitarians almost equal status with the church, for both were basically character-building foundations of society. The church and school together were fundamental in the task of guiding individuals in the formation of industrious habits, religious principles, and refined sentiments. (60) Unitarians are proud to count among their numbers many prominent American educators. Among these is The Rev. Charles Brooks, one of the first to be recognized in this field. Rev. Brooks was minister of the Second Unitarian Church in Hingham, Massachusetts, from 1821 to 1839, was responsible for much of the pioneer work in the founding of "normal" or teachers' colleges, in the United States. (61) Equally outstanding in the field of teacher training was Horace Mann, also a member of the Unitarian faith. He was secretary of the Massachusetts Board of Education for a decade after its establishment in 1837. (62) Alger's own brilliant scholastic achievements are often expressed in his novels, sometimes in rather subtle ways. The astute reader is often surprised by a word or phrase which reveals a high degree of education in the writer, occurring in the midst of an otherwise modest choice of vocabulary. One is often reminded, when reading Alger, of a well-educated clergyman speaking to a rural congregation. While attempting to choose his words carefully, so that he may be understood, an occasional expression slips out, betraying the speaker's intellectual background.

(55) Alger, Horatio, Jr., The Five Hundred Dollar Check, New York: United States Book Co., 1890, p. 221.
(56) Alger, Paul Prescott's Charge, p. 84.
(57) Alger, Horatio, Jr., Bound to Rise, Boston: Loring, 1873, p. 208-209.
(58) Ibid., p. 258.
(59) Alger, The Young Miner, p. 210-212.
(60) Howe, p. 255.
(61) Cooke, p. 400.
(62) Willborn, Fred W., The Growth of American Nationality, New York: The Macmillan Co., 1943, p. 625.

In this way, the reader is conscious of Alger's large vocabulary, even when he is trying to communicate with his more modestly educated audience. In The Telegraph Boy, Montagu Percy, whom Frank meets on a bench in City-Hall Park, quotes Shakespeare with ease and speaks of the name "Johnny" as simply "a generic" term. (63) In The Five Hundred Dollar Check, an old man is worth "propitiating," (64) and a farmer makes a remark "jocosely." (65) French phrases slip from Alger's pen, and in Slow and Sure, an enemy is put "hors de combat." (66) In Making His Way, a woman with five dollars feels "as rich as Croesus." (67) Scriptural names are common to Alger's characters, as one might expect from a graduate of the Harvard Divinity School. "Mark," "Thomas," "Paul," and "Ezra" are favorites. In Paul Prescott's Charge Alger enjoys himself in an orgy of Old Testament scholarship, as the Yankee tin pedler tells Paul about his mother and the method she used in picking names for her children. After noting that his horse's name, Goliah, is also taken from the Bible, the itinerent salesman confesses that his own name is Jehosaphat and that the names of his brothers and sisters are Biblical as well. "I believe," says Jehosaphat, "that she used to open the Bible at random, and take the first name she happened to run across. There are eight of us, and nary a decent name in the lot. My oldest brother's name is Abimelech. Then there's Pharaoh, and Ishmael, and Jonadab, for the boys, and Leah and Naomi, for the girls." (68) In Bound to Rise, the reader meets Hiram, Luke, and Elihu. Alger doesn't forget his New Testament, either, and one of the Beatitudes can be found in Making His Way. In this book Herbert says to Frank, "I know you enjoy giving even more than I do the receiving." (69) In The Young Salesman Seth Lawton lends money to Ezra Little, although Ezra has been abusive to Seth all through the book. Alger was of course familiar with Luke 6:27, which reads "...Love your enemies, do good to them which hate you."

As Horatio Alger in the Unitarian tradition, believed in the value of education, he tried through his books to transmit this ideal to his impressionable readers. Young men striving for the light of knowledge abound in Alger's novels, echoing this basic Unitarian priority. After receiving $75,000 for his share of a gold mine, Rodney Ropes, in Cast Upon the Breakers, is tempted by a friend to embark on another business venture. "If you don't object, Mr. Pettigrew," replies Rodney in typical Alger fashion, "I should like to go to New York and continue my education." (70) Alger's heroes always set a good educational example for the eager boys who followed their adventures. Such a paragon is Harry, in Bound to Rise. After running for hot water to help doctor the family cow, Harry's father reminds the boy that chores must be completed quickly, to that Harry may be at school on time. And "Harry," the reader learns, "was far from wishing to be late there. He had an ardent thirst for learning, and, young as he was, ranked first in the district school which he attended." (71) In the classroom, Harry's teacher expounds upon the subject of education, not only for the benefit of Harry, but for all of Alger's reading public: "I want you all to remember that knowledge is better than land or gold." (72) Some of the boys in Alger's novels believed this, for in Cast Upon the Breakers, Rodney Ropes has studied Latin, Greek, and a smattering of French. (73) In Bound to Rise, Harry attends an evening school, after working hard all day pegging shoes, and learns advanced arithmetic (useful for counting

(63) Alger, The Telegraph Boy, p. 10.
(64) Alger, The Five Hundred Dollar Check, p. 8.
(65) Ibid., p. 157.
(66) Alger, Slow and Sure, p. 181.
(67) Alger, Making His Way, p. 295.
(68) Alger, Paul Prescott's Charge, p. 75.
(69) Alger, Making His Way, p. 307.
(70) Alger, Horatio, Jr., Cast Upon the Breakers, New York: Doubleday & Co., 1974, p. 250.
(71) Alger, Bound to Rise, p. 16.
(72) Ibid., p. 38.
(73) Alger, Cast Upon the Breakers, p. 129.

one's money) and also Latin and Greek. (74) "While I'm young, I mean to go to school as much as I can," says Harry in the face of his friends' disapproval. (75) In Making His Way, Frank makes good use of his patron's private library, "entering a course of solid reading and embracing some of the standard histories, as well as Greek and Latin authors." (76) In the Hamlin home where Frank spends the night, an example is made of this bookish farm family who would rather "limit ourselves to dry bread for two out of three meals a day than give up food for the mind." (77) Indeed, scholastic attainment is often seen in Alger's books as the measure of a boy's merit as an individual. The heroes in his novels always seem to achieve high marks: "Frank at once took a higher place, and in time graduated with the highest honors, while Victor came out nearly at the foot." (78) Poor Julius, in the book of the same name, goes West, and upon a return visit to his old home in the slums, tells the boys: "...I found kind friends and a good home, and had a chance to secure a good education... In time I hope to be rich. (79)

In this last statement of Julius' can be seen Alger's point of departure from traditional Unitarian regard for education. For if education is better than gold, the two combined are even better. Tom, in The Young Miner, reaches the pinnacle of success when he sells out his share in a mine for several thousand dollars, and has some time left over to "dedicate a portion of hours to general study." (80)

In Paul Prescott's Charge, the hero is given a bit of advice on how to accumulate some capital. Mr. Cameron, who has been asked, replies without hesitation: "The best course will be to go to school at present. Knowledge is power, and a good education will help you to make money by and by." (81) The fundamentals of learning help Alger's boys find that first humble job which eventually leads to the executive office. Frank is hired in The Telegraph Boy because the requirements stated: "The boy who will be hired needs a fair education." Frank is prepared, and he replies: "I think my education will be sufficient." (82) When the hero of Making His Way, also named Frank, becomes wealthy through inheritance, what does he do? "He resumes his education, and graduating from college in due time, commenced the study of law." (83) Lawyers, after all, make more money than telegraph boys. His old friend Herbert, who in David and Jonathan style shares Frank's wealth, goes on to graduate from Columbia College, with predictable honors.

