

THE ARIEL

VOL. I 3. of No. 16. Maine. Ed. La. Fayette College.

Saturday, July 14th. 1833 E. NO. II

On the importance of Decision of Character.

Decision of character is at once a most bold and commanding as well as important quality. Destitute of it man must become the sport of surrounding circumstances, - the slave of every casualty; and is in fact but a mere cypher in creation. Without it, he has nothing in himself, whereby to direct his steps; but is wholly dependant upon the opinion of others. He is consequently liable to become the dupe of every designing knave, or a tool for every unprincipled and ambitious aspirant to employ for the accomplishment of his own designs. Aided by this quality we are enabled to come to a determination respecting any thing by properly weighing the arguments and giving to each its due measure of influence, and to adhere with firmness and perseverance to this determination when formed; - But decision of character may be more fully explained, and its necessity more clearly perceived, by a reference to some of the numerous examples which daily present themselves, where both the advantages of its possession, and the evils resulting from the want of it are plainly exemplified.

A person of the least observation

cannot mingle with society without frequently meeting with instances which forcibly illustrate the ^{the quality we are considering} importance of (this quality). A man, for example, is placed in a situation where it is necessary to decide respecting some course of conduct to be pursued. In endeavouring to come to a decision which course to choose, a slight preference alternately predominates towards each, as he respectively considers them; and the mind thus harassed and perplexed, - thus nicely balanced between two contending and opposite determinations, becomes indignant at itself that it is not able to gain one new idea, one new thought of inducement by which to bring it to a final decision. Thus anxiously he looks round on every side for the most trivial occurrence which might put his mind at rest and relieve it from the dreadful anxiety by which it is weighed down. In this situation he continues until stern necessity compells him to do something. - Or perhaps, the motives on one side may appear so strong as to convince his judgment that such a course is decidedly preferable; but on the other hand his fears or desires rise up in opposition to the nobler powers of his soul; and he begins to doubt whether this course would be

The Ariel.

proper now; whether this is the right time. Or he may propose to himself some such queries as these;— What will others think of it?— How will it appear? Will not many laugh at me? How will my friends and associates regard it?— and thus, though convinced of its propriety, he is held back from its accomplishment by the scoffs and sneers of others.

Not so, the man of decision. No sooner is he convinced that ^{certain} a course of conduct is proper, than some particular enterprise, although arduous, is nevertheless practicable and profitable, than the concentration of his whole force to effect its performance. Having his grand object continually in view, he presses on to its attainment with a perseverance and fixedness of purpose, that seizes with eagerness every advantage, and converts even apparent obstacles to its aid, thus ensuring ultimate success. With him taunts and ridicule have no power, unless it be to fire him with new ardour in the pursuit of his object. An illustrious example of this is to be found in the discoverer of our continent, Columbus, the discoverer of this new world. This man being convinced that there were numerous regions yet wholly unknown to the inhabitants of the old world, formed a design, which, considering the scanty means for its accomplishment, the backward

state of science at that time, and his own inauspicious prospects, was one of the most bold and daring ever recorded on the page of history. His project was no sooner formed than he prosecuted it with the utmost vigour; every circumstance which might further it, was seized upon with the ^{greatest} avidity. Neither was he to be deterred from it by disappointments, however severe or difficulties and dangers however great. Although repulsed time after time by those whom he thought most likely to assist in the prosecution of his designs, yet his previous fixed determination always supported him. It was this determination which enabled him to bear with indignant scorn, the ridicule of the learned and great, as well as the insults of the ignorant and ignoble. Sustained by it he prosecuted his plans amidst the derision of promiscuous multitudes, and braved the unknown dangers of a wide and tempestuous ocean, rendered still more horrible and appalling by the incessant murmurs and threats of a mutinous and turbulent crew. It was this firm resolve, this steady purpose, this decision of character which enabled him firmly to withstand all the opposition of a world, and at length to accomplish that arduous enterprise by which he rendered his name as imperishable as the world which he discovered.

