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THE BATES STUDENT

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If it should be proposed to abolish our reading-room, probably every student would throw his vote against such a step, and emphatically declare a reading-room to be indispensable to the college. Doubtless we all believe this theoretically, but to how many is it practically true? Not a few students, who pay their dues promptly and willingly, neglect even to enter the room for days together; while the majority of those who do, seem to have no definite purpose in view. Our time is well filled, it is true, with work that must be done; yet there are very few who could not find, without much effort, a half hour every day for current reading. Our students very generally avail themselves of the opportunity afforded by the library for becoming acquainted with standard authors; but important and desirable as such acquaintance is, it should not be at the expense of total ignorance of passing events.

We are not recommending that desultory newspaper reading so common and so worthless. A little practice will enable one to select at a glance the really noteworthy events in that history which should be to us the most interesting, as the most important,—the history that is making to-day. A sim-
ilar shifting process will show us really valuable articles appearing from time to time in various magazines, notably the North American Review. Here we may, in a few minutes, make our own the results of weeks of thought and study by the keenest intellects of to-day. A judicious use of odd minutes and a little common sense in selection, might make our reading-room the important factor it should be in our education, keeping us thoroughly informed as to the world's work, and abreast of modern thought.

In some of our sister colleges "Looking Backward" has been studied in the class and criticisms written upon it by the students. Why is this? Simply because the book has set men thinking. But if the fact that a book is influencing men and stimulating thought is sufficient to place it in a college curriculum, then the book that has been most influential in stimulating thought and advancing mankind should be most worthy that place. Such is the Bible. Phelps says: "The debt of literature to the Bible is like that of vegetation to the light." The works directly bearing on the different portions of the Bible would alone form a literature of which any nation might be proud. Some one has had the curiosity to number the existing commentaries on the scripture, and finds them to exceed sixty thousand.

We spend one term each in the study of Chaucer and Homer, that we may be acquainted with these inspirers of English and Greek poetry; but the grander, more inspiring epics of the Bible are entirely neglected.

College men are often more painfully ignorant of the Bible as a literary work than the unlettered. Either there is a kind of superstitious awe that causes us to shun it as a study or, like the birds and flowers of our own forests, it is so easy of access that we forget to seek for beauty there. Like a child we strive for the flower that lies across the stream, even though far more beautiful ones lie at our feet.

It might be argued against the Bible having any place in our course on the ground that it is easily accessible; but the same might be said of Chaucer. Nine out of ten college students only read the Bible after a hard day's work, perhaps when they are tired, sleepy, and incapable of appreciating any of its literary merits.

If one recitation per week throughout the Junior or Senior year, or even one term of the Senior year, could be spent upon a critical study of the Bible as a piece of literature, much interest might be aroused in its beauty which otherwise would be wholly unappreciated. The college seems the only proper place for this work for the following reasons: (1) The Sabbath schools entirely lose sight of all literary merit; and, even if the Bible should be studied there from this standpoint, on account of irregular attendance, a great variety of teachers, some of whom are entirely unfitted for literary criticism, and the pressure of "regular" outside work, little interest would be aroused. (2) Very few ever attend a theological school, and even there the literary merits of the Bible are
almost wholly lost sight of. (3) It is no more likely that the student will enter into a critical study of Isaiah, David, or Paul, by himself, than that he will, of his own accord, study Homer or Chaucer. One needs to be aroused to its beauties by the pressure of regular class work and the guiding hand of a competent instructor. (4) It could not come before entering college, for, even if one were not employed on the common branches, he is not fully capable of appreciating true literary merit till his Junior or Senior year. It can never come after the course is completed, for then, in the midst of a life work, nearly all have neither time nor inclination to begin the study of this new field of poetry and oratory.

PROBABLY the saddest thing in history is the story of a genius persecuted because he came before the time was ripe for his work; and next to him in misfortune is the man whose opinions belong to a previous age. He is the more to be pitied, as he generally does not realize his own weakness, but holds it up to the world’s view. One of these belated beings, who, however, represents a large class, is the one who objects to co-education since it is apt to cause the young women to take surveying, principles of navigation, mechanics, etc. What a pity! Of course the ladies will not survey or make machinery. But how about the gentlemen? Do all that take these studies ever make a life’s work of one of them? Do they intend to run ocean steamers or explore Africa? Then why should they know about the principles? The answer is simple enough. Some of the principles will be convenient to apply some day, and all are important to an understanding of common, practical things; and they are as important to women as to men. The time when all women, educated or not, must disregard all sciences except those absolutely demanded for practical use, has gone by. Co-education is rapidly gaining ground, and such an objection as the one mentioned serves only to show the weakness of its opponents.

THE marking system has become too deeply rooted in our schools to be destroyed without a struggle. Teachers will be reluctant to give up the present method, unless it is conclusively proved that some other plan is better; and only actual experiment can determine this. For this reason we were glad that the University of Michigan, some years since, abolished the marking system, together with all prize competitions, class honors, etc. We have watched with interest the results of this step which, in this case at least, has not proved a failure. We will not enter into a discussion of the pros and cons as regards our public schools, but it does seem as though such a system ought to be needless in colleges. College men and women are working for something more tangible than rank; and it seems incredible that rank should prove a stronger incentive to doing one’s best than the desire to make the most of life and all its opportunities. That this is true in some cases we must own with shame; and yet it may be questioned whether the marking system
is, after all, productive of the greatest
good to the greatest number. Rank
comes to be looked upon as a goal, and
higher motives are lost sight of. The
habit of "cramming" for examinations
instead of doing faithful, every-day
work, is contracted; the temptation to
dishonesty is always strong; the tend-
cency to neglect valuable outside reading
and literary work, because "it will not
count," is inevitably developed. A pre-
mium is placed upon the quick memory
and glib tongue, to the discouragement
of many a faithful student, who may
have a far broader foundation of solid
knowledge. However, it is far easier
to point out defects than remedies; and
the abolishment of the present system
might, in the absence of some better
incentive to industry, result in chaos
for a time. It may be too much to
expect boys and girls trained up from
childhood in the idea that rank is the
ultimatum of school life, suddenly to
become, on entering college, earnest
men and women, actuated by the highest
motives. We are willing
to wait till the
experiment has been thoroughly tried,
and abide by the decision of the future.

IT is said that experience is the best
of teachers. This is undoubtedly
true; but for all that, men seem to be
extremely lacking in wisdom, though
they have never lacked experience. A
glance at history shows us that the
record is one of a long and almost
unbroken series of stupendous blun-
ders. Men have exhausted themselves,
soul and body, and all their worldly
possessions, to establish this, that, or
another form of government, belief,
faith, doctrine, or practice; and yet,
when the object of their ambition has
been attained, it has been all the worse
for them and mankind in general. This
has not been the case once only, but it
is continually the case. Men do not
seem satisfied with having discovered
by experience even things so vital to
their happiness as the laws of health;
for, though they know the evil effects
of breaking such laws, yet there is an
unaccountable something which seems
almost to compel them to persist in the
wrong course.