As a result of their strong interest in the value of education, Unitarians had long been active in the founding and endowment of public libraries. The first public library in the United States was opened in Dublin, New Hampshire, under the auspices of Rev. Levi Leonard, minister of the Unitarian Church in that village. (84) It is not surprising, therefore, that a library assumes such importance for Harry Walton, in Bound to Rise. A chapter in this book is entitled "The Town Library," and relates to Alger's readers just what some boys will go through to be able to enjoy the delights of the printed word. After working all day in a shoe-shop, Harry wears out his own soles by cheerfully walking two miles to a public library. Once arrived, he does not select a story or other work of fiction, but "selected the first volume of Rollin's Universal History, a book better known to our fathers than the present generation." (85)

When asked by a friend if he intends to make many such trips to the library in

(74) Alger, Bound to Rise, p. 155.
(75) Ibid., p. 157.
(76) Alger, Making His Way., p. 236-237.
(77) Ibid., p. 334.
(78) Alger, The Telegraph Boy, p.259-260.
(79) Alger, Julius, p. 276.
(80) Alger, The Young Miner, p. 287.
(81) Alger, Paul Prescott's Charge, p. 104.
(82) Alger, The Telegraph Boy, p. 93-94.
(83) Alger, Making His Way, p. 306.
(84) Cooke, p. 409.
(85) Alger, Bound to Rise, p. 123.

the face of such a long walk each time, Harry replies with vigor: "I would walk farther rather than do without the books." (86)

Unitarians had from the first been active in social questions, for the conditions of slum life were contrary to the cultivation of a Christian character, to the self-development and self-fulfillment that Unitarians prized as the essence of religion and the chief end of man. (87) They were active in the prohibition of duelling, in prison and orphanage reform, and in the treatment of juvenile offenders. A Unitarian minister and his wife, the Rev. and Mrs. Henry Bond, established the Montana Industrial School in 1855. The Unitarian Church nationally raised $20,000 for this project. In New York, a Unitarian layman, John Williams, became the first treasurer of the newly founded Children's Aid Society of that city in 1853. (88) In the tradition of his religious affiliation, Alger carried on valuable work when he wrote Phil the Fiddler, an exposure of the padrone system in New York. After the printing of this novel, the American public became more personally aware of the droves of Italian children forced daily to beg on the streets of New York, returning at night to inadequate food and shelter. Newspapers, politicians, and police officials could no longer turn their backs on the conditions suffered by these boys, and reforms were instituted. (89) The Children's Aid Society also received publicity through Alger's Julius. In his preface, Alger wrote: "He goes West, in one of the companies which are sent out periodically under the auspices of the Children's Aid Society, an admirable association whose efficient work in redeeming and saving to society the young waifs of the city streets cannot be estimated." It has been said of the Unitarians: "They all had a genuine desire to render the earthly lot of mankind tolerable. It is not too much to say that they started every one of our best secular charities." (90) In any account of Unitarian efforts in the improvement made in man's social conditions, the work of Horatio Alger, Jr. should not go unrecognized.

Another 19th century Unitarian philanthropy included an interest in the abolition of slavery. In 1868 the Unitarian Association entered upon a systematic effort with the African Methodist Church. $4,000 was donated by the Unitarians to help freed and runaway slaves after the Civil War. (91) Indeed, in proportion to its numbers, no religious body in the country did so much to promote anti-slavery reform as did the Unitarians. (92) As early as 1830 Dr. E. S. Gannett said that "the greatest evil under which our nation labors is the existence of slavery." (93) In 1834, the Cambridge Anti-Slavery Society was formed, under the leadership of the Harvard Unitarian, Henry Ware, Jr., and the membership was largely Unitarian. (94) In 1857 the subject of slavery came up before the Western Conference of the church in its session at Alton, Illinois. The most uncompromising anti-slavery resolutions were presented at the opening of the meeting, and everything else was put aside for their consideration. The opinion of the majority was, in the words of one of the speakers, that slavery is a crime that "denies millions marital and parental rights, requires ignorance as a condition, encourages licentiousness and cruelty, scars a country all over with incidents that appall and outrage the human world." (95) In Frank's Campaign, first printed in 1864, Alger makes a plea for the rights of blacks by making one of his characters a runaway slave. Chloe appears on page 77 of the novel, a "colored woman who until a few months since had been a slave in Virginia. Finally she had seized a favorable opportunity, and taking the only child the cruel slave system had left her, for the rest had

(86) Ibid., p. 124.
(87) Howe, p. 243.
(88) Cooke, p. 332.
(89) Gardner, p. 225.
(90) Frothingham, Octavius, quoted in Cooke, p. 322-323.
(91) Cooke, p. 332.
(92) Ibid., p. 353.
(93) Cooke, p. 354.
(94) Ibid., p. 354.
(95) Ibid., p. 364.

been sold South, succeeded in making her way into Pennsylvania." Chloe, speaking to Frank's mother, expresses through Alger some of the indignities suffered by the Southern black. Frank's mother has come to Chloe's little cabin to attend her needs after the ex-slave had been scalded by boiling water. "Down Souf," says Chloe, "dey used to tell us dat everybody looked down on de poor nigger and lef' 'em to starve an' die if dey grow sick." "They told you a great many things that were not true, Chloe," is the reply of Frank's mother. "The color of the skin ought to make no difference where we have it in our power to render kind offices." When Frank's mother tells Chloe in reply to her question that whites and blacks go to the same heaven, being made, as they were, by the same God, Chloe responds uncertainly: "I dunno, missus, I hopes you is right." Although probably guilty of perpetrating the popular image of the black as subhuman and rather unintelligent, Alger deals uncompromisingly with a boy in his story who tries to beat Chloe's son, Pomp. Frank rescues the child before the beating can take place, and Farmer Maynard turns scathingly on the offender with: "You've disgraced yourself, John Haynes. So you would turn negro-whipper, would you? Your talents are misapplied here at the North. Brutality isn't respectable here, my lad. You'd better find your way within the Rebel lines, and then perhaps you can gratify your propensity for whipping the helpless." (96)

When they are analyzed, Alger's novels deal with these themes: faith in God, belief in the potential of the individual, slavery, education, libraries, the betterment of the temporal state of mankind, and the attainment of financial success. In all but the last category, it is possible to trace the direct influence of the Unitarian Church on the author's thought. An individual who had been raised in a parsonage by a Unitarian minister, who could quote the Bible in its original tongue by the time he was nine, and who graduated from two Unitarian schools, could never separate himself from the cumulative impressions he received. Even Alger's emphasis on monetary success may have had its origin in his childhood experiences. There are few references to the clergy in Alger's books, but there is a scene in Cast Upon the Breakers which, though more subtle than the other religious influences which have been pointed out, may cast some light on the author's avaricious tendencies. In the course of this story, Rodney Ropes and his friend Mr. Pettigrew call on Mr. Pettigrew's uncle, an aged minister. The cottage is described as needing painting badly, but it looked as well as the minister who came to the door in a ragged dressing gown. "He was venerable looking, for his hair was snow white, though he was only 65 years old. But worldly cares which had come upon him from the difficulty of getting along in the world on his scanty salary had whitened his hair and deepened the wrinkles on his kindly face." (97) The reader learns the sad fact that the clergyman has had to give up his plans of sending his son to college because he is so poor. Although the biographical material on Alger makes little references to the family income while the author was growing up, Ralph Gardner mentions the fact that in 1844, indebtedness drove the Algers to leave their parish in Chelsea to seek a more lucrative one in nearby Marlborough. (98) At any rate, Alger's description of clerical life as opposed to the comforts enjoyed by successful businessmen was hardly calculated to send promising young men into the parish ministry. In The New Schoolma'am, which Alger wrote anonymously, he relates a quasi-humorous tale of the minister's donation party, sponsored by the ladies' sewing circle. Although this occasion was intended to supplement the preacher's paltry salary, it usually ended with the parsonage family being the richer by "a dozen pin-cushions, half-a-dozen pies, a bushel of potatoes, and a few knick-knacks for which" the minister had "no earthly use." (99) "Why can't

(96) Alger, Frank's Campaign, p. 92.
(97) Alger, Cast Upon the Breakers, p. 202-203.
(98) Gardner, p. 76.
(99) Alger, Horatio, Jr., The New Schoolma'am, Boston: Loring, 1877, p. 113.

they give you the value of their presents in money, or by adding to your salary, father?" suggests Ralph, the minister's son. (100) As hostility is often masked by an attempt at humor, the reader can almost imagine young Horatio asking his father the same question in the manse at Chelsea. In Paul Prescott's Charge, another hint of Alger's negative attitude towards the ministry is given in a barb aimed at boring sermonizers: After arriving in New York, Paul falls asleep in a church, lulled into slumber by the voice of the officiating clergyman, who "delivered a long homily in a dull, unimpassioned manner, which failed to awaken his interest." (101) This episode leads the perceptive reader to wonder if Alger was remembering with distaste his own days in Brewster, where he was much fonder of writing than of preaching.