The Ariel.

The man of determination comes to his decision by the actings of his own mind informed upon the subject under consideration; while on the other hand the man who is destitute of this quality depends for his decision upon the opinions of others. Decision of character enables a man to use with advantage and as helps the opinions and ^{counsel} ~~advice~~ of ^{his friends} ~~others~~, but his determination is still emphatically his own. Indecision, on the contrary makes man a slave to the opinions and advice of others; and the conclusion to which he comes is rather a slavish compliance with the wishes of his advisers, than ^{his own} full and fixed determination of his own. Hence it frequently happens, when ^{a determination has been formed or a purpose adopted} ~~any one has formed a determination~~ that it is frustrated by this indecision. For when he enters upon the prosecution of his design, new difficulties and new obstacles present themselves, which had before escaped his observation. These, instead of moving his arm to more vigorous effort, cause him to doubt of the correctness of his decision, and consequently to abandon its accomplishment as impracticable. His opinions and determinations being subject to other persons, he scarcely dares assert his intentions, since from the endless diversity of sentiment among mankind, his designs are constantly undergoing some change.

One great advantage accruing to the possessor of this quality, is ^{moreover} ~~that it frees him~~ from a great amount of contempt, ridicule and persecution. Nothing so much blunts the point of ridicule, as to fail in producing the desired effect. Hence, the scoffer will soon lay aside his ridicule, and the opposer, his opposition, as impotent and unavailing weapons against one whose character ^{is established} for firmness and perseverance, in adhering to his purpose. An irresolute wavering and indecisive character is of all others perhaps, the most pitiable and contemptible, while nothing in itself considered so enables and elevates man, or ensures him so much respect, as a firm, ^{and decisive} undeviating course of conduct. But it is unnecessary to continue the illustration of this character any further; since it is ^{from what has been said} ~~evident~~ that ^{its} ~~the~~ importance is such that it is impossible, without it, to attain to any considerable degree of eminence in any pursuit whatever. Decision of character is to a man what the rudder is to a ship; by its aid he can reduce every circumstance to his own advantage.

and pursue his course amid surrounding obstacles by avoiding them all: while the man of indecision is like a vessel without a rudder whereby to govern its course, which yields to every breeze, and which must forever remain at the mercy of winds and waves, until a more powerful gale waft it to some shore. — — — — — Total.

ON

The duties of religious students in literary Institutions.

The Christian must ever have abundant reason to look back upon his past life with regret; to mourn over former periods of his existence; and, on review of his ~~whole~~ entire Christian service, to exclaim, "Truly I have been but an unprofitable servant." But there is perhaps, no other time of his life, upon which the educated Christian will look with such humiliating sorrow, as that spent unprofitably to himself, or perniciously to others, while pursuing his collegiate course. While in College, he is surrounded by such a number of youthful beings, that every inadvertence of which he may be guilty, has most an incalculable effect in bringing that religion, by which he professes to be guided, into dispute. While on the other hand, if he is scrupulous in the discharge of his duty, his youthful companions will be at once struck with the dignity, and beauty of his character, who acts in accordance with the principles of Christianity.

It is not our design to assume the authority of re-proving those, who do not act agreeably to our opinions of what may be correct; but only to make a few remarks upon some of those duties which all agree to be particularly binding upon religious students.