Surely it does seem that if there is
anything that experience demonstrates
to be folly, it is the effort to make
men live happily together and at the
same time to live upon principles of
pure selfishness. If a matter goes
wrong between man and man, the first
remedy ever thought of is the enact-
ment of some law to punish the one,
who may be guilty of wrong doing. As
if law had the power to make wrong
right by a penalty! How many laws
does one suppose it would take to make
an honest man out of a dishonest man?
Clearly, laws and forms of government
have nothing to do with a man's code of
morals. History shows us that no form
of government, no code of laws, has
ever been able to remedy lying, cheat-
ing, stealing, licentiousness, and mur-
der. Yet men go right on making
laws and changing governments, as if
in the hope that somehow, in some mag-
ical way, humanity could be restored
to Eden if only the right kind of laws
could be enacted. Now while it is nec-
essary for society to be organized under
some form of government, experience
has shown that it makes very little difference what that government is. So, then, it is evident that if at least half of the time and money spent to enact laws, repeal and re-enact them, were spent in compelling men to see that the trouble is not with the government or its laws, but with themselves, mankind would be acting more like reasonable beings than they have ever been known to act hitherto. Why not try it?

As our library grows and the interest of the students in reading is continually increasing, it is well to notice the work our alumni have done on our behalf. Very few notice the name of the donor in the library books. But if they did so the gratitude to the Bates alumni would certainly be oftener expressed. A hundred and twenty-five volumes of the best biographical and statistical works were added by them last year. Such assistance, given as it is yearly, will in a short time increase our library wonderfully; and the more thanks are due when we consider that many who contribute do not know where their money is put, or whether it is used in the most advantageous way. Since this is the case, it is not strange that many lose their interest in the work, especially those living in distant states, and out of the alumni organizations. But the work they have done is appreciated. The amount each has contributed is filling its place in our alcoves, instructing our readers and debaters. And certainly any expression of gratitude we can give to encourage our benefactors is richly deserved. Let none think that their part is too insignificant to be of any account. Our alumni are doing a noble work, and the contributions of each helps increase the prosperity of our Alma Mater.

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**LITERARY.**

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**LINES.**

[On the death of Madam Shihla, a Russian lady of refinement, who was recently flogged to death in Siberia.]

By A. C. T., '88.

What cry is this from o'er the sea
Startling a Christian world at prayer; A cry that freezes like a breath
From bleak Siberia's frozen air?

This is another martyr's cry,
As in the days we thought were fled,
When men thought truth would be untrue,
When those who held the truth were dead.

Yes, in this boasted age of light,
When men find naught for which to die,
From Russia's moral polar night,
Resounds a woman's martyr cry.

Shame to our age, shame to the men,
So lost to honor, and to right,
That chivalry for womanhood
Nervous not the arm of manhood's might!

Think not millennial days are near
Oh Christian world! It will not be
Till all the world has learned Him
Who said "The truth shall make you free."

---

**THE ORIGIN AND PRACTICAL USE OF CHEMISTRY.**

By H. J. P., '90.

So universal is the application of practical chemistry, we are not surprised that many chemical facts were known to the ancients. They possessed the knowledge of smelting and working many of the metals; they practiced the art of dyeing, tanning,
and glass-making, and the properties of many saline and earthy substances were well known to them. Whether this knowledge was obtained by experiment or mere accident, or whether it was classified in a scientific manner, we have no means of knowing.

That this knowledge should degenerate into magic, is not astonishing, when we consider the universal chaos which reigned during the dark ages. During this period of history we find the alchemist with this bubbling crucible, and the priest, conveniently combined in one person. And in the adyta of the church he could deliver his oracles without danger of molestation. Knowledge was strangely perverted indeed, when men tried to extract a code of morals from the earth and stars.

Yet much of this superstition disappeared, when, in the eleventh century, alchemy was universally studied by all European philosophers. Still a wide gulf extended between alchemy and our modern science. Instead of a classification of useful facts, we find incoherent ideas concerning a mysterious substance called the universal solvent, or wild speculations concerning a still more mysterious mixture that would give perpetual youth. Notwithstanding that men grew poor while searching for the philosopher’s stone, and died while compounding the elixir of life, it was not until the eighteenth century that they became fully convinced of their folly. Yet thanks to their persistency, they evolved a knowledge of chemical properties which, through the aid of Priestley, Scheele, and Lavoisier, made the foundation of our modern science.

The alchemists but dimly comprehended the practical uses to which later chemists would put their utopian dreams. We owe much to chemistry. A bit of charcoal, a nitre crystal, and a few grains of sulphur, produced a compound which has revolutionized the world. Through its influence, civilization has conquered barbaric tribes, and travel removed, and the conditions made possible for our modern manufacturing and commercial world.

But chemistry is essential to manufacture in a stricter sense. We are indebted to chemistry for the knowledge by which manufacturers produce the paints with which we embellish our homes, the glass in our windows, the paper on our walls, the carpet under our feet, the color of our clothes, the whiteness of our linen, the shoes on our feet, many articles of diet, and the soap with which we wash our face and hands. Destroy the knowledge of chemistry and two-thirds of our manufactures would cease.

When Priestley and Lavoisier exploded the phlogistic theory of Stahl by the discovery of oxygen, they little comprehended that they had found one of the greatest auxiliaries of modern manufacture. But let us trace this knowledge. In 1800, Davy, lecturing on the nature of flame, stated that, according to the arrangement of our grate, we can produce a flame that will contain free oxygen or unburned carbon. Cott, listening to the lecture, conceived the idea of refining iron by
subjecting it to a free oxygen flame. As a result, nations are banded with iron rails, over which are borne the products of our thrift and our enterprise.

Again, strips of copper and zinc submerged in diluted sulphuric acid was the nucleus of a method by which the electric current has spread intelligence over all our land, and connecting outlaying districts, has made us one commercial center.

No less important are the discoveries by which chemistry has increased the knowledge of medicine. While materia medica is not in the direct province of pure chemistry, yet it is a well-known fact that many valuable remedies have been supplied by chemical knowledge. Let us take an example for illustration. About sixty years ago, Liebig, while testing the decomposition of alcohol by chlorine, discovered a new substance which he called chloral. Experimenting with chloral, he found that, in the presence of alkalies, it broke up into prussic acid and the substance we now call chloriform. Now Liebig never dreamed of the importance of this knowledge to materia medica, but Liebreich turned it to very practical account. Knowing that the blood was an alkaline liquid, Liebreich reasoned that chloral taken into the body ought to undergo the same decomposition. This proved true, and chloral as an anaesthetic was placed on the list of materia medica. Many other important remedies and antidotes for poison have been thus supplied.

But the discovery of new remedies is not the only bond of connection between chemistry and medicine. Physicians are beginning to learn the importance of understanding the environment in which their patients are placed. They therefore apply the chemical test to the air their patient breathes, the water he drinks, and the food he eats. He is a poor physician indeed who does not possess a good knowledge of chemistry, and knows not how to perform a chemical analysis.