The Unitarian faith and the life of a clergyman left indelible impressions on Horatio Alger, Jr. which were later to have a profound influence on his popular writings. Whether or not he was aware of it, many of the writer's ideas, colored by his own individual interpretations, were a continuation of much of Unitarian intellectual thought of the nineteenth century. As Harvard Unitarianism had a great impact on American society through its influence on American letters, Alger translated these ideals for his particular reading public: adolescent boys. Alger's own brand of Unitarianism was to impart to the minds of his audience the belief that in America, anything is possible for a boy who will work hard, and that Presidents really are born in log cabins. In these days of worldwide unrest and political dissatisfaction, perhaps the recent resurgence of interest in Alger's work is an attempt by 20th century man to recapture a little of that grand and perhaps impossible dream.

(100) Ibid., p. 117.
(101) Alger, Paul Prescott's Charge, p. 93-94.

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ORDINATION

Christian Register
September 5, 1829

On Wednesday, Sept. 2nd, Mr. Horatio Alger, of West Bridgewater, a graduate of Harvard, 1825, and who left the Theological School at Cambridge in August, 1829, was ordained at Chelsea, over the First Congregational Church and Society.

The following is the order of services on this occasion. The Introductory Prayer and Selection from Scripture, by Rev. Mr. Sibley of Stow; the Sermon, by Mr. Motte, of Boston; the Ordaining Prayer, by Mr. Parkman; the Charge, by Dr. Tuckerman; the Right-Hand of Fellowship, by Mr. Walker, of Charlestown; and the Concluding Prayer, by Mr. Capen, of South-Boston.

An appropriate original hymn with some judiciously selected anthems were sung; and the services were attended with an evident interest by a numerous assembly.

The Sermon was from Psalm xlviii. 14; 'For this God is our God forever and ever: he will be our guide even unto death.'

Though short, for such an occasion, it was an able refutation of the common objection, that 'Unitarianism may be a good religion to live by, but a very bad one to die by.' The most prominent idea of the discourse was, that the metaphysical distinction of three persons in the Deity is generally but very little regarded in the hour of death. That in that most solemn and trying hour, the hopes of mankind, whatever may have been their previous speculations, naturally cling to the goodness and mercy of God. The sentiment, that most people die practically Unitarians, received important confirmation from the observation of the preacher; who stated that during a ministry of several years among Trinitarians, he never witnessed a strictly Trinitarian death.

The statement often triumphantly made, that Unitarians frequently renounce their faith in the prospect of death, he satisfactorily accounted for, by two reasons. First, their minds being broken down by disease, and overcome by the terrors of death, they are liable to be induced to renounce it, by the importunities or denunciations of officious attendants; whose interest it is to promote the cause of Trinitarianism by death-bed testimony. Unitarians have become such after having been early and carefully educated in the opposite faith. And when the physical powers have become feeble, from age or disease, early impressions and associations naturally regain their influence over the mind.

The afternoon having been appointed for the services, the council with other ministers and guests partook afterwards of refreshment with tea instead of the onerous entertainment, sometimes provided on these occasions. We were particularly pleased and gratified with this arrangement; which by its rural propriety and taste altogether comported with the religious decorum of the occasion. And we would take freedom to recommend a similar arrangement in villages and parishes, where the season of the year and other circumstances will permit it.

We congratulate this ancient Church and Society upon their new prospects. Amidst many discouragements they have maintained with an exemplary perseverance and fidelity the faith and order of the gospel. We trust, that the signal harmony, which they enjoyed under the ministry of their former pastors, may be long continued; and that in the light and labors of their young minister they may know 'how good and how pleasant it is for brethren to dwell together in unity.'

From a friend, intimately acquainted with their history, we have been favored with the following ecclesiastical notices.

Chelsea was originally called Rumney Marsh and was an appendage of Boston. Mention is made of it so early, as 1640. Yet as the learned editor of Winthrop's Journal remarks, 'it is a little strange,

that a people settled on a spot so difficult to have religious instruction at the neighboring parishes, should have continued so long a time out of church estate.'

'The first sentence of the records of the Chelsea parish is, 19 October, 1715, on which day, the church was gathered; and the Rev. Thomas Cheever, of Ipswich, a graduate at Cambridge, in 1677, was installed.

He had been previously ordained in Malden.

'The Church was organized by the celebrated Cotton Mather.'

The Rev. Thomas Cheever, died in November, 1749, Æ. 93.

Previously however the Rev. William Mc Clenathan was installed, second pastor, and colleague with the first, 21 December, 1748.

In about six years he took a dismission.

The Rev. Philips Payson, D.D. of Walpole, a graduate at Cambridge, 1754, was ordained third pastor, 26 October, 1757, and died, 11 January, 1801, Æ. 65.

The Rev. Joseph Tuckerman, D.D. of Boston, a graduate at Cambridge, 1798, was ordained fourth pastor, 4 November, 1801, and, by reason of infirm health, took a dismission, 4 November, 1826, having been in the ministry, just twenty-five years.

The officiating clergy at his ordination, were the Rev. Dr. West, Dr. Lathrop, Dr. Thacher, Dr. Eliot, Thomas Thacher, and Aaron Green, of whom the last only is living.

Christian Inquirer
December 17, 1864

The Ordination of Mr. Horatio Alger, Jr., as Minister of the Unitarian Church and Society in Brewster, Mass., took place at that church on Thursday evening, December 8. As no service of this or kindred character has been held in the town for many years, the occasion was one of peculiar and general interest. The society possesses a charming little church; its interior is a model of neatness and tastefulness, with every appointment befitting a place of worship, including a fine organ of very good capacity and with well-varied qualities. The church on this occasion had been simply and gracefully decorated with evergreen and flowers, by the ladies of the parish, so that, filled with the intelligent and animatedly interested congregation that gathered to this service, with its well-lighted and cheerful aspect, it presented a very beautiful appearance.

The Order of Exercises was as follows: Organ Voluntary; Anthem; Introductory Prayer and Reading of the Scripture, by Rev. Thomas Weston, of Barnstable; Hymn; Sermon, by Rev. William P. Tilden, of Boston; Ordaining Prayer, by Rev. Horatio Alger, of South Natick; Charge, by Rev. E. E. Hale, of Boston; Right Hand of Fellowship, by Rev. George L. Chaney, of Boston; Hymn; Address to the People, by Rev. Mr. Hale; Concluding Prayer, by Rev. Charles C. Vinal, of North Andover; Hymn; Benediction by the Pastor.

The services were deeply interesting and impressive. Rev. Mr. Weston chose his Scriptural Readings most fortunately and pertinently; the Sermon, by Rev. Mr. Tilden was a sound, logical, and earnest discourse, that obtained deep hold upon his hearers by a true fervor of delivery; in the Prayer of Ordination, the relationship of the parties tenderly enforced the sacred office of consecration; and there was the right glow of welcome and sympathetic greeting in Rev. Mr. Chaney's Right Hand of Fellowship. The Charge and Address to the People, by Rev. Mr. Hale, were characterized by his usual vigorous thought, practical sense, and heartiness and directness of language; especially did his address commend itself by its eloquent reference and tribute to Elder William Brewster; and the services were

fitly and devoutly rounded to a close by Mr. Vinal's prayer. The singing by the quartette choir of the church, with the neat organ playing and accompaniments, was a fine feature of the evening's exercises. Altogether, there was auspicious commencement of Mr. Alger's ministry, and we doubt if either townspeople or guests will soon forget the pleasant and profitable event.