One of the first and most important duties of every young man, on becoming a member of a literary Institution, is to yield implicit obedience to the laws and regulations of that Institution. Altho, as we said this is binding upon every student, yet, if it observed that a professor of religion is either careless in his obedience, ~~or~~ complains of their severity

or openly violates the laws of College, the pernicious effect of his example will be much more extensive than if he made no pretensions to serious things, and it inevitably follows, that those by whom he is surrounded, being destitute of the restraints of religion and enemies to its power, will consider themselves at liberty to go, at least, as far in such conduct as he does. It has long been an opinion among young men at College, which many have adopted, if not openly, yet by their actions, that a youth of spirit should not so far forget his dignity, as to be exact in the observance of the minor regulations, which the Faculty establish; and one of the most detestable creatures with which they can come in contact, is what they term a "Faculty man", — one who condescend so low, as to perform that promise, which his despisers as well as himself made, at their entrance of College, to observe all the its regulations. Now this is acting upon professed error. For as it requires every class of mankind to constitute the human race, so does require a vast amount of small, undesignate and apparently trifling ideas and customs to form the complete character of a single person. Now as these trifling ideas and customs are correct or incorrect, they will operate most powerfully in forming for their possessor a character amiable, generous and decided, or morose, vicious, unimproving and, of course, despicable. To form these habits and customs, that the more unimportant laws of College are established, and if the student evades them, of course he loses their benefit.

The next subject which we purpose to notice, is that of religious meetings in the Institution. We do not say that it is the duty of every individual member to attend these meetings; but our design is, only to suggest to the bosoms of all, the question, "Is it my duty to attend." In the Institution of which we are members, there are two prayer meetings established

which very few, even of the professors of religion attend. Now do we neglect our duty when we are absent from these meetings? or do we not?

The question comes forcibly home to the writer of this article; and he is compelled to plead guilty.

When there is a time set apart for all who desire the prosperity of the Redeemer's Kingdom as well through the world as in their own hearts, to meet and offer up their petitions in concert, can it be my duty to be absent? Can I expect the blessing of my Father in heaven upon my studies, when I am so careless of his interests? I profess to love the Lord Jesus, do I glorify him publicly when I refuse to meet his friends, to pray for the advancement of his Kingdom? Why do I not attend? My studies are so pressing that I cannot. If I attend prayer meetings through the week, I must ^{neglect} my recreation, and lose the favour of my teachers: every moment of my time is occupied, If such are the cases of anyone; then does he confess that the service of God is a hard service, and that his yoke is heavy. That his own secular business is of more consequence than the prosperity of the Church; and he who can do this should look well to that basis upon which he is building his hopes of happiness in a future state. Besides, this is not even a politic course for him who desires nothing more than literary improvement. It is a fact which has long been established, almost beyond controversy that no matter what a man may be engaged in, he will lose nothing by, ~~at least~~ paying a due regard to religion. It was often remarked by Gustavus Adolphus one of the most accomplished generals that Sweden ever produced, not to mention his literary acquirements, which were by no means despicable; that the better Christian a man was the better soldier he was. And we have innumerable examples in the literary world to prove this position. The most eminently learned men the world has ever seen have been pious and devoted Christians, plainly showing that as we are dependent upon God for our creation and preservation

so that without his blessing, it is in vain to attempt to bring, by cultivation, those intellectual abilities, with which we are created, to any degree of superiority over the minds of the most illiterate. But we are wandering from the subject. Perhaps some may prefer to attend prayer meetings held out of the Institution, while those ^{particularly} our own are neglected. It is true that where we can have the benefit of a Minister's presence, the meeting is likely to be more interesting; but if all were to join heart and hand in the work, might not our own become as much so to us? This lamentable fact that the course of the ^{Junior} ~~senior~~ has long excited but little interest in St. Fayette College: and we have been sinking into a lethargy from which it seems ~~that~~ we are destined never to awake. Now in the present state of things, with religion at its lowest ebb, if we neglect the "assembling of ourselves together" to pray for our ^{own} ~~our~~ can we expect that the Lord would bless us? That he would revive his work, when we, his professing people prefer the converse of heathen authors in our own rooms, or to attend any other meeting rather than that in the Institution?

Euryalus.

