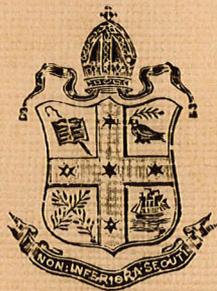


SOCIETAS

The Magazine of Moore
Theological College,
Sydney



TRINITY TERM, 1924

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SOCIETAS

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EDITORIAL NOTES.

The reception accorded the Easter issue of "Societas" has warmed our editorial heart. Friends have remarked favourably upon our little effort, Anglican church-papers have been kind to us, and a measure of support has been received from old collegians. We therefore launch this issue in the hope that we may yet forge another link between past and present students of Moore College.

A college paper ought not, however, to beg its way. There is sufficient appeal in the name "Societas" to win a ready response from every student, whether he be twenty-six or sixty-six. As yet we have not been overworked sorting out suitable material for publication from a pile of priceless literary contributions. Nor has our treasurer been able to forget that, despite a cheerful response by many friends, he still feels the need of inviting old Moore Collegians to help in defraying the cost of printing.

Our thanks are due to those who have assisted us by becoming subscribers and by sending along donations. Such signs of interest warrant the belief that there are yet others who will come and do likewise.

As this issue goes to print the clouds of the Th.L. storm are gathering on the horizon. May they break in sweet spring showers that leave nothing but sunshine behind them!

Thus we leave "Societas" to the perusal of the reader.

HOW TO BE POPULAR.

The desire to stand well among one's fellows is natural and, when properly regulated, profitable. The extent of a man's popularity often depends on some natural endowment; but no man need be unpopular, and no special endowment is necessary for a man to make himself extremely popular. Here are a few hints on the art of How to be Popular.

If you honestly desire popularity merely let nature have her own way. Don't hide your light under a bushel. Let the simple endowments of your rather retiring nature be heard.

Practise Beethoven when the other fools want to study. Likewise let your lyric tenor soar to the empyrean heights from dewy morn till dusky eve. Most men are aesthetic at heart, and the singer will always get due recognition in college.

Be not afraid to play Handel's celebrated Largo on your half-sovereign violin. It is immaterial whether your hearers fail to distinguish between that masterpiece and the Cuckoo's Lament. Play on.

If you would be popular do not try to be. Just forget about yourself for the nine or ten years you are in college, and one day you will wake up to find you have grown popular over night.

Popularity is independent of wealth. Therefore borrow freely and forget the occasion of your borrowing. If you are fond of books don't bother about buying them. The other fellows have plenty, and they are generous. Moreover, every student should read widely and deeply during the first six years of his course.

Money is a necessity. But it is not everything. That is why you ought not to waste it on cigarettes. Merely apply to your neighbour. He is sure to have a supply.

When some poor wretch has made a perfect ass of himself, and the whole college is charitably seeking to cover up his faults, stand up for the truth, and point out yet another fault in the offender. Great is truth, and it shall prevail.

Tell the world and your fellow-students what a hopeless institution your college is. Men adore frankness.

To the best of your ability, as opportunity offers, help everyone of your fellows to a clearer understanding of your abilities as a preacher. Don't be afraid to give examples freely and without stint. Win through with your magnetic personality.

Continually thrust yourself before other men's eyes, but keep out of their rooms.

Never tolerate other men's views. It is a sign of mental and moral weakness. The popular man is the one who knows himself to be absolutely right, and tells the other fellow just where he is wrong. This is the royal road to popularity.

If you are fond of pets, such as snakes and lizards, horses or guinea-pigs, see that you do not let them stray into other men's rooms.

Finally, realize that the way to be popular is to deserve popularity. You can best deserve it by a close adherence to these gems of wisdom, drawn from the over-ripe experience of one who has grown grey in struggling with the Th.L.

—From a Book of Unfriendly Counsel to Students.

ON KEEPING UP ONE'S READING.

I quite realise, Mr. Editor, that the title printed above is likely to be an unpopular one for an article in a college magazine, and I would be to blame if this page were passed over unread. But your polite request for a contribution for "Societas" stirred memories, and I began to look over the years that have passed since I occupied a room at the top of the stairs.

I well remember the joy and satisfaction when the last day of the last examination was over. "I had seen," I thought, "the end of books," and if it were not for the small amount the second-hand dealer gives one, I verily believe that I should have parted with most of them. Surely I was not alone in these thoughts, for every man who has to spend a long time in preparation for a task finds it irksome, and at the end there is the temptation—more especially if one is able to write the Rev. _____, Th.L.—to feel that the goal has been reached.