INSTYALLATION AT MARLBOROUGH

Christian Register
January 25, 1845

On Wednesday, Jan. 22d, Rev. Horatio Alger, late Pastor of the First Church in Chelsea, was installed as Pastor of the West Church in Marlborough. A clear and beautiful winter day, offered a propitious season for the services, the Church was filled by a very attentive audience, and the opening prospects of the relation thus formed between pastor and people are in the highest degree encouraging. The Council convened for the occasion was organized by the choice of Rev. Mr. Allen of Northboro', as Moderator, and of Rev. Mr. Willson of Grafton, as Scribe. The Exercises in the Church were as follows: Introductory Prayer, by Rev. Mr. Barnard, of Southboro'; Selections from the Scriptures, by Rev. Mr. Willson, of Grafton; Sermon, by Rev. Mr. Ellis, of Charlestown; Charge, by Rev. Dr. Parkman, of Boston; Fellowship of the Churches, by Rev. Mr. Gilbert, of Harvard; Address to the Society, by Rev. Mr. Hill, of Worcester; Concluding Prayer, by Rev. Mr. Edes, of Boston; Benediction, by the Pastor.

Christian Register
March 15, 1845

The Christian Ministry and its Fruits. A Sermon preached at the installation of Rev. Horatio Alger, as Pastor of the West Church in Marlborough, Mass., Jan 22, 1845. By Rev. George E. Ellis, with the Right Hand of Fellowship and the Address to the people.

Mr. Ellis's Discourse is characterized by the marks of sound sense, and manly energy which pervade his writings. We should be glad to enrich our pages with larger extracts than our limits allow.

"Spiritual life," says he, "should be to a Christian society the chief object of expectation and desire; its absense should be looked upon as a most distressing symptom, as a dread mockery. The faith which once brightened the hidden tombs with its divine lessons, must nowhere be so fruitlessly entertained, as to turn our churches into tombs where the dead bury their dead. How shall the Christian ministry be effectual to securing spiritual life? I do not ask how it shall sustain itself as a profession, an office, an emolument, a place for some to enjoy, and for others to support. Priestcraft, against which some inveigh as expressing the Christian ministry, is in fact the alternative of the Christian ministry, something which must surely fill the place of the ministry if the ministry does not do its true work. There is no fear that religious teachers will ever cease to be sustained, let their office degenerate as low as it may, for the Christian ministry would have many downward steps to take before it came to the level of a heathen priesthood, which is its only possible substitute. I ask not how the Christian ministry may be sustained, but I ask the conditions on which its highest and self-recommending fruits may be enjoyed. How, in any place, how in this place shall it do the work of Jesus Christ, in enlightening, renewing, and guiding heavenward the hearts of human beings? How shall it win for itself a place in human affections most cherished and dear? How shall it be able to draw you from your homes to the sanctuary, or to win its abode with you in your homes, and according as life presents to you its tranquil waters, or its billows of sorrow, how shall it have power to speak to your condition? We ask this question in a Christian Church—where the word has been preached with faithfulness and with power. If held to a strict ac-

count you would have to answer for the fruits of those lessons which you have heard from this desk. Let me thus kindly remind you of past opportunities, for they confirm present obligations.

"To endure spiritual life without spasmodic action, and true Christian progress without excitement and consequent depression, is the object which, as Christians, we would have in view. Till the end is attained, and while it is faithfully sought, we may be subject to continual disappointments and failures, but the end, with its substantial reward, will meet our full desires. Our age, with its intense intellectual and moral action, is to do a great part, though not the whole, in testing whether Christianity is sufficient, whether it will meet the wants of highly cultivated minds, and give the law to the perpetual changes in human concerns, and restrain a civilization which is fertile in dangers and crimes, and cheer and crown the efforts of those lovely charities which it surely inspires.

"The first element of power in the preaching of the Gospel, is found in its supernatural revelation of spiritual truth, its supernatural revelation of truth, as it is the medium of communicating to this earth, the light of truth from a source beyond this earth. Christian graces, principles, affections and hopes are only the parts of a Christian character which stand up and sustain themselves upon a foundation laid in the heart and in the mind. The foundation is unseen; but there must be a foundation, and that foundation must repose upon the assured conviction that heaven and earth have been brought together by a connecting medium in Christianity.

"What do I ask that Jesus Christ and his religion shall do for me? If he is to lead on my mind from earth to heaven, and teach me what mortal man cannot teach, and assure me of truths which the wisdom and the light of science, the strainings of an anxious curiosity, and the intuitions of my conscious breast cannot prove to me,—then, then, I must believe that he came from that higher realm, where truth in its fulness abides, and where what is faith on earth is perfect vision. I must believe that he came out from God to those whom he would lead back to God. Nothing less of belief, will fulfil the purpose of belief. The allowance of the supernatural makes a demand upon our belief, but it is likewise the reward of belief, it purchases belief. To be believers in Jesus Christ in any sense which involves religious faith, the very least that we can do is to admit unreservedly and heartily, that in his character and doctrine there is mingled something that is not of the earth, we must believe that he saw behind the veil of mortal things, that he knew the Father as no other being has known the father, and that what he taught to men was spoken with an authority which belongs to no other utterances that have ever fallen from human lips, upon human ears. We must believe this much as the very minimum of faith, in order to secure any advantage, to obtain any blessing from our faith."

The right hand of Fellowship, by Mr. Gilbert, of Harvard, expresses with fervor and interest, the sentiments appropriate to that service.

The Address to the people, by Mr. Hill, of Worcester, is earnest, bold and eloquent.

We congratulate the Society in Marlborough upon the occasion which these services solemnized, and our best wishes are with them, and with their excellent and faithful pastor.

ELLIS, GEORGE EDWARD. An American clergyman, biographer, and historical writer; born in Boston, Aug. 8, 1814; died there, Dec. 20, 1894. He held the professorship of systematic theology in the Cambridge Divinity School, 1857-63, and was president of the Massachusetts Historical Society. Among his publications may be noticed: "A Half-Century of the Unitarian Controversy" (1857); "History of the Bat-

tle of Bunker's Hill" (1875); "The Red Man and the White Man" (1882); "The Puritan Age and Rule in the Colony of Massachusetts Bay, 1629-85"; various memoirs, and several biographies in Sparks's "American Biography."

—The Reader's Dictionary of Authors

INSTALLATION AT MARLBOROUGH, MASS.

The Monthly Religious Magazine
March, 1845

Rev. Horatio Alger, late Minister at Chelsea, was installed over the West Parish in Marlborough, January 22, 1845. The services proceeded in the following order: Introductory Prayer, by Rev. Mr. Barnard of Southborough; Selections from Scripture, by Rev. Mr. Willson of Grafton; Sermon, by Rev. Mr. Ellis of Charlestown; Prayer of Installation, by Rev. Mr. Allen of Northborough; Charge, by Rev. Dr. Parkman of Boston; Right Hand of Fellowship, by Rev. Mr. Gilbert of Harvard; Address to the Society, by Rev. Mr. Hill of Worcester; Concluding Prayer, by Rev. Mr. Edes of Boston.