To chemistry are we also indebted for the science of mineralogy. Without a knowledge of chemistry, mineral specimens are no more than so many combinations of form, hardness, and color. But, by the application of chemical tests, the composition of minerals is discovered, and mere superficial knowledge develops into a valuable science.

How important also is the knowledge of agricultural chemistry. When nomadic tribes roamed from place to place, it was not so much a matter of device, as one of necessity. They broke one of the vital laws of nature and knew not how to restore the wasted energies of the soil. Since increasing population has rendered migration of races impossible, how valuable is the knowledge that teaches men how to cultivate yearly the same ground with ever constant returns. The wise agriculturalist analyzes the exhausted soil, and, understanding the nature of plant life, knows what fertilizer to apply in order to reap the largest returns. So vital is the relation of agricultural chemistry to mankind that many important changes in the world’s history may be traced to the advancement of this knowledge.

Indeed, so numerous are the practi-
cal uses of chemistry that space permits only a superficial glance at them; it would be impossible to mention them all. The circumstances necessary for our existence, our material comforts, the right adjustment of our bodily organism for growth and enjoyment of those comforts, the means of our daily individual life are inseparably connected with the universal laws of chemical science.

---

RICHARD C. STANLEY.

BY CAROLINE W. D. RICH.

[From Morning Star.]

He walked among us with thoughtful mien, and kindly heart and voice—a teacher rare, yet ever learner with the youths he taught; because the light of Truth was in his soul, intent he followed it with zealous care.

Of heavenly spheres, among the stars, his lips with reverent speech did demonstrate the laws which hold the circling systems—great or less—

And bound them as is bound a sheaf of wheat, that none may from its complement depart.

Thou' pain assailed him, onward still he pressed with faith that life of half its ills beguiles;

Strong in the home-love, life for him was bright,—

He heard the midnight call—faith changed to sight.

THE SLAVE-SHIP OF 1619 AND PILGRIM-SHIP OF 1620.

By D. J., '90.

It is in April, 1619. A Dutch man-of-war ascends the broad James River and casts anchor in the harbor of Jamestown. The banks on either side, gay with luxuriant vegetation, rival each other in extending a welcome to the stranger.

An expectant band of emigrants stands on the shore. Forth from the hold of the vessel are led twenty Africans, despair or stolidity pictured on every face. They are rapidly disposed of to the highest bidders and disappear with their new masters.

Sixteen months pass and another ship nears the coast of North America. No sunny skies or smiling lands extend their welcome. The winter storms have broken rudder and mast. A rugged shore denies a harbor and jealous eyes watch the approach. The Pilgrims disembark. These faces are furrowed by anxiety and suffering, but every one shows intelligence and religious trust.

"Blessing" and "Curse," History names these two ships; for the one brought religious fervor, personal equality, and keen intelligence; the other, heathen superstition, craving servitude, and blind ignorance.

Mark how these contrasting principles leavened the whole character of Northern and Southern institutions—governmental, religious, educational, and industrial. In the North the township was the basis of government. Every man had an equal voice and every question was open to free discussion. In the South a scattered population necessitated county governments; liberty of speech was impossible where a slave-power silenced any dissenting voice. In the North any man might rise to the level of his neighbor. In the South the laws of caste were inexorable and government became an oligarchy—a few wealthy planters ruling the slaves and mass of the whites.

In New England the church was, from
the first, the center of influence. Its power was felt moulding government, forwarding education, and promoting missionary enterprises. In the Southern states it bowed before the slave-power.

How wide apart grew North and South in educational institutions: in the one the district school system provides for the universal intelligence; high schools, academies, colleges, and scientific schools arise; the printing-press is hailed with joy. In the other, teaching the slaves is a penal offense. The wealthy planters send their sons to Northern or European Universities; the printing-press is viewed with suspicion. In 1862 there are twenty-one public libraries in the free states to one in the slave states.

Industries in the North become varied—manufacturing, mining, commerce, and agriculture. Inventions rapidly follow in the track of intelligent labor. From the North come the spinning-jenny, the steam-engine, the steamboat; thence comes also the cotton-gin, trebling the value of the cotton-raising states.

In the South agriculture is almost the sole industry; not from lack of natural resources, but because of unskilled labor. What likeness of character can we expect between peoples formed in so different moulds?

Granted that the Puritan character had elements of harshness and sternness; granted that the hospitable Southerner had many of the pleasing graces of the cavalier. But find an explanation in the conditions of society. To the Northerner hospitality meant self-denial, a stopping of the wheels of business. To the Southern planter, with his abundant leisure and houseful of slaves, it meant relief from ennui and the gratification of pride in his lordly estates.

There was, however, another side to the Southern character—the brutal, selfish, treacherous side directly fostered by the presence of slavery. In short, to this character, impulse was the key-note; to the Puritan character, principle was the key-note.

For two hundred and fifty years slavery grew side by side with the Puritan principle of civil liberty. Its controlling voice was heard in the national congress. Its baleful influence spread farther over the land. But at last the crisis came. That was a desperate conflict—patriotism against rebellion; liberty against unjust oppression; religious conviction against a God-defying avarice. Right contended against wrong, and right conquered. But the conflict was not ended when Lee surrendered at Appomattox; it still goes on. Election frauds and cruelties show that not yet has civil liberty a home at the South. But the spirit that thirty years ago arose in its might is dwelling still in the hearts of the North and its offspring, the great West. It is gradually penetrating the South, and it will grow in might until it shall plant its victorious banner in a land that, for two and a half centuries, was the stronghold of African slavery.

A great mind is master of its own enthusiasm.—Channing.
PRAYER.

By W. L. N., '91.

As oft as bashful night retreats before
The steady footsteps of oncoming day,
Still other tidal waves than those which swell
The breast of ocean in her daily pride
Surge round the earth—the tidal waves of
prayer.

As sink those waves in deep humility,
A mighty power is thus acquired to rise
To grander heights than e'er before been
Attained. The various obstacles of life,
The fears, the blasted hopes, the rugged rocks
Of sorrow, yawning chasms of despair,
All give a beauty to the rolling tide,
Whose spray ascending, lit by God's pure love,
The rainbow forms that arches his high throne.

WHAT ENGLAND OWES TO CROMWELL.

By A. A. B., '91.

ENGLAND'S Civil War opened the last and greatest era in government—the era of democracy. That first experiment of a republic was, as first experiments usually are, a failure. And Cromwell, the experimenter, was as usual, called a fanatic. But as England has gradually adopted his proposed reforms, she has discovered that his failure did not come from mistaken principles. And at last the world begins to realize what a powerful influence Cromwell has had on England's progress.

Only after considering the nation's condition long before and after the protectorate, can the permanent effect be justly estimated. In religion, however, it was first revealed. Before the Commonwealth, the kings had always enforced their own particular creed. And from the reign of Henry VIII. Catholicism and Episcopacy had successively triumphed. Each, in its turn, was rigidly enforced. So at the accession of Charles I., the nobles expected to dissemble or recant at every coronation. The masses generally preferring Puritanism to either old creed, had learned through bitter persecution to rebel in secret and conform in public. Some, indeed, maintained their faith to the death, but most learned, from their fate, the hopelessness of opposition. Nothing has ever been more destructive to a nation's welfare than forced compliance to a hateful religion. In England, persecution made each sect the more zealous and bitter, and in 1642 there came with the political a great religious struggle. England emerged from it, thoroughly reformed. Where once the nation was forced to comply with the king's religion, the king was forced to comply with the nation's.