But not many months pass before one realises that the necessity for study still remains, and indeed if one is to keep in touch with reality, then more study than ever is necessary. There is some truth in the contention that many of the sermons we preach are no help to a man who has to go out into the world on Monday morning and meet those who are antagonistic to the Church and its ideals, and that many of the questions that agitate and trouble men's minds to-day receive very scant help or sympathy from the pulpit. This is inevitable if we neglect to keep up our reading.

Too often we throw dust in our eyes when by way of excusing our small congregations we say that this is an irreligious age. There is no real evidence to justify so sweeping a statement. It is true that it is an age when fewer people are found in the churches, but non-church-going and irreligiousness are not necessarily synonymous terms. Those who claim that men were never so conscious of their spiritual needs are, I believe, nearer the truth. But men are not coming to the Church; is it, I wonder, because we are not declaring the message that meets their needs?

P. Addison Davis has a parable in one of his books that is to the point. "When I was an apprentice the ironmonger from next door remarked to my master one day: 'I say, Perkins is doing you out; his shop is packed whenever I pass.' Soon after he had gone my master called to me: 'Bob, you might put on your cap and stroll round the market and see what Perkins is showing.' Two days later our window was packed with the same commodity. Since I have grown up I have become a fisher, and have spent most of my holidays beside the trout streams. Sometimes I find the fish rising freely, but not to my lures. Whenever that is so, I lie down on the bank to discover what fly they are taking, and when I know, I dress my cast with my nearest imitation, and then I get them. In business and in fishing," he continues, "it is a wise policy to offer that which satisfies the hunger of the hour, if you can. Of course, if you don't want customers or fish, you will not adapt yourself."

It is the business of the Church to provide men with that which satisfies their longings. We are not out to supply every desire, but we are in business to supply the needs of the soul, to satisfy men's spiritual hunger. Men still need the Church's message. St. Augustine's words are still true: "O God, Thou hast made us for Thyself, and our hearts are ever restless till they find their rest in Thee." It would be wiser if we gave up complaining of the men outside the Church, and sought to adapt our message to suit the needs of the age. But this will not be done without hard study and serious thought.

The Christian duty of using our intellects is one to which far too little attention has been given. And yet it is a duty particularly necessary in the times in which we live. For as teachers and leaders we are confronted by problems which we cannot shirk if the Christian view of life is to be a real force in the affairs of men.

There are two matters that seem particularly to need our attention. The first of these is the Social Problem. It is not our duty to advocate any particular solution. But we ought to understand the question, and that is no easy matter. We have not dismissed it when we say that all

the trouble is caused by the stupidity and laziness and agitation for agitation's sake on the part of the worker on the one hand, or the greed and profiteering and exploitation of the capitalist on the other. That there are these things may be true, but they are not adequate explanations of the problem. The Labour Movement is a very vital thing to a great number of our people; rightly or wrongly they see in it the only hope of getting justice in the affairs of every day life, and if we are to have any message to appeal to them, we must know something of the principles and ideals of the Movement. In order to get that we shall have to give our best thought to the matter.

The other matter concerns us more closely. One of the greatest temptations that beset a clergyman is that of allowing his opinions to become fixed and settled. It has taken man a long while to learn that the world is not static but dynamic, that life develops from age to age, that truth is always developing and growing. It is nothing new, for Jesus Himself taught it long ago. He taught the doctrine of the Holy Spirit Who would go on educating men and revealing more truth to them. The teaching of Jesus has never become out of date, but it is just as modern to-day as ever it was. Evolution and development are the watchwords of modern thought, the world moves and grows, it is dynamic—not fixed. We cannot hope that religious opinions will be an exception. Untrained men cannot understand the theological language of the first century, nor yet of the sixth or the sixteenth; we must, if we are to appeal to them, speak in the language of the twentieth. This we cannot do unless we keep in touch with the latest theological developments and works.

Our leaders are ever trying to stimulate us to this endeavour. The Archbishop of Canterbury, speaking at the Church Congress in 1919, said that in his opinion the supreme need of the nation at the present time is a new understanding of God's character stated in the language of the age. Ideas of God that belonged to a past age were being preached in such a way as to repel men instead of drawing them to Him Who revealed God as the Great Loving Father of all.