Mr. Ellis took as his text 2 Peter 1:8: "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." The Christian ministry is the medium through which God communicates spiritual gifts to the disciples of Jesus, and the condition that accompanies those gifts is that the receivers be neither barren nor unfruitful. The office of the ministry is not to sustain itself, nor to perpetuate its own power as an institution. Those who exercise its functions are not to struggle for their own support, emolument or prerogatives. To do that is the work of priestcraft, and priestcraft is what men will be left to if the ministry does not consecrate itself to its true, holy and legitimate vocation. That vocation is to meet and satisfy the wants of man as a religious being placed in a world of temptation; to address, instruct, guide and quicken the sorrowful, tried, sinning heart of humanity. In other words, the object of the preacher should be the same with that of the sanctuary, the Sabbath, and the Bible, viz. to awaken spiritual life. This indeed is the end for which a Christian society exists, to keep strong and increase in its members spiritual life. Seeking to comprehend, clearly and distinctly, what are the necessary conditions on which this spirituality depends, we find them to be chiefly two. 1. The faithful preaching of the true and pure Gospel of Jesus Christ. Included in such a Gospel, along with the inculcation of devout sentiments and all the virtues and graces of character and messages of consolation and peace, is also the idea of a supernatural revelation connecting together in close bonds the seen and the unseen, heaven and earth. The inquiry is often started, What is essential to a Christian faith? what is indispensable to it? Now, at the very least, as the very first tenet in such a faith, we must believe in the supernatural character and origin of the Savior; that he came forth from God; that light has come down from above; that an authority belonged to the teachings of Christ which has never attached to any other utterances from human lips. Vast as these admissions are, they are but the minimum of Christian faith. The heart of man has always longed, on its own testimony, for God, and for some being to guide it to God, to be a mediator. In Jesus the longing is answered. He revealed God, too, as a Father, rather than as a sovereign; he taught us the native powers of the uncorrupt soul; and he opened a way through which that soul, when alienated and estranged, may return to its home. The faithful preacher must likewise be possessed of broad, comprehensive views of human nature and human life, or he will not be able to grasp the manifold experiences and troubles of individuals, so as to apply the revealed truth as it is most needed. 2. There must be also a disposition on the part of those who hear, faithfully to receive and obey the message that is thus offered, with all its influences. There is probably little reason to fear that there will be among us an excess of confidence in

the ministry, an implicit reliance on its representations. The periods when there was the strongest inclination to this in New England have been, the first half-century after the settlement of the wilderness, when a state of exile and suffering prompted it, and a later era of almost universal theological controversy exciting the entire mass of the people. In these times the laymen have shared in the zeal of their ministers. But ordinarily have they not been, and are they not, too indifferent, regarding preaching as a matter of course, a formal thing; and, to use a safe because an equivocal phrase, sitting under preaching, either awake or asleep? It must not be so. All men must read, study, pray and resolve for themselves. Then they will cooperate with the preacher, and he will be speaking to awakened souls. Let it be so here. Use every means of religious growth, the beautiful ordincance of baptism and commemoration; labor in every common duty well; judge for yourselves of doctrine, knowing that the awards of the future life must not depend on intellectual opinions; and let the solemnities of this occasion quicken all in the love of Christ and the service of God.

ORDINATION AT BREWSTER

Christian Register
December 17, 1864

On Thursday evening, 8th inst., Mr. Horatio Alger, Jr., was ordained as a minister of Christ to the pastorate of the Unitarian church and society in Brewster, Mass. Opening prayer and reading Scripture by Rev. Thomas Weston, of Barnstable. Sermon by Rev. W. P. Tilden, of Boston, from the words of Christ, "On this rock I will build my church." Ordaining prayer by Rev. Horatio Alger, of South Natick. Charge to the minister and address to the people by Rev. E. E. Hale, of Boston. Fellowship of the churches, by Rev. G. L. Chaney, of Boston.

It was a very pleasant occasion, not soon to be forgotten by those who were privileged to participate in the services. The beautiful little church, trimmed in fine taste for the occasion, was well filled, and, though the wind outside was fierce and wintry, the atmosphere within was warm with Christian interest, and genial with the faith and hope and good fellowship, the occasion was fitted to inspire. As one of the "strangers" who were "taken in," in the most cordial manner, on this occasion, we wish to bear our grateful testimony to the large-hearted hospitality which welcomed us, and to bid the "little flock" with its new shepherd, a hearty "God-speed" in the great and blessed work to which the church of Christ is called.

SUBMISSION AND CHEERFULNESS
by
William Rounseville Alger

The Monthly Religious Magazine
September, 1847

Oh never, never let me mourn
  The griefs that meet me here;
Nor when my heart's by sorrow worn
  In sadness shed one tear.

I know it is man's earthly lot
  'To suffer and be strong;'
And never be this truth forgot,—
  To murmur must be wrong!

How heavy are the fear and care
  That come upon the heart:
The brightest hopes become despair,
  The fondest lovers part.

This fleeting world has many woes
  Beneath the clouded sun:
But still a tide of rapture flows
  To seek the cheerful one.

Oh then, as long as here I live,
  My heart with joy shall thrill;
And bliss to me my God shall give,
  Striving to do his will.

The Palm Beach Post
ACCENT
WEDNESDAY, SEPTEMBER 3, 1986

Nancy Drew, what's happened to you?

Time stands still for no one, not even that familiar girl sleuth Nancy Drew. So Nancy and company have stepped into the '80s hoping to win a new audience of young fans.

By Bobbie Meyers
Staff Writer

Nancy Drew is getting a face lift to celebrate her 56th birthday.

Simon & Schuster has released the first two books in "The Nancy Drew Files," updating the popular girls' mystery series and re-creating Nancy as girl sleuth of the '80s.

In the new series, Nancy and her friends eat frozen yogurt instead of the spice cake with hot applesauce her housekeeper served 50 years ago; she drives a Mustang instead of her blue roadster; she wears designer jeans, carries credit cards and watches videocassettes.

To launch the new series, Simon & Schuster is muckraking into Nancy's past, and — hang onto your gloves and matching purse, Nancy Drew fans — Nancy was created and written by Edward Stratemeyer. Yes, Carolyn Keene was a man.

Stratemeyer, a prolific children's book author, also used the pseudonyms Franklin W. Dixon, Laura Lee Hope and Victor Appleton and wrote other popular children's series starring the Hardy Boys (introduced in 1927), Tom Swift (1910) and the Bobbsey Twins (1904).

Tuning in to the juvenile mass market, Stratemeyer became a millionaire by developing a formula children would read over and over: inspiring heroes and heroines, mystery and adventure.

He later formed the Stratemeyer Syndicate, a "fiction factory" where he wrote and outlined books which were later fleshed out by free-lance writers.

Nancy debuted in 1930

Stratemeyer introduced the original girl sleuth in 1930, the year he died. And although he created and directed about 70 different juvenile series, Nancy Drew, his last "brainchild," turned out to be his biggest seller with 60 million copies sold in the United States and Canada.

The last individual to be responsible for being Carolyn Keene was Stratemeyer's daugher Harriet Adams who took over the syndicate and started writing the fourth title *Mystery of Lilac Inn* as Carolyn Keene after Stratemeyer's death. In a later book, she also gave Nancy one of the purest romances in literature with all-American boy Ned Nickerson.

The Nancy Drew mysteries were updated in 1959, reflecting new fashions and hairstyles and making Nancy 18 so she could drive legally in every state. Outmoded figures of speech and anachronisms were removed.

In the older series, Nancy didn't deal with murder, death or killing. The old Nancy was involved with quests, mysteries, secrets, clues, phantoms, ghosts and messages.

The titles of the first two "cases" of the new series are an indication of the '80s update: *Secrets Can Kill* and *Deadly Intent.*

Nancy not only is modernized in the new stories, she also is geared to a slightly older audience than the 8-11 group that gobbled up the old adventures. New readers will follow Nancy as she finds dead bodies rather than messages in hollow oak trees.

Books panned by critics

Simon & Schuster, which acquired the Stratemeyer Syndicate in 1984, also will continue to publish the Nancy Drew mysteries for younger girls. The old standards like *The Bungalow Mystery, The Hidden Staircase* and *The Haunted Bridge* will be reprinted with new covers and some updated text.

Despite being critically panned and academically ignored for years, little girls ate up the Stratemeyer formula for years.

"As we grow and mature we wonder how we could have read those books," said Dr. Henrietta Smith, professor of children's literature at the University of South Florida. "But it's just a matter of maturity."