Gambling

Altho we may be accustomed to regard gambling as a vice comparatively ^{harmless} ~~innocent~~ in its effects, yet it is productive of immense evils. — By gambling we mean all games of chance such as cards, lotteries, horse-racing &c some of which, altho forbidden by the laws of our country, are carried on ⁱⁿ the face of the public. — The great causes of Gambling, are amusement and love of money. — As the drunkard commences his course by drinking very moderately, continually increasing the quantity until he is swallowed up in the vortex of intemperance; Just so, a person gambles at first merely for amusement; if he chances to win he is delighted, and the next time he hazards a larger sum, and

The Ariel

So on. But if he loses, he will ^{venture} again in order to retrieve his loss, until the love of gambling is fixed immovably in his breast, and every cent of his property is squandered away. Gambling differs little from intemperance in the injury it does to the public and to individuals. The man who gambles away his property, deprives his family of had any of the necessaries of life; and if he has no family, he renders himself utterly unqualified for business, and thus he becomes a burden and a nuisance to Society. — The law forbidding playing cards has for a long time been evaded by having departments under ground devoted to that purpose. Tho they have long been permitted to remain almost unnoted yet the public mind, in some parts of our country, is beginning to be awakened to their evil effects from the fact of several persons having lately committed suicide on account of losing their property by gambling; and it is to be hoped the time is not distant, when, thro the diligence of the proper authorities our country shall be freed from gambling of every description.

Oratio

Lafayette College 4th July 1837

A heavy shower last evening rendered the air this morning cool and refreshing. Hardly a cloud was to be seen, and a smart breeze from the N. West served to check the heat of the sun, which shone brilliantly. At nine o'clock we started from the college and walked in procession to the courthouse. There we were joined by the light troops, the volunteers, old revolutionary soldiers, the masons and workmen of the new college dressed in their working suits and carrying their tools. The Band of Music, the trustees of college and Beneficial Society. The students were placed between the trustees and band. In this order we walked to the site of the new college. Arrived at the place, a short prayer, suitable to the occasion, was offered by Rev. Mr. Beady of the Episcopal Church. The corner stone of the new college was then

The Ariel

laid. In it were deposited a miniature of Washington and Lafayette, a list of the officers and members of Lafayette College. The present President of the U. S. and of the Governor of Pennsylvania; the last annual report of Lafayette College, the last public paper printed in Northampton County, a piece of last years coin, a book containing the constitution of all the United States, and a Bible. A very appropriate address was then delivered by Rev. Mr. Wolf of the German Reformed after which the whole company retired to the German Reformed Church where an excellent address was delivered by S. S. Ingersoll Esq. of Philad^a. This over we accompanied by the band of music returned to the college where an excellent dinner was waiting for us. In the afternoon the Franklin Society set up the tomb stone of Mr. Horton one of their members who died in this place last summer. We then dispersed, each one spent the remaining part of the day as he pleased.

A Student

"From the Chinese"

A Chinese Lover's address to his Mistress

"O Daughter of the great Ching-Chun,
"Whose eyes like Chysian diamonds glow,
"Say, wilt thou love thy Pe-Pa-Fam?
"Light of my soul, my Ho-ang-Ho?"

"The wans their downy plumage love
"When Lan's wandering waters flow,
"But can the wans of Lan's wave
"Compare with thee, my Ho-ang-Ho?"

"Thy moons have travelled through the skies,
"And softly beamed on Hing-ang-O;
"Since first thy beauty met my eyes,
"Light of my soul, my Ho-ang-Ho."

The Ariel

"O when I clasp thee to my breast,
 Chang-Fu, to whom the notions bow,
 Shall not be half so truly blest,
 As Te = Fa = Tum & Ho = Ang Ho.
 Anon"

The following is ~~probably~~ probably the writer's first attempt at authorship; which circumstance should excuse ~~for~~ the many faults of the production — but as there is degree of originality about it, with a dash of eccentricity we have been induced to insert it. E. d.