One of the "youngest minds" in the Anglican Church to-day is Canon James M. Wilson, of Worcester. Yet he is between 80 and 90 years of age, and took his degree at Cambridge sixty-five years ago, but his mind is as active as ever it was, and every book he writes and every sermon he preaches is as up to date and fresh and stimulating as it could possibly be. His latest sermon to the members of the University of Cambridge (see "The Guardian," May, 1924), is an appeal to the younger men to carry on the great work of restating the eternal truth in language of the day.

The last book St. Augustine wrote was called "Retractationes," published a couple of years before his death. In it he makes a revision of all his previous writings. He frankly acknowledges such errors and mistakes as he had discovered himself to have committed, explains and modifies numerous statements, and modestly reviews his whole opinions. This is a thing very few men are capable of doing, but Augustine had the right spirit. His mind was ever open to receive new truth, no matter from what source it came, and he was not afraid to change his opinions

if necessary. The Church to-day could do with a little more of his spirit, there are those who have settled down to mere contentment with the tradition of the past, and too often those who are alive to new movements of the Spirit of God and endeavour to keep the Church in touch with reality are subjected to suspicion and petty abuse. Wide and constant reading and hard thinking will save us from such mistakes and enable us to deliver our message in such a way as will make its appeal not only to the hearts but also to the minds of men.

W. J. EDWARDS, B.A., Dip.Ed.

THE PRINCIPAL'S LETTER.

"THE EDUCATION OF THE WHOLE MAN."

The readers of "Societas" will notice with interest a new departure in the relations of the Theological Colleges in and near Sydney. The presentation of a cup for competition among the Students of the Theological Colleges is really a most significant event, quite as important as adding a new subject to the syllabus of lectures and examinations. For it indicates the ideal of an all-round education, of body, as well as of mind and soul.

The primary importance of devotional training has long been recognised in the preparation of Candidates for Holy Orders. The clergyman's influence is in direct proportion to the force and quality of his character. Spiritual qualifications must always be put in the forefront of the equipment for the work of the ministry. There is no question about this.

Again, there is a growing demand for a higher intellectual standard in the training of the clergy, in order that their educational attainments may keep pace with the progress made in the training provided for the professions. Nearly every "church" is spending much more to-day than formerly in the training of its candidates for the ministry. There is also a closer co-operation between the "churches" in this department of church activity, and also in devotional training. Men of different types have been brought together, and find they have much to learn from each other, and yet also have much in common. Ecclesiastical distinctions receive scarcely any recognition in the realms of high scholarship. The dictionaries edited by the late Dr. Hastings were a truly Catholic enterprise. The "conference habit" has proved that we may help one another spiritually, in spite of wide differences in ecclesiastical viewpoint.

The recent tennis tournament in Sydney is a further step forward in the process of co-operative effort in theological education. It is good for everyone to take open air exercise. It is the best preventive medicine. It is more important to prevent than to cure disease, and certainly far easier, pleasanter, and less expensive. The healthy person can do his spiritual work all the better, because of his bodily fitness. Soundness of body is a help towards clearness of mind. Body, mind and soul are not watertight or airtight compartments, but activities that influence each

other. There is a mutual action and reaction going on in the personality all the time. Hence the importance of an all-round education that gives scope for every activity of the whole personality. Time and opportunity and encouragement should, therefore, be provided for physical as well as for mental and spiritual training. In fact, bodily exercise forms a part of spiritual training, for it enables the man to do better work for God.

However, organised sport has an educative effect far beyond the personal benefit of exercise to the individual. In a competition, the man has to learn to play for his side, to keep his temper, and in all things to "play the game." Organised sport can be a valuable training in character by teaching the principles and practice of "team-work." Men who learn to play together for the good of the College on the tennis court, are in the way to learn how to work together for the good of the Church in the sphere of the ministry. A tennis tournament also brings the various colleges together into closer touch in friendly rivalry, and also in equally friendly co-operation. It takes more than one College to play an inter-collegiate tournament. This too, will help forward the cause of Christian Re-union. So, in conclusion, we can see in the Newman Cup competition a promise of better health, closer friendship and clearer understanding and greater stimulus to intellectual and spiritual progress by reason of the encouragement given to a vital element in all education that is worth while, and by the extension of the "Societas" spirit from our own circle to the rivals who are still more our comrades in the noblest service open to man.