The agent of this enduring transformation was the army of Cromwell. He had made citizens, soldiers, and in doing this had changed listless congregations to zealous preachers. He taught them to regard the establishment of their religion as a paramount purpose, and when Charles II. scattered those thirty thousand veterans, he scattered the seed of destruction, not only to Catholicism but to any absolute church. Kings might overawe nobles and Parliament, but the spirit of Cromwell, living in his disbanded soldiers, ruled the people in every corner of England.

Not only did Cromwell establish Puritanism, but he, first of all, taught general toleration. His words to Par-
liament avow this principle: "If a man venture his life for the liberty of his country, I wish he trust God for the liberty of his conscience." He infused this spirit into the people; bound together men of all beliefs; taught them that not all sects but their own were damnable, nor all their own was saintly. In twenty years the powerful influence of this teaching converted all England. It banished forever the torturing fire and the rack.

But political as well as religious reforms rose from the Commonwealth. Previous to 1642, there had been but five restrictions on the royal prerogative. They were powerful in appearance, but how in reality? Every one left not a loophole, but an open door. The restrictions and their respective escapes were these: The king could make no new law, but could suspend all; he could raise no tax, but could demand unpayable loans; he could imprison no one without warrant, but that warrant he could make; he was bound to allow a public trial, but could pardon any criminal; he must have a verdict from a jury, but could except all law in the court of Star-chamber. At the Restoration every escape had been closed. Where Charles I. left the constitution a figure of wax, Charles II. found it a living power.

The change then must have come in Cromwell's reign. His laws, indeed, were nullified. But the nullification of those symbols did not destroy the power they represented. Under the Protector, the people had learned the beauty of justice. And not even in the blind enthusiasm of the Restoration would Parliament efface the newly defined boundaries of its ancient charter.

Many other reforms of Cromwell were annulled only to be speedily re-enacted. The agent that maintained Parliament in these innovations was another legacy of Cromwell—the standing army. The evils this institution has brought England, though many, are insignificant in comparison with the benefits it has secured. Parliament alone could furnish military stores, and Parliament would grant them for only one year in advance. Thus an annual session, so long demanded, was obtained. And once secured against a long dissolution, Parliament rapidly gained the real, if not nominal, supremacy. Since the exile of James II. it has been a recognized law that no minister or king could continue to oppose a majority of Commons. The establishment of this principle secured the inheritance Cromwell's victories had won.

But the influence of that stern usurper was not wholly beneficial. When the people hoped for a free Parliament, he dismissed every assembly and stood sole dictator. This assumption of power caused the reaction after his death. The reaction indeed passed quickly, but the memory of his despotism remained. It has caused England to cling with unswerving tenacity to her legal sovereigns, and to look with suspicion on any republican teaching. This evil, however, is more in appearance than reality, for while England has retained her royal sovereigns, she has made their power a phantom.
A nobler effect of the Protectorate was the destruction of old traditions. Innovations in government had brought innovations in learning. Philosopher and scientist turned to new and unexplored fields. Newton, Willis, Hobbes, and Ray rapidly followed this liberation of the intellect, and in 1660 was established the Royal Society.

But Cromwell, unlike Elizabeth, broke the bonds of custom for the people as well as for philosophers. He taught the tradesmen that titles are but human mechanisms; that in the sight of God all men are equals, and never again did they sink to their former condition. Baxter, who taught among the lower classes has left record of this improvement: “The people, encouraged from the land given by Cromwell, have become far more dignified, independent, and comfortable.” But the effect did not stop here. It had broadened their views. It destroyed the sectional jealousy that descended from the Dark Ages; Cornwall discovered that Cornwall was not England, and Lancaster ceased to think Lancaster supreme. From this unity has come the nation’s power.

Such is England’s debt to Cromwell. Many of his reforms, the nation constantly growing wiser, would doubtless have gained without him; yet it is not more essential to a country’s welfare that reforms sometime come, than that they come early. And Cromwell has advanced England’s progress many years. Though he failed to perpetuate his Commonwealth, he drew aside the curtain that separated the age of monarchy from that of republics. He fell by the way, but not before the light of liberty poured in upon his people. He sometimes erred, yet who can say that when he comes to the presence of the God he adored, his welcome shall not be “Well done.”

ART AS AN INDEX OF DEVELOPMENT.

By B. H., '90.

The names of Phidias and Praxiteles, Raphael and Michael Angelo, Titian and Fra Angelico are enrolled in history side by side with those of Xenophon and Homer, Garibaldi and Dante, Napoleon and Goethe. But what have the first accomplished that their names should be coupled with these potent civilizers of the world? No conquered armies, no inspiring poems, but pictured beauty, and sculptured nobility are the results of their labors. Art is their profession—the expression of the beautiful, or, as Mr. Jarves defines it, the material representation of the ideal in nature. Accordingly, these men have, by universal consent, been enrolled in the world’s legion of honor, not because they have successfully wielded either the pen or the sword, but because they have registered in their immortal works the highest attainments of the race in its pursuit of lofty ideals. And not the least of the uses of art, in its narrower sense of painting, sculpture, and architecture, is that it offers an accurate index of the development, both of individuals and nations.

To moral development, indeed, art, though generally friendly, is not always
an index. Yet Mr. Ruskin affirms that a man with an impure soul cannot produce a pure work of art. But look upon a Madonna of Raphael. Note the purity of expression, the divinity of soul, and read there, if you can, the life of the artist. Is his mind pure? Is his life noble? Is the purity pictured upon canvas the reflection of purity in him? No. His life is not above reproach. His soul is not free from taint. Nevertheless there exists within the artist a something that marks his superiority over other men. The aesthetic side of his nature is dominant. Intense love of the beautiful fills his being. He sees, he feels, that which speaks to him alone, and thus he creates. "Not in nature, but in man," says Emerson, "is all the beauty and the worth he sees."

As with the artist, so with the admirer of art. Spiritually he may be dead. Aesthetically he is alive. It is not the peasant toiling at his monotonous task, day by day, who best appreciates works of art. It is rather the student, the thinker, the observer, who sees the hidden beauty, who reads in the picture part of the depth and nobility of his own being, and who, by the subtle workings of his own spirit, draws out the beauties felt and portrayed by the artist. He must be an artist, lacking only the skill of applying his art. The influence acting upon the artist must react upon him, awakening a response in his soul.

Either to produce, or to appreciate art, then, implies that the part of man's nature which we call aesthetic, has attained a certain degree of cultivation. And it is evident that any quality which lifts up one part of man's personality, tends also to elevate his whole character, although, as I have said, in respect to man's moral nature this tendency sometimes fails to become actual. What is true of the individual is equally true of the nation. As the world looks to the poets of a nation as exponents of its progress, so may it also look to the artists. For what is an artist but a poet, and a poet but an artist? Both aim to give outward expression to an ideal. The same richness of thought, the same stirring of genius is found in each; but for the one the medium of expression is language, for the other, canvas or marble. Could the thoughts, the ambitions, the aspirations of a Raphael or an Angelo be uttered by the poet's tongue, we should have other Dantes, other Miltons, for, says Simonides, "Painting is a dumb poetry. Poetry, a speaking painting."