Smith was a Nancy Drew fan. "I remember being punished for not coming to the dinner table because I was reading," she said.

The Nancy Drew books were criticized for writing style and content, which were on the "most simplistic level," according to Smith, but

Model: Lisa Mariotti High. Furnishings courtesy of Eclectic International. Photo illustrations by MELISSA MIMMS/Staff Photographer

IN 1950: Nancy Drew of the dancing eyes and bated breath had an avid following of readers who eagerly devoured the 58 books depicting her adventures as a teenage detective.

she said they are better than not reading at all.

"If I can get you to start reading something, I can move you on to something better," she said.

Light reading for children

Louise Sollohub, associate children's librarian for the Palm Beach County Library System, said Nancy Drew and the Hardy Boys are still very popular with children at the library, especially during the summer when they have more time for leisure reading.

"There has been controversy over the series in the past. They just are not considered good literature, but, like adults, children need light reading too," she said.

"Whatever they'll read, I'm for it," she said.

"I sure did read them," she said. "And I read good literature now, so they didn't ruin me," she added, laughing.

"They'll be here forever."

Time will test the popularity of the New Drew. But with a choice of the old Nancy for preteens and new Nancy Drew Files for teenage girls, it seems that, despite the critics and changing times, Nancy will go on forever.

After all, at the end of the first Nancy Drew mystery, the *Secret of the Old Clock*, we were told "She little dreamed that in the near future she would be involved in a far more baffling case than the one she had just solved ... exciting days were soon to come."

TODAY: Gone are the days of crisp linen dresses and matching gloves, Nancy Drew has become a lady of the '80s with designer clothes, a sporty red Mustang and juicier cases.

It was easy to love Nancy Drew

By Bobbie Meyers
Staff Writer

I never was sure if I should be Dale Evans or Nancy Drew.

After all, if you were Dale Evans, you would have Roy Rogers and a horse named Buttermilk and wear boots and fringed cowgirl dresses.

But if you were Nancy Drew you had a life of adventure, a boyfriend and a rich father who adored you, bought you a car and took you out to lunch.

I do think I spent more time curled up with Nancy Drew mysteries than I did playing with my Dale Evans ranch set.

Nancy Drew has been a heroine of pre-teenage girls ever since the series was introduced in 1930. Her followers, mostly 8- to 11-year-olds, checked off each book they finished and eagerly scanned bookstore shelves and secondhand shops for the next in the series of 58 titles.

Millions of past Nancy Drew freaks eagerly picked out each new book in the series. Our eyes danced with excitement and we waited with bated breath until we got home so we could start to read. The only reason we didn't start reading in the car was that some of us got car sick.

If bated breath and dancing eyes were good enough for Nancy Drew, they were OK with me.

Commentary

Life with Nancy

Attractive, blond-haired, 18-year-old Nancy Drew waited with bated breath many times during her adventures. And her blue eyes danced with excitement many times as she discussed mystery cases with her tall, handsome father Carson Drew, well-known lawyer, in their home town of River Heights.

I wanted to be Nancy. How could you not want to be Nancy?

Nancy's "little family" (she called it that) consists of her father and their beloved housekeeper, plump and pleasant Hannah Gruen. Her mother is dead.

Carson Drew. What a dad. Carson Drew is constantly gazing at his daughter with affection, praising her sleuthing skills and smiling at her enthusiasm. He humors her whims, invites her to meet him for luncheon (they always have luncheon, not lunch) between his important appointments with the mayor and other prominent people in River Heights. Dad is always there with a fond chuckle, a supportive word of advice, an affectionate hug.

I adored Nancy's father and her housekeeper and her dog and her large, red brick house surrounded by tall, beautiful trees. I was with her all the way as she jumped into her blue roadster wearing a linen sundress and carrying a matching purse. Off we went on another adventure to locate a lost will or return stolen valuables to their rightful owners.

Are you retching yet?

You've come a long way, Nancy

1950s cast of characters

NANCY: "Nancy Drew . . . becomingly dressed in a tan cotton suit . . . was pretty in a distinctive way. Her eyes were blue and her hair titian blond. She expressed her opinions firmly but did not force them on others. Nancy's abilities of leadership were depended on in any group."

BESS AND GEORGE: "Nancy was joined by her two closest friends. Bess Marvin, a plump, jolly girl . . . and another girl, George Fayne, who was her cousin, with a short haircut and slim boyish figure."

NED: "Ned Nickerson was about 19. His hair was dark and slightly curly, his eyes whimsical and friendly. He wore a college fraternity pin . . . A few minutes later Ned said good night to Nancy and jumped into his car and drove away. 'How do you like him?' Nancy asked her father hopefully as they walked into the house together. 'Nice boy,' the lawyer commented. 'I suppose I'll be seeing a lot of him from now on.' "

1980s cast of characters

NANCY: "Nancy Drew studied herself in the mirror. She liked what she saw. The tight jeans looked great on her long, slim legs and the green sweater complemented her strawberry-blond hair."

BESS AND GEORGE: "Blond-haired Bess was bubbly and easygoing, and always on the lookout for two things: a good diet and a great date. So far she hadn't found either. George, with curly dark hair and a shy smile, was quiet, with a dry sense of humor and the beautifully toned body of an athlete."

NED: "As good as (Ned) looked in a photograph, with his light brown hair, soft dark eyes and gently curving mouth, he was a hundred times better in the flesh . . . (Nancy and Ned) had known each other since they were kids, and when they first realized they loved each other they thought it would last forever. But neither one was ready for a 'forever' commitment, so occasionally they drifted apart, dating other people. Yet somehow, Nancy always found herself coming back to Ned."

Why did we love Nancy?

Re-reading some of the books recently, I've been wondering where my gag reflex was when I was 10 years old. I guess it wasn't operative at that age.

The characters were stereotyped and sappy and the plot was silly and formula. So, it must have been the quality of the writing that grabbed us, huh?

No.

The Nancy Drew books are written in a prose style . . . well, somewhat less graceful than E.B. White or Kenneth Graham. OK, a lot less graceful. Wretched, in fact.

I don't know where my literary discrimination was at 10 either.

Why did we love these books when they were so bad?

Maybe because Nancy Drew's world was black and white and easily understood by 10-year-olds. Nancy and her dad are perfect; the surrounding world is not perfect. Meanness, injustice and rudeness are lurking out there.

The good, the bad and the ugly

Fortunately, it's easy to tell the bad guys from the good guys. Bad women are rude and obnoxious to salespeople. Take the Topham sisters, Ada and Isabel, in *The Secret of the Old Clock*. Not only did these women try to steal an inheritance from poor and deserving people, they were so bad they were "arrogant and unreasonable and disliked by many of the shopkeepers in town."

Our heroine Nancy waited patiently to be waited on at Taylor's department store, "one of River Heights finest stores." But did the Topham sisters wait as patiently and politely?

No.

"We've been waiting for 10 minutes," Ada interrupted rudely in a shrill voice. (rudeness and a shrill voice are sure signs of evil in a Nancy Drew book.) "We're not accustomed to waiting," Isabel Topham told him icily.

Bad people are not physically attractive characters either. The Topham sisters couldn't do anything right, not even with all their money: "Ada was not attractive in spite of the expensive clothes she wore." In fact, we're told she was thin, sallow and petulant. Isabel was "rather pretty, but her face lacked character."

Bad people had faces "distorted with anger." These were ugly, mean people through and through.

Good people like Nancy were attractive and good mannered and pleasant. They were calm and even under pressure. When they were angry it was righteous anger, but most of the time they were jolly with good nature — Nancy, for instance has a face that "lighted up." Her eyes twinkled (sometimes they sparkled) with anticipation.

'Oh, why can't people be nice?'

Nancy is not only attractive and well-dressed, she also doesn't gossip; she is kind to servants and poor people; she is modest. When a police officer commends her work in capturing a criminal she protested modestly "It was only by accident that I arrived at the Topham bungalow at the critical moment."