D.J.D.

SPORTING NOTES.

TENNIS.

This year's tennis has been marked by a big increase in interest, mainly due to the Newman Cup competition. Mr. C. Newman, of Strathfield, very generously gave a cup for competition among the Protestant Theological Colleges of Sydney, and the play-off of the first round resulted in strenuous tennis. Our team, consisting of Dillon, Davidson, Hodgson, Shaw, Elliott and Wilson met teams from Leigh, the Presbyterian, the Baptist and Camden Colleges. Victory was ours till we met Leigh College, when we suffered defeat by eight sets to one. The occasion of the presentation of the Cup to the winning team gave us an opportunity to entertain the other colleges, and to make sport a means of furthering fellowship. Our congratulations to Leigh College.

The court is in excellent condition and is playing well, although next year it will need attention.

The College six are to be congratulated upon their game fight for the Newman Cup. More team work and keener practice ought to make our six a formidable team in the next round. The play of C. Dillon calls for special mention. His overhead work is easily the best that the College has seen for some years.

The annual match with St. John's College, Armidale, will probably be played next term.

Our finances are very healthy, so we have purchased a new net, and it is noticeable that doubles are more frequent. Evidently there were convenient holes in the old net.

If we are to do really good work in future Cup matches, we must have the services of a coach. Will any old collegian offer to assist us?

CRICKET.

Cricket bats are beginning to be dusted and prepared for use. This season our batting strength will be diminished by the loss of a batch of good hard hitters. We will be able to field a team of sorts, but there is no evidence of the existence of a Macartney or a Mailey among us. Still, we hope to enjoy the season's sport. Next issue will have its own tale to tell, when the summer game is in full swing.

Overheard at a Mothers' Meeting.

The new parson had just got his head round the parish hall door when he heard the lady superintendent thus address the mothers—"Now mothers, mind you do what Mr.— and the other ladies tell you."

Mixed Marriages.

George had just proposed and had been accepted by the one and only girl. Seizing her hand he gazed up into her eyes and with a look of abject misery said: "Darling, I have something on my mind which has been worrying me for months. I feel that the time has come when you should know everything. I cannot bear to hide a single thing from you."

"Tell me all, dearest," she said, "I can bear it."

"Do you know," he said, "that I am a somnambulist?" Without a moment's hesitation she replied, "Oh, that doesn't matter, sweetheart. You can come to my church one Sunday and I will go to yours the next."

LAUGHTER.

Many things may produce madness. There are those fermenting thoughts which rise from the stagnant pools of our unhealthy minds, and grow increasingly bitter till they sour the whole mind of a man. Sandwiches or sausages with too long a history have been known to produce equally unfortunate results. Even love itself can take on the

form of an insistent microbe, and bring about a state of mind indistinguishable from madness. But there is one thing, the lack of which is bound to result in lunacy; and that one thing is laughter. For lunatics are generally people who have lost all claim to a real sense of humour.

Now lunatics, let it be said with a full sense of one's own failings, are not necessarily confined behind our asylum walls. You will find them walking the streets of Sydney, moping in suburban homes, arguing in Parliament House or writing philosophical text-books. Nature has not been kind to these members of the human family. Her denial of the health-giving gift of laughter has issued in unhealthy minds. For insanity is egoism run amok. The murderer and the lover are alike its victims. Neither laughs much. Both live in a world where brooding produces a warped sense of their own individual value. If the murderer could step outside himself and calmly survey his own besetting sin of wounded dignity, he would be compelled to laugh. If the lover could only realise that there is no bigger fool on earth than a man in love, he would class all lovers as crazy and laugh too. Both would then be cured of an otherwise fatal malady. The same might be said of religious bigots, exponents of cubism, writers of novels dealing with imaginary sex problems, women who seek to be girls at sixty and politicians whose chief amusement is petty personal prattle. All need the bitter but necessary tonic of laughter.

Laughter at heart is kind. Its essence is not contempt but a keen sense of the contradictions which go to make up life. It is self-revealing and, therefore, very healthy. Laughter is the most effective cure for vanity and conceit, for pride and prejudice. It is a force which quickly disintegrates all narrowness and dispels illusions built up of fictitious values. All men who have a right to be called wise know how to laugh, for humour is the power of seeing things as they are. Shams, pretences, deceptions and all forms of humbug are revealed before the kind but searching glance of the humourist. That is why the author of the Book of Proverbs wrote "a merry heart is a good medicine, but a broken spirit drieth up the bones."