As by its poems, so by its architecture, can the state of a nation be read. No truer monument of the taste, skill, and mental activity of a nation can be found than its architectural designs. The lofty pinnaeles, the curved arches, the graceful pillars, and the sculptured porticoes bespeak no degraded mind. Ruskin affirms that there is no instance of fine sculpture produced by a nation either torpid, weak, or in decadence. The Parthenon of Greece, the Pantheon of Rome, St. Peter's and St. Paul's are all tributes to the civilization of their age. Indeed, the only monuments left us by which we can
judge of some nations, are their architectural remains. The literature lost, the language forgotten, these alone can reveal the history of their founders. And what do they reveal? Material prosperity, energy of body and mind, and a soul kindled, aspiring and appreciative of the beautiful. Obviously, such works were not from the hands of barbarians. Ages of civilization alone can bring the soul to a full realization of the beautiful, and inspire it with the ardor of creative genius. It is at the time of the greatest material and intellectual prosperity of Greece that her masters in painting and sculpture appear. It is then that elegance and refinement are at their zenith.

It has been said that "we have only to conceive the common things stripped of whatever gives them lightness, delicacy, symmetry, brilliancy, of all that which, besides use, renders them pleasing to the eye and suggestive to thought, and we can imagine how much art does, in the humblest way, to promote our happiness." Yet the most abject stupidity exists in the very face of all that is beautiful in art. Deprive even this stupidity, however, of all that it now unconsciously draws from art and how much more degraded it would become.

"The ideas and emotions once received into the soul are a constituent part of it forever." "If you wish to alter the destiny of a people, said a great French preacher, you have only to alter its ideas." Let these ideas, therefore, come from the highest and noblest things. The low, the base, the ignoble must be eradicated from the mind of the world and the beautiful and the refining take their place. It has been said the "The productions of art are the most universally instructive of all creations. Nothing acts so powerfully upon individual and national character. Nothing so beneficially. Hence true art is capable of yielding more absolute satisfaction, both to the artist and the spectator, than are all other intellectual creations."

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LOCALS.

Base-ball again.

The Polyommarians have just been making a considerable addition to their library.

One of the long blackboards in Professor Rand's room has been made entirely new.

The Sophomore's gun once more rouses the morning slumberer. Extremely fortunate that a bird does not fall at every shot.

In order to have Professor Jordan teach Zoology, the Juniors are this term taking Geology with Professor Hartshorn.

Prof.—"Now, Mr. W., are the Andes more or less steep than the Rocky Mountains?" Mr. W. (thoughtfully)—"Yes, sir, I think so."

The Bates base-ball team has won the pennant eight times since 1878, viz.: in 1873, '75, '76, '77, '78, '79, '80, and '89. Colby has won it five times, Bowdoin three times, and Maine State once in the same period. Thus it will be seen that the other three colleges combined have won only one more
championship than Bates. Lewiston always was a great base-ball town.—Lewiston Journal.

The Sophomore prize declamations occurred March 24th. The programme was as follows:

MUSIC.
"Austria March."—Neumann.
PRAYER.—MUSIC.
"Prayer."—Kela Bela.
Tribute to Lincoln.—Castellar. V. E. Sawyer. The Memory of Washington.—Everett.
C. N. Blanchard.
MUSIC.
Reverie—"The Wayside Chapel."—Wilson.
The Influence of Poetry.—Robertson.
Miss Sarah E. Wells.
Justice to Frontiersmen.—Peyton.
MUSIC.
Overture—"Brunswick."—Rollinson.
Captivations of the Irish.—Froude.
March of Dundee.—Aytoun.
Miss V. E. Meserve.
Battle of Mission Ridge.—Taylor.
W. H. Putnam.
The March of Mind.—Leffland. A. P. Davis.
MUSIC.
"American Students' Waltzes."—Missud.
Decision of Committee.

The prize was awarded to J. R. Little.

Special inducements in the way of prizes were offered the Freshmen for essays. The following were the first five recipients: Miss Bean, Mr. Chase, Miss Conant, Winslow, Miss Hutchinson.

Cutts, Howard, and Miss M. E. Merrill, '91, are to be absent teaching the greater part of the term. Miss Merrill goes to South Paris, Howard to Gardiner, and Cutts to Camden. Mason, '91, has returned to the class.

Thursday, April 10th, the laboratory was dedicated by the Seniors. The exercises were held in the chapel. The programme was as follows:

MUSIC.—PRAYER.—MUSIC.
Distinguished Chemists. Dora Jordan.
MUSIC.
Modern Chemistry and Its Place in Education. H. V. Neal.
Religion of Chemistry. A. N. Peaslee.
MUSIC.
Address to Undergraduates—Earnestness. F. L. Day.
Hedge Laboratory—Its Founder and Adaptation of the Building to Its Purpose. Wm. F. Garcelon.
MUSIC.

The parts were all excellent and were given to a crowded audience. After the exercises the audience were invited to inspect the laboratory. The convenience and beauty of the building were admired by all. All the students and friends of the college feel that they owe a debt of gratitude to the kind benefactor who has made its erection possible. Dr. Hedge was born at Woolwich, Me., in 1812. Removing to Waukon, Iowa, in 1855, he engaged in the practice of medicine until failing health compelled him to abandon his professional labors. In 1888 Dr. Hedge made a donation to Bates College of three thousand dollars, and gave his note for two thousand more. He was an old and warm friend of President Cheney. It was Dr. Hedge's intention to be present at the dedication, but he died suddenly (Aug. 1, 1888,) before the building was erected.

All the members of the Sophomore class have presented long lists of the different species of winter birds.
observed by them. Blanchard receives the prize for the longest list. His number is twenty-three. Ferguson, Howard, Sanborn, Sawyer, Small, and Walter report three very rare birds for this locality: the Hudsonian Chickadee, the Canada Jay, and the Evening Grosbeak. As far as known, the Evening Grosbeak has not been seen in New England by any naturalist before this winter. Miss King and Walter receive prizes for essays on their winter observations.

The new recitation room is now completed. The partition between the "bird room" and the cabinet has been removed and the two made into a new recitation room. It being situated in one of the wings that make out from the sides of Hathorn Hall, is one of the largest and most pleasant rooms here. From its windows one has a good view in three directions. In the direction of the city live church steeples, three of the city school buildings, and much of College and Frye Streets can be seen. In the direction of Turner and Greene the beautiful landscape offers a great temptation to the student who is more interested in the beauties of nature than in the beauties of Latin and Greek.