" . . . In fact, I prefer that my name not be mentioned . . . "

"Officer Cowen shook his head in disbelief. 'Well, all right, then. If you're sure you don't want any credit for capturing the thieves, I won't say anything. You're certain?' "

"I am," Nancy replied firmly.

Maybe it was the Nancy Drew philosophy that wrapped us up in her world. After all, Nancy asks agonizing philosophical questions: "Oh, why can't people be nice?" she asks as she drives along in her blue roadster surveying the rolling countryside. "Why can't people be nice like this scenery and not make trouble?"

NANCY AND HER CAR: "Nancy Drew . . . was driving home along a country road in her new, dark blue convertible. She had just delivered some legal papers for her father. 'It was sweet of Dad to give me this car for my birthday,' she thought, 'and it's fun to help him in his work.' "

NANCY AND HER CAR: "Nancy tuned the car radio to her favorite rock station, hoping the music would clear her head. She slowed, passing the local Ford dealer. The new Mustang GT Convertible she'd been drooling over was still inside."

DOWN IN DIVINITY

From Student-Life at Harvard
By George Henry Tripp, A.B., 1867
1876

(From the Collection of Gilbert K. Westgard II)

"Where do you room?" This question was occasionally heard.

"Oh, down in Divinity." The reply was accompanied with a flush perhaps.

"Down in Divinity? What, in the name of all that is wonderful, makes you go down there among all those scrubs?" was almost sure to be the rejoinder; for it was not a very popular place. Many a good-hearted fellow has graduated without having seen the inside of the old hall; and yet one who has not lived there himself, or had a friend of whom he has seen much who has roomed there, has missed by no means the least interesting phase of student-life.

Divinity Hall is the seat of the Theological School, as might be inferred from its name. It comprises within its four walls, library, chapel, recitation and lecture rooms, and apartments for the students. It stands apart by itself, a quarter of a mile or more north-east from the college-grounds. The location is a little gloomy perhaps, and an air of undisturbed quiet and perfect peace usually pervades its halls. The building was designed for the exclusive use of the "divinity pills," as their irreverent fellow-students call them; but the school had not been so full but that there had been rooms to spare for some scientific and law students, and such undergraduates as were unfortunate enough to find it convenient to go there.

Notwithstanding the prejudice against going "down to Divinity," it was by no means the worst place in Cambridge. The rooms were very comfortable; just large enough for one, with cosey grates and gas, and an alcove for the bed, and a large closet. And they had one especial virtue in the eyes of their often needy occupants: they were cheap, at least for Cambridge.

Though the number of poor students is perhaps proportionally smaller at Harvard than at any other college in the land, there are many brave hearts (and this is especially true of the professional students) who toil on sometimes without the common creature-comforts, and struggle manfully along the rough path to golden knowledge, sacrificing enjoyment and leisure, and sometimes health, and even life itself.

"Cole?" said Sam, half aloud, as they stamped the snow from their boots, on the threshold of the hall, "I don't think I know him."

"It's a disgrace to the college, and the class, that such a man as Cole should be here six months, and not a dozen men know any thing about him," said Villiers; and he knocked at the door, —the two having ascended two pairs of stairs, and proceeded some distance along a dusky entry to his room.

Cole left his books, as Sam could see, to welcome his classmates to his room. But the room! so different from any thing that Sam had seen at Cambridge thus far, where comfort, if not luxury, was the rule, —bare walls and bare floor; a plain, old-fashioned table, which belonged to the room, and came with it; two or three deal chairs; and a small cylinder stove, behind which were a kettle and a sauce-pan. In the alcove were a rickety-looking bed and a quaint sort of bureau (some more of the college property). There was nothing cheerful or comfortable about the apartment: it was as uninviting as a room could be. Moreover, there was a

peculiar odor, as though something had been cooked there two or three hours ago, and the room had not been aired since. "Does he live this way because he likes it, or because he is obliged to?" was a query that entered Sam's mind. "I should have the blues, and die of disgust here, in a month," was his second thought.

Meantime Villers had been carrying on a conversation with Cole, and discussing some matters that quite surprised Sam. They were talking about the hall and its occupants.

"Oh, I like it," said Cole, brightly. "I don't see what more one could ask for. We have every convenience here. The rooms are snug and warm, and well taken care of; and I do not mind a five-minutes' walk to prayers and recitation. Our letters are brought to the reading-room down stairs, which is nice; while the reading-room itself is a great attraction to me. We have a sufficient number of the daily and weekly papers, and all the religious papers and magazines, and no trouble of going out of the house for the news. On the opposite side from the reading-room is the library of the Theological School; and there is a variety of curious and instructive and entertaining books. It is a delightful place to go into and mouse around when you are tired of study, and have nothing in particular to do. Above it is the chapel, where they have prayers every evening at five."

"That is rather an improvement on turning out these cold mornings before breakfast," suggested Sam.

"Yes, so I think. I often drop in when I have time; and it seems so much more like devotion than the farce at the college chapel in the morning."

"Yes: it is hard to expect very much devotion or piety from five hundred restless young fellows in the morning, before they are half awake, and cold and hungry besides," said Villers.

"This evening service here is quite different," continued the host. "The music of the choir and organ rolls up through the silent halls, and sounds very beautiful. I should be very sorry to have the service done away. The professor is so kind as to allow me to practise on the chapel organ when I wish; and it is a greater pleasure than you can imagine, perhaps. It is old and small, but some of the pipes are very sweet. I visit the chapel for this purpose frequently. Friday evenings there are religious services in the chapel. A good many come, friends of the students, with a generous sprinkling of ladies in pleasant evenings. The exercises are conducted by the Theological students themselves, and are for the most part very interesting, for there are many very bright men in the school."

"I am sure you make out quite a list of attractions," said Sam, smiling.

"Oh, but the greatest remains to be told. I suppose you know that most of us down here are poor enough; at least we nearly all find it desirable to economize. I think two-thirds of all the men in the building either keep themselves entirely, or go out to dinner and provide their own breakfast and tea"—

"I should think the 'marm' would want double price for her dinners under such circumstances," interrupted Sam, with a laugh.

"Very likely; but they mostly keep themselves entirely, and in this we are admirably accommodated. We leave our basket and pail just outside our door over night, and in the morning take in our milk and our fresh loaf; and some of the men down here live on bread and milk for the most part, or make it answer for breakfast and tea. It is very convenient; but unfortunately I do not like milk myself, and so am put to the trouble of cooking a meal much oftener than I should otherwise be. I keep myself altogether, and find it very much cheaper than I could possibly board.

You will hardly think it possible," and he smiled somewhat sadly, "but I have lived here on eighty cents a week, and for quite a little time; and prices are very high now, you know. But I do not believe that it is healthful to live as I did then," he added, gravely. I always have meat now at least once a day."

"Eighty cents a week!" exclaimed Sam, in astonishment. "Why, our 'marm' charges eight dollars for meals; and many of the fellows go home Saturday, and stay over Sunday; and she grumbles at that, and says that she is losing money, every thing is so very dear."

"Oh, that was only for two or three weeks when I was excessively hard up. It costs me about a dollar and sixty cents a week for what I eat now, and I believe I live as well as a man needs to live. For instance, I usually have some tea and an egg, with toast or bread and butter, for breakfast. For dinner, a potato bakes nicely in the ashes under the grate; and I buy a bit of corned beef and boil it, or a roasting-piece and take it over to the bake-house; and once a week I have them bake me a pot of beans. Then I can broil a steak as nicely as need be; and sometimes I indulge in some apple-sauce. I have every thing I want to eat. Some of the men club together, and have jolly times with their cooking and housekeeping, and it is not nearly as much of a hardship as you would imagine."

"I don't see but that, if you had your wives down here, you would have every thing that goes to make up the sum of domestic happiness; but I suppose they would not allow that?" said Sam.

"I am not so sure," replied Cole, laughing. "I think there was a minister who had his wife and family here last term, and they carried on housekeeping in two rooms. What I find it hardest to accustom myself to is the solitary life one leads: it was almost unendurable at first, and this sitting down to a table alone and gobbling something, I don't think I altogether enjoy even now."