There are places where laughter is to be found, and there are places where it is not even seen on the sky-line. There are also places where a little laughter would make up for what is usually a weariness to the flesh of the most sober-minded. Consider the value of a temporary halt in the fascinating programme of synod, while a well-known comedian renders that interesting song concerned with the absence of the plantain fruit. Or think of a tea-meeting where each of the fourteen rectors present finds a new joke that can stand without the aid of crutches. Imagine the added touch of interest at the laying of a foundation stone when the dignitary officiating hits his hand with the trowel, and instead of declaring the stone well and truly laid, says something quite irrelevant. Everyone would laugh, and the gloom would be completely dispelled. These are things that might well be done for the sake of our common sanity. As a matter of fact, public need demands that they should be done. Let us laugh more, for genuine laughter is good. And though it may not save our souls it will often save our lives. Selah!

THE CYNIC.

A.S.C.M.

The branch of the Student Movement held its annual meeting on May 15th, when L. N. Sutton was elected to fill the vacant office of president, F. S. Shaw was re-elected to the secretaryship, and W. Stanger was appointed to the committee.

This year the Movement promises to be the means of drawing into closer comradeship our fellow students of other theological colleges. With this object in view, an extensive programme has been arranged to cover two meetings each term, when prominent men, preferably University lecturers, will be asked to address us on subjects of common interest. A picnic sports meeting and a retreat have been suggested as annual events calculated to bring students of different denominations together, and impress upon them the real unity which binds all in one great fellowship.

The Dean of Sydney addressed the first meeting of the combined colleges A.S.C.M. at Camden College on 15th of July last. He took as his subject, "The Church and the Industrial Problem," and gave an admirable and interesting talk, which aroused keen discussion.

The second meeting for the term took the form of a social gathering at which 50 students met in our dining-room, and joined in congratulating Leigh College on winning the Newman Cup.

Another activity of the Movement is the study-circles which meet weekly to discuss Dr. Fosdick's valuable book, "The Manhood of the Master."

L. N. SUTTON.

C.E.M.S.

The chief activity of the College branch of this Society has been the mid-day devotional service held each Friday in the Chapel.

We are grateful to the clergy who so willingly come to speak to us on these occasions. Among the speakers this term were many old Collegians, including Bishop Langley and Rev. C. Short, from Africa.

A link with Canada was forged by the interesting address of Rev. S. J. Kirkby on his recent visit to that side of the world. We all enjoyed a breezy and illuminating talk.

Our branch was well represented at the Men's Corporate Communion and Breakfast last June.

H. E. FELTON, Hon. Sec.

CORRESPONDENCE.

The Editor,

"Societas,"

Dear Sir,

Re spiritual healing services. It seems to me a matter for regret that many of the lessons learnt fifteen months ago at the Healing Mission are speedily being forgotten by the Church. That people were at that time gripped by the reality of spiritual healing seems undeniable. We remember the vivid comparison between the ordinary mid-week service and the services of prayer and preparation. Also the wave of prayer that went up from many homes for the sick. Then when the time of the mission came, we remember how many devout people, together with the sick and the suffering, placed faith in the healing power of Christ. After the Mission, definite cases of healing—both of body and spirit—were agreed to have been wrought.

A great number of clergy and others, at the close of the Mission attended a final address by Mr. Hickson in order to hear certain recommendations by him. Since then little has been done. The bishops of Australia issued a letter to Anglican people, in which the following points are made:—

1. The time has come for use of normal method of healing in parochial life.
2. It is normal also for clergy to use the prayer of faith and the sign of blessing.
3. Prayer circles should be formed in parishes as Mr. Hickson advised.

After the Mission it was the general idea that the work of healing would be carried on by the Church. There are sick people who desire that this should be so. Could not the Church do more for the sick of her flock? Why not have public services of healing in the parishes? Surely a service of healing in a parish Church at occasional intervals would do much for the spiritual life of the community. Some have already had them, but it would appear that the Church as a whole has rather disappointed her people by not carrying on the mission of healing.

Yours, etc.,

LAIOS.

GRAND OPERA SEASON COMMENCES.

Premier Production—Pillows Provided—Hot water and Hymn Books.