The following is clipped from the Morning Star of April 17th: "By the decision of the court the sum bequeathed to Bates College may be cut down to $30,000; though it may be that after the executor of Mrs. Wood's will—Mr. Bullard of Cambridge—shall have paid the children of Mrs. Smith the sum decreed to them, the residue of the estate will be sufficient to pay the college the whole amount willed it—$35,000. By the conditions of Mrs. Wood's will, her bequest must be added to the permanent fund of the college. It is also known that this fund is before long to be increased by the Easterbrooks bequest, estimated at $12,000."

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PERSONALS.

ALUMNI.

'81.—Rev. H. E. Foss, of Hallowell, gave a very interesting lecture to an appreciative audience at Hammond Street Methodist Church, Monday evening, March 17th.

'81.—H. B. Nevens, formerly superintendent of schools in Rockland, is principal of the High School at North Attleboro, Mass.

'82.—On March 5th a second son was born to C. E. Mason of Bangor.

'82.—W. G. Clark, Esq., formerly of the law firm of Hubbard, Clark & Dawley, Cedar Rapids, Iowa, has removed to Kansas City, Mo. We see by the Kansas City Journal that he has recently won a very important case in the United States Circuit Court.

'84.—S. Hackett, Esq., of San Diego, Cal., is visiting his friends in this vicinity. Mr. Hackett went to California soon after his graduation on account of his health. He was admitted to the bar about six months ago.

'85.—B. G. W. Cushman, of the Bowdoin Medical School, has been engaged as instructor in chemistry this term in Bates College.

'87.—Miss A. S. Rhodes has been elected assistant in the High School at North Attleboro, Mass.
'87.—Miss Nora E. Russell was married, at Wilton, to Mr. Walter W. Collar, of Norfolk, Conn., on Tuesday, March 4th.

'88.—H. Hatter has been teaching since his graduation in Storer College, Harper's Ferry, W. Va.

'88.—Miss M. G. Pinkham is first assistant in the High School at Newburyport, Mass.

'89.—F. W. Newell has been elected principal of the High School at Pittsfield, N. H.

'89.—Miss Della Wood was married to E. H. Thayer, January 26th.

BATES ALUMNI ASSOCIATION.

The "Bates College Alumni Association of Maine," recently organized in Lewiston, has elected the following officers:

President, G. B. Files, '69; Vice-President, H. W. Oakes, '77; Secretary and Treasurer, J. L. Reade, '83; Directors, J. A. Jones, '72; L. M. Webb, '70; A. M. Spear, '75. The president and secretary are also ex officio members of the board of directors.

The constitution adopted states that the object of this association is social and fraternal, a means of furthering the interests of the college, and bringing into closer relationship all alumni residing in this State. All graduates and persons holding honorary degrees from the college comprise the membership. The first Saturday in June is the time appointed for the annual meeting, hour and place to be selected by the officers.

EXCHANGES.

We clip the following from an article on pugilism in the College Rambler and commend the spirit in which it was written, and would add that if horse thieves ought to be lynched, then some of the most horrible instruments of torture ever invented by the inquisition ought to be reconstructed to deal out justice to the professional prize fighter, and all his associates.

After that star battle between Sullivan and Kilrain in Mississippi, Governor Lowry of that state was having all participants therein extradited and brought there for trial. For this purpose considerable money must necessarily be raised to defray transportation and other expenses. Aware of the unflagging energy of the Governor and of his firm determination to prosecute such an offense to the full extent of the law, the House of that state passed a resolution that "no further expense be incurred in apprehending and bringing into the state persons concerned in the recent prize fight in Marion County, except the two principals in said fight, and the Governor is hereby expected to act in accordance with this opinion." Such is the resolution of a law-making assembly, a resolution diametrically opposed to the enforcement of that assembly's own enactments. This is a creditable act in the proceedings of a legislative body. Is it needful to ask why pugilism still disgraces this country when such honorable men prostitute their dignity and forget their loyalty to subserve and foster its very existence? Pugilism has become an indelible blot upon the annals of this republic. It is a menace to any standard of morality. Its tendency is to drag the weak individual down to the lowest depths of vulgarity and wickedness. It dwarfs the intellect and damns the soul. It never elevates, enlightens, or refines, but always lowers, hardens, and degrades.

While the gambling fraternities flourish, while the press gives to "ignoble themes mistaken praise," while legislative bodies audibly declare their own instruments to be a mockery and a failure, while the strength of law is powerless against this vilest remnant of viler ages and while the standard of morality
lies low in the mire, pugilism will still constitute an imperfection of the rising race and be a constant reproach to the boasted enlightenment of the present age.

The following is a condensed statement from "Association Notes," of what has been done during the past year by the Young Men's Christian Association of New York City. It is evidence to us that not all the young men who find themselves homeless in the great metropolis need go to the bad for lack of Christian philanthropy. The Association is sufficiently large to be divided into several branches, including one for the French and one for the German speaking population, which are located in different parts of the city:

The total membership in all Branches on December 31, 1889, was 7,335, of which 762 served on Committees, and the total attendance at the Rooms during 1889 was 1,156,525, of which 149,597 were attracted by the gymnasiums.

In the Gymnasiums 1,468 young men received physical examination and careful recommendations as to best kind of exercise, from the physicians in charge. The 4,042 Health Talks, Lectures, and other kindred gatherings had an attendance of 134,900, and the 4,807 Religious Meetings and Bible Classes, 143,151, with 1,945 Inquirers. Of the 4,543 young men seeking employment we secured situations for 1,689, about 400 more than last year.

In the fifty-nine Educational Classes, in twenty-one different lines of study, 3,329 sessions were held, with an aggregate attendance of 51,501, the enrollment of 2,250 representing 2,001 different young men, an increase of 169 over the previous year.

There were 1,630 volumes added to the various Libraries during the year, making the total 51,611, of which 67,190 were drawn or consulted at the Rooms.

At the Reading-Rooms 1,099 newspapers and magazines were on file, and 44,006 were mailed to thirty-five Army Posts and Naval Stations.

The White Cross Society numbers 2,420 and the two Savings Fund Societies have cared for the deposit of $2,818.20 by 192 members. There are forty members in the one Medical Benefit Club.

The Students' Movement has conducted public meetings for students in the Concert Hall of the Metropolitan Opera House, and smaller meetings for prayer and Bible study at various colleges.

The work for Boys, and on board the training ship St. Mary's, the separate Clubs for singing, bowling, chess and checkers, the Literary Societies and many other similar interests, have been maintained and are in a flourishing condition generally.

The Central Pennsylvania Collegian, after two years of rest, again turns up. It is a bright little paper, and when we learn that it is printed at its own office and upon its own press we read it with special interest. So far as we know this is somewhat in advance of the times for a college paper. But the Collegian had to resort to this in order to live, and since it has now got upon its feet and is itself from the ground up we doubt not it has come to stay. Such enterprise and determination is highly commendable.