Militia fair, commonly called Bataborn day, was celebrated at Doylestown in this county on Wednesday last. Those of our readers who have not witnessed these gatherings must be informed, that it is a festival of no small consequence. The whole country is gathered together — men & women, boys & girls, old & young, must dance and drink and fight and cut up high capers.

Business of all kinds is suspended — villages and hamlets are vacated; — and every soul whether subject to military duty or not, capable of shaking a leg is truly off by the door of day, dressed in his best, to ~~his~~ the palace of revelry; which is usually in one of the principal Towns.

It may be remarked that there are quite as many women as men, and three times as many spectators as soldiers. In fact soldiering has but little to do with the matter, Discipline, order and subordination are by common consent laid aside, in the din of shooting, drinking, dancing cursing & swearing — for on that all are determined to have a real tea & down frolic, and have it, they generally do. Improvement in military tactics is no part of their concern, and is of little attended to as last Sunday's sermon

Germanics.

The Ariel

A Man

A man as he passes through life knows not what may befall him. Perhaps he may go on a voyage and be attacked by robbers and strip of every thing that he has and perhaps murdered. At another time he may be on the ocean and a storm may arise and dash the ship against a rock and spit it in pieces and the crew left in the depth of the sea. Or at other times he may be in the midst of pleasure and some unforeseen accident may arise and hurry him into eternity. "Parvum parva decunt." Ben. Franklin's Poor

Health.

There is nothing more valuable or pleasing in this world than good health; and it may be considered one of the best comforts that we enjoy. No person knows the value of it, except, those who have experienced much sickness and have recovered. But how little regard is paid to its preservation, and how often have persons been warned of the danger of losing it!

Yet some have said that they ^{had} endured many hardships, and that this and that would not injure them. Still the consequences have followed, and some of the most vigorous and noble young men have ruined themselves with study, by not having taken proper exercise. Then they discovered the value of health.

Epiquey Piracy

On a Nature

What can afford a more extensive field for observation than nature? Persons in every station of life have more or less opportunities of gaining knowledge from this source. For illustration, I will take some simple object which will come under the eye of every person; such as a wild flower. Could we not gain some knowledge from this? Let us try we may see them every day without noticing anything peculiar in them, but if we look at them more attentively, we may see wonders — if we trace the plant to the seed, we may find it there too small for the naked eye to discern, we find the seed

The Ariel

performing all the functions of life, so that it seems to be perfect in itself; and appears to want nothing but promotion make it an unicorn. Philadelphia

Hypocrisy

Hypocrisy is an evil against which all mankind should guard. A disposition to dissemble the true character, prevails from the highest to ~~the~~ the lowest grade of society. And its effects are seen, mingled among men, in all public bodies. In the political world there are many prompted by the love of praise and distinction among men, who seek to raise themselves into office, by concealing their feelings of opposition, while they consult the meanest profligate, until his vote is secured and then he is spurned from their notice. A more dignified appearance being requisite to secure the confidence of the Statesman, they assume an air of friendship peculiarly calculated to gain an ascendancy over him. And if they fail to accomplish their end, they reveal their true character, which is attended with an ~~down fall~~ with ~~spilling~~ accusations, which is attended with an overthrow. But in a more extensive view of the evils of Hypocrisy we may discover haughty times, Jewish pride ~~and high~~ ~~not~~ ~~mindless~~ say ~~ing~~ stand back for we are more holy than you who are nothing but poor publicans. This disposition exists particularly among the youth. ~~There are~~ ~~to be found~~ ~~persons~~ ~~possessing~~ ~~two~~ ~~natures~~. Many of them are indeed double ~~persons~~ beings possessing two persons, the one being natural they keep to themselves. The other being artificial they put on as they do their clothes, to appear before men. And in this way is reputation purchased, until the mask falls off, and leaves but a deformed statue. Let those who judge of character from outward appearance, not conclude until they ^{have} searched the mind of those with whom they have intercourse. By so doing it will soon be discovered that true greatness does not consist in external brightness, but in internal solidity.