The management wishes to announce to the music lovers of Moore College, that at great expense and at tremendous personal risk, they have secured the services of the greatest living exponents of the noble art of stabbing and dying to music. This opera company has won its way to fame through a barrage of prehistoric eggs, and has earned the right to a long trip abroad.

Among the assisting artists there is numbered the world-famed basso-comico, Pilkolini, who possesses a voice of tremendous range—rich, resonant, sonorous and guaranteed to find its way through the strong-room door of the Commonwealth Bank.

The female soprano, Willizi del Dugliani, has just returned from a record run at the MO Opera House, where she has won her way to the hearts of the boy-scouts. Her delicate form and the quality of her cadenza work places her at the top of her profession.

Count Azzolini Strangerossa is not only a singer of no mean order, but is also a graceful tripper of the light fantastic toe.

The whole Company comprises a group of artists the like of which it would be hard to find this side of Sheol.

First Production—Date.—The Ides of March, 1924.

Title— "La SOUNDA de TROMBONO."

Cast of Characters:

The horseman Eddie Trout (The only non-Italian in the Company.)
The brutal husband William Pilkolini (basso-comico.)
The Poet Count Azzolini Strangerossa
The Trombone itself Deko Spittoni (The Gargoyle.)
The Priest Catholizo Washbasin (The Pope's own tenori.)
The second-hand dealer Signor Suttarno (terriblo falsetto.)
The Child Erskino Elliozi (the infant wonder.)
The Maiden Willizi del Dugliani (Opera House, The Mo.)
The Organ Grinder Ossius Flickerabit
The Cow Gaetzo de Archoko (the prickly pear tenor.)

Local chorus of Hawkesbury River oyster merchants and prawn experts-de-luxe.

Snakes, lizards, shirts, kerosene heaters, merchants, aspros and one married man.

The entire carpets, easy chairs and furnishings lent by Messrs

LEONARD & CO., Second-hand Dealers

Grand Orchestra One violin and two combs

Conductor John Acolyto de Russ

Synopsis of Acts.

Act 1. The bath-room at Azzolini's flat, Leghorn.

Time: Any old time.

Act 2. The back porch at Pilkolini's summer residence.

Time: Night-time.

Act 3. The sink in Trout's winter palace. Time: Day-time.

Traffic arrangements.

Cars to approach the College via the Tradesman's entrance.

—WRIGGELETO.

LIST OF SUBSCRIBERS OUTSIDE THE COLLEGE.

The following have become subscribers at 3/- a year:—
Revs. G. Polain, C. H. Leplastrier, R. Chapple, W. E. Maltby,
J. F. Chapple, Canon Charlton, E. Cameron, H. N. Powys, H. Jones,
H. N. Barder, P. R. Westley, F. Cash, C. H. Tomlinson, J. R. Le Huray,
C. T. Kenderdine, O. Manney, S. J. Kirkby, The Dean of Sydney, Mr.
E. Flowers, Mrs. E. Quartly, Mr. W. A. Davidson.

Donations:—Mr. H. C. Dicker 10/6; Anonymous 10/6; Canon
Hey Sharp 5/-.

Annual Subscription 3/-.

A PRAYER.

Lord, with children's wisdom make us wise;
For to simplicity Thou dost reveal
The way unto Thyself, and unseal
The mysteries that baffle learning's eyes.
We crave the Knowledge that forever lies
Deeper than words. It is enough to feel
Thy presence ever bringing hopes that heal,
Light that can lead, and love that satisfies.
Thy silence hath more meaning than our speech;
And so beyond our wordy strife and vain,
By sorrowing and gladness, loss and gain,
Bring us into Thy quietness, and teach
Those deep simplicities that mock the brain,
Yet lie within the heart's most easy reach.
—Percy Ainsworth.

A FRIEND.

"What is a friend?" he asked, and I replied:
"One who loves, not waiting for return;
"Who, freed from bonds of passion or desire,
"Gives all, seeks none, lives on and never tires.
"A friend's the precious gain of a rich life,
"One to whom life's confidings, toils and tears,
"The vexed problems of this mortal day,
"The loves of home, of country, and of God,
"The flights of soul on fancy's subtle wings,
"The highest aspirations of the yearning soul,
"The earnest hopes to reach the highest goal,
"The full content of every beating heart,
"Are freely brought, yea, poured entirely forth
"To one, who, listening, seeketh not his own."
—"Utopia."