The University Cynic from Vermont gives us some good New England common sense in regard to college prizes. It says:

Let us use an illustration: Suppose that two students enter college together. One is rich, quick to learn, and carefully prepared for college under the instruction of experienced educators—capable with very little exertion of leading his class, with inclination and leisure for playing the "fast" man, in company with others of like propensities. Suppose that the other is poor, with few previous advantages, lacking the mental training of his wealthy classmate; obliged to spend several hours of each day in outside work to help "pay his way"—but thoroughly studious as he has opportunity; shunning the fast set; respectful in the class-room—still, in spite of all his sterling qualities, absolutely unable to make the brilliant recitations of his fellow-student; yet
with a mind equally well, if not better, balanced. Which of the two wins the prizes? Of course it is the brilliant scholar, and so long as prizes are awarded it could not in justice be otherwise. But it should not take long to convince the candid thinker that the less fortunate student is by far the more deserving of the two.

Of course the case cited is an extreme one, yet the principle is the same in all cases. It is true that we are too apt to worship genius rather than true worth. Perhaps for some time to come our colleges will continue so to do; but for the sake of the hard-working, earnest student who means business, we should not openly confess our weakness in this respect by the bestowal of college prizes.

MAGAZINE NOTICES.

The Sunday School Times has begun the publication of a series of articles on the "Bible," by Wm. E. Gladstone. The first article appears in the edition of March 29th. The mere fact that Mr. Gladstone is to write upon this subject is sufficient to arouse universal interest, and the Times will undoubtedly, by its publication, gain great popularity.

The Century for April is remarkable for the variety of its contents. Two of Mr. Cole's charming artistic engravings accompany a paper on "Giovanni Bellini," by Mr. W. J. Stillman, in the series on "Italian Old Masters." Mr. Jefferson's Autobiography reaches the Rip Van Winkle stage of his career, and tells the reader exactly what he wishes to know—how Mr. Jefferson came to play the character. Three striking engravings of Jefferson as "Rip" accompany the paper, which also contains a disposition on guying by actors, with humorous inci-

dents. Three timely articles are "The Latest Siberian Tragedy," by George Kennan, in which is given a new account of the outrage at Yakutsk; "Suggestions for the Next World's Fair," a practical and helpful paper, by Georges Berger, Director of the French Exposition; and "The Slave Trade in the Congo Basin," by E. J. Glave, one of Stanley's pioneer officers, with text and pictures from life during Mr. Glave's residence of twenty months among the natives.

The sixteenth volume of Outing opens with the April number. The fancy turns to thoughts of hearty outdoor pastimes with the spring days of April. Outing has therefore been most carefully compiled with a view to catering to these reviving tastes. In many breezy, clever articles Outing tells just where the pleasantest fields for outdoor enjoyment may be found. Certain yet unfrequented nooks, plentifully supplied with game, are revealed to the hunter and angler. The sailor and his interests are not neglected, while for ladies a new and favorite pastime is discussed by one of their number well versed in its history and practice.

Margaret Deland. "Road Horses."
H. C. Merwin. "The Begum's Daughter." XXXV.-XXXVIII. Edwin Lassettter Bynner. "In Westminster Abbey," Thomas Bailey Aldrich. "Over the Teacups." V. Oliver Wendell Holmes. "The North Shore Watch," "New York in Recent Fiction." Civil Service Reform has a champion in Mr. Oliver T. Morton. He is not afraid to say that the spoils system is at war with equality, freedom, justice, and a wise economy, and is already a doomed thing fighting extinction. Its establishment was in no sense a popular revolution, but was the work of a self-willed man of stubborn and tyrannical nature, who had enemies to punish and debts to pay."

This certainly strikes no uncertain note. The article is divided into sections, each one of which is headed by a paragraph which embodies some objection to the movement.

The North American Review for April is full of interest. Among its contents are "Discipline in the Navy," Admiral Porter; "Needs of the South," ex-Governor Lowry of Mississippi; "Flaws in Ingersollism," Rev. Lyman Abbott, D.D., "Socialism in Germany," Oswald Ottendorfer. The plain common sense of Dr. Abbott in this article, as also in his article on "The No Theology and the New Theology," published in the last number of the Forum, is what has been sadly lacking among his brother clergymen in this great pow-wow over Ingersollism. It is utterly in vain to attack Ingersoll with formulated creeds and dogmatic theology. The two-edged sword of plain common sense is the only efficient weapon, and Dr. Abbott seems fully aware of this fact and shows remarkable ability in making use of it.

The Literary Digest, a new weekly magazine published by Funk & Wagnalls, supplies a long felt need. It is truly "a weekly summary of the current literature of the world." Very much of the best thought, investigation, and discovery, appearing in the current periodical literature of Europe and America, is lost to the man who would keep abreast of the times on account of the cost of so many magazines. The object of the Literary Digest is to present the leading articles in the various reviews and magazines of all countries, leaving no important article unnoticed, and at the same time keeping the cost of the magazine low by rejecting all that is merely ephemeral.

COLLEGE NOTES.

The Boston Herald has founded two scholarships of $600 and $400 respectively. They are to be given to the graduates of high schools and academies who have shown especial ability in English composition, and who wish to take a four years' college course. One-fourth of each scholarship will be payable yearly on presentation by the candidates of certificates showing that they have passed their examination for that year.—Daily Crimson

Among the impediments with which the Queen started on her continental
tour on Monday may be mentioned 3 coachmen, 9 grooms, 8 horses, 1 donkey, 3 carriages, 72 trunks, 3 special beds, a special cooking stoke, wine, 2 doctors, 1 surgeon, 1 surgeon decocheur for Princess Beatrice, 3 ladies-in-waiting, 9 women servants, 1 lord, 2 equerries, and 7 dogs. Do you see the resemblance between Queen Vic. and a typical co-ed?—Chronicle.

The two foot-balls which Princeton used in the game with Harvard and Yale last autumn are being handsomely ornamented by the Princeton Foot-ball Association, and will be kept as trophies. The ball used in the Yale game will be painted blue, with "1889, Yale, 10-0," painted upon it. The one used in the Harvard game will be painted crimson, with "1889, Harvard, 41-15," painted upon it.—Ex.

In England they seem to have statistics of everything. Some records about foot-ball casualties have just appeared. They cover five months. During that time there were 13 deaths from foot-ball, 30 fractures of arms or legs, and 7 injuries of which three were spinal and serious.—New York Saturday Review.

We are informed, though not directly, that the North American Review paid Blaine and Gladstone each $1,200 for their discussion of the tariff question. This is at the rate of about $120 per page.

The total land grants made by the United States for educational purposes during the first century of its existence amount to over 80,000,000 acres, or 125,000 square miles, a territory greater than the area of Great Britain and Ireland, and equal to one-half the area of France.—Mail and Express.

The University of Pennsylvania is about to inaugurate a new system of instruction in this country by extending its courses of lectures into neighboring Pennsylvania towns. The scheme now under consideration is essentially as follows: Professors and lecturers of the university staff will be sent to establish courses of lectures on popular and advanced topics in all the larger towns and cities within one hundred or two hundred miles of the city. The residents of these localities will be encouraged in every way to attend; instructions will be given at a convenient time, and the effect of the plan will be to establish a number of branches of the university in all the country around. —Ex.

A new weekly paper is about to be issued at Harvard, containing a report of all the university lectures and all work done in the scientific departments.

Professor Cooper, of Lehigh University, affirms that America did not derive its name from Amerigo Vespucci, as is popularly believed, but from a region in Nicaragua called Amerique, and that Vespucci's real name was Albericus.

There are 251 medical colleges, good, bad, and indifferent in existence in this country at the present time, which turn out annually over 3,000 M.D.'s.—Portfolio.

A new song book is soon to be issued by the students of Brown University. It will contain compositions not only by undergraduates, but by professors and alumni as well.
POETS' CORNER.

MODERN SODOM.
A SATIRE.

BY F. L. PUGSLBY, '91.

If mercy still there be, let mercy fall;  
Let Heaven's benignity o'erflow for all!  
Yet if to high Omniscience be known  
One single human heart not turned to stone,  
In modern Sodom still a righteous one,  
How will he dare to hope that mercy waits,  
Though it be infinite, without the gates?  
How hardly shall he dare his knees to bend  
And pray a benediction to descend?  
But this he must, no other hope can be,  
For modern Sodom covers land and sea.  
So let him flee to mountains if he will;  
Alas! alas! he is in Sodom still.  
If fire and brimstone sweep the fated vale,  
No mountain for a refuge can avail.  
'Tis therefore left to hope against all hope,  
While error reigns supreme beneath the cope.

"But where is error, what is wrong, and why  
Berate all living creatures 'neath the sky?"  
So will the irate man of folly rise,  
And thunder forth with fury flaming eyes;  
And swear by Heaven that since poor Adam fell  
The world has ne'er before gone half so well.  
The irate man of folly, who is he?—  
No wonder all will ask and none can see,  
Since equal blindness is the fate of all,  
And fools, for knowledge, upon fools must call.  
Fools who assume their wisdom fully ripe,—  
No doubt it is, since of the idiot type.  
For idiot without doubt that one must be,  
Who having eyes and light, can never see.  
But if it be denied that all are blind,  
Then I despair and am to fate resigned;  
For they who see but see all things perverse,  
Are, than a horde of idiots, surely worse.  
Oh, what so hopeless in this world below  
As having had experience not to know!  
That man whom stern experience cannot teach,  
No power in heaven or earth can ever reach.

This is the case, precisely this the case,  
Yet none will look it squarely in the face.  
All cry out with one voice and say, "Indeed,  
Sodom of old was measured her just need,"  
Then each will whistle, turn upon his heel,  
Trade with his brother, cheat and lie and steal.

None but have heard the tale of Abel slain,  
And none but know the mark set upon Cain;  
Yet is the dagger driven to the hilt,  
And blood for lust or gold is freely spilt.  
Or, if not thus, more cowardly the deed,  
The victim by degrees is doomed to bleed,  
The very morsel from his mouth is snatched,  
By some new scheme a syndicate has hatched.  
To trusts and corners he must need succumb,  
No prayers are heard, he may as well be dumb.

The farmer toils, the fruitful earth will yield,  
Abundant harvest in the cultured field,  
And all is plenty round the smiling land,  
Yet famine walks with plenty, hand in hand.  
Grim speculation, with its dragon claw,  
Grasps all the plenty, empts it in its maw,  
Retains it there for false returns to sell,  
For cash is more than life or heaven or hell.  
And he whose sturdy industry has made  
The bread of life to ripen in the glade,  
Soon skinned of profits from his hard earned store,  
If possible, is poorer than before.

The worker in the dusty shop complains;  
He toils on day and night but nothing gains.  
At best a hut of squalor, crumbs and rags,  
And grim starvation if his labor flags.  
For him no hours of joy or pleasure wait,  
While at his elbow struts with haughty air  
The dude in polished boots and greasy hair,  
Whose father cheated his by stealth and lies,  
And robbed him legally before his eyes,  
And piled a heap of debts above his clay  
That forty generations cannot pay.

The factory toiler, in the ceaseless hum,  
Drags on till every higher sense is numb.  
His life he holds by most precarious lease,  
It hangs on threads of corporate caprice.  
His hours are stated, whether sick or well,  
A boss, a hireling, chides him on, pell-mell.  
His wages, whittled to starvation rates,  
Are clipped again, if but to breathe he waits.  
And though to clothe he gives his strength away,  
And weaves it by the acre every day,  
His threadbare garments, foul with sweat and dirt,  
Are rotting from him from surtout to shirt.  
If fevers take him, not a day of grace,  
He must be there or he must lose his place;  
Condition fatal to his last resort,
Since, not fulfilled, his life must be cut short.
For, out of all the kinds of labor done,
Alas! poor simple wretch, he knows but one.
If that but fail, ah! hopeless man forlorn,
'Twere better for him had he ne'er been born.

The miner, enriched with smut and soot and grime,
Digs gold of which he cannot have a dime.
The precious worth of his exhausting toil,
Gives him no title to an inch of soil.
His wretched hut which scanty shelter gives,
In which with filthy hens and pigs he lives,
Where crouch his wife and bairns whose daily fare,
A hungry savage would disdain to share,
Whose raiment covers only with disgrace,
Whose looks are human only in the face,
Even this he cannot claim to be his own,
His soul, his body, these are his alone.

But pause we here and specify no more,
The sense is shocked, the heart is sick and sore.
For farm and shop and factory and mine
Do but with every craft and trade combine
To swell the ranks of woe and misery,
And multiply them to infinity.

Turn then from these, this hopeless hating horde
Of human beasts whose lot cannot be lowered,
To where the gilded halls of Mammon rise,
With all that wealth can give or art devise,
Eschew tergiversation
And avoid concatenation
Of atrabilious, incobate interminable discords.
Balbucinating corbels,
Like tinkling, tinnicent door bells.
Imply crustacean nyctaloptic vacancies and void.

Thaumaturgical negation
And amorphous oblectation
Only unto supramundane sinuosities succumb.
Cymophanous depilation,
Delectory cogitation.
Together laciniate and thrill like sonants cleaving surds.
So abstain from imperception,
Correction and deception,
And, no matter what you have to say, don't use big words.

Professor (to hesitating Sophomore)
"Sir, you seem to be evolving that
translation from your inner consciousness.” Sophomore—“No, professor; last night in my devotions I read that ‘by faith Enoch was translated,’ and I thought I would try it on Horace.”—Mail and Express.

MARCH.

A link between winter and spring-time
Was the blust’ring old month <>f the Ram;
He used to come in like a lion,
And used to go out like a lamb.

But the teachings of Scripture are proven
In the case of this lachrymose dunce,
For the lambkin now dwells with the lion,
And we’ve all sorts of weather at once.

The following story is told of Yale’s celebrated Professor in Chemistry: Professor Silliman was going to experiment with laughing gas, when he overheard a student say that under its influence no one was responsible for what he said, and he would take advantage of this and tell Silliman what he thought of him. When the class met, Silliman quietly said he would like, for the purpose of illustration, to administer the gas to some member, and this student volunteered. When the leather bag was connected with his mouth he pretended to be very much excited and began to abuse and swear at the professor. Silliman let him go on awhile, and then said he needn’t be so irresponsible, as the gas hadn