"How do you find the men of the school?" asked Villers.

"Oh, I like them so far as I am acquainted. I think there are many fine fellows here,—men of ideas. If they were not men of ideas, I suppose they would not be here; but of course there is every grade of capacity, as there is of affluence and social standing. One thing strikes me very pleasantly: they seem more polite to one another, and on better terms. There is very little of the exclusiveness which I cannot help noticing in the college. Some of the law-students whom we have here," continued Cole, "are the roughest specimens of the student genus in the hall; and I think there is a little hard feeling between them and the theological men,—distrust on one part and contempt on the other perhaps. I was not a little amused at an incident that happened in the reading-room a few days ago. I was glancing over a file of papers, and was hidden from view in one of the recesses, when two of the 'Divinity Pills,' as they call them, came in. After looking around for an instant, said one of them in an irritable tone of voice, 'Where do you suppose "The Christian Examiner" can have gone to? I haven't seen it for a week.' 'Neither have I,' returned the other; 'and I can't think what can have become of it unless some of those Freshmen have carried it off out of pure mischief. I don't suppose they would want it to read, you know.' 'More likely some of those Western law-students have taken it to kindle their fire with,' replied the first speaker. 'Do you know, I have no doubt they would open letters if they thought there was any money in them: I saw one of them fumbling them over the other day, and he looked sheepish enough as I came in. I don't think it is safe to have our letters left here myself;' and they were going off cross enough, when in came the librarian with the missing file. The reading-room is not warmed; and he had taken the papers to his room to read in comfort by his fire, and had neglected to bring them back."

"Yes," continued Villers, "there is more or less feeling of that nature between the different departments of students, though it is unaccountable to me. The undergraduates seem to consider the professionals, one and all, as so many scrubs, altogether unworthy of their notice; and the professional men, particularly the graduates, look down upon the college boys as a set of conceited young dogs, who ought to be taken in hand and have some of the nonsense rubbed out of them."

They had been sitting in the dusky glow which the coals shed over the room, but now the host struck a light. "I save a large bill by using kerosene," he explained to Sam; "and I find I like it better than gas, the light is softer for the eyes and steadier; and now, gentlemen, I hope you will do me the favor of taking tea with me. It will be a real pleasure to me to have your company, and I shall not be in the least incommoded. I can give you a cup of tea and a slice of toast, and a bit of beef perhaps, if it is not all gone."

They accepted his invitation readily, and Cole made his preparations for the meal. The table was cleared of books, and a newspaper spread thereon in lieu of a tablecloth. The kettle was soon singing merrily on the stove, the plates were laid, and some butter and a loaf of bread produced. The beef proved not to have been entirely devoured; and by the time the fragrant tea had steeped, some slices of bread were nicely toasted, and all was ready. "You will have to use your own knives for the butter, and your spoons for the sugar," said Cole, presenting this latter article in a paper bag; "and I am sorry I have not napkins for you. If I had expected this pleasure, I would have prepared for it: it is not often that I have company."

They both declared that apologies were quite unnecessary, and Sam said truly that he had not for a long time enjoyed a meal more. "Though I know I should be lonesome," he said, thoughtfully.

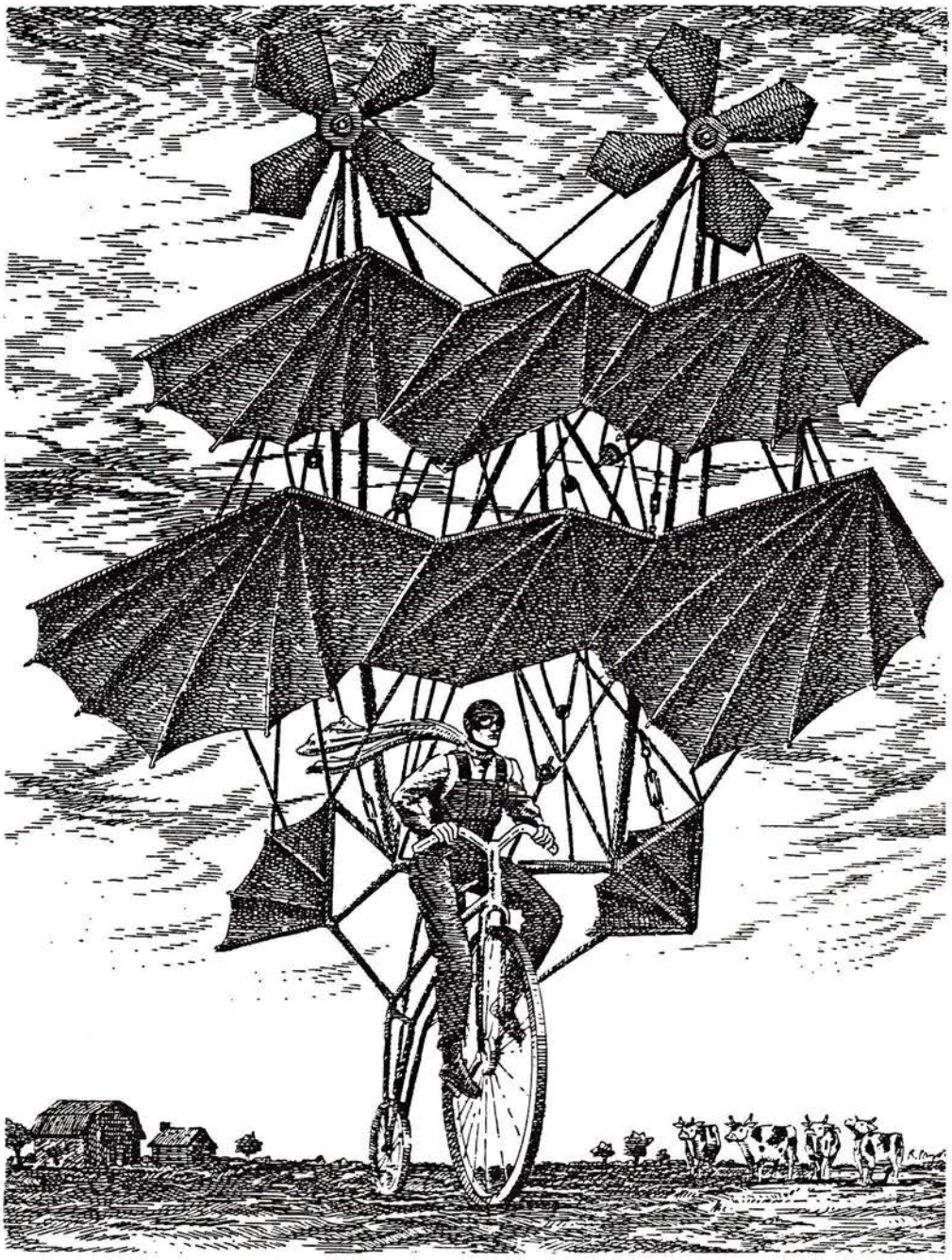
"The change from my life of last year to this is very great," said Cole, half in answer, casting his eyes about the dingy room. "I have been four years,—ever since I was twenty-one, working to the end that I might enjoy the advantages here; and I enjoy every hour of my time. Come and see me again soon," he added, as the two young men rose to go. "I shall esteem it a real favor."

"How does he expect to live?" asked Sam, as they groped their way down the dark hall. "What can he do to earn any money?"

"Oh, he will take a scholarship: that's three hundred a year; and he will live on less money than that," was Villiers's reply.

"Sure enough; I forgot all about the scholarships. That is not such a bad thing,—having scholarships,—is it?" and Sam's heart began to warm towards the venerable institution. He began to think the college was not such a "miserable hole" as it was fashionable to consider it among a certain class of students.

"Yes: Cole is bound to lead the class. He must be the first in scholarship, if he is not the first in the rank-list; but he will be first there, too."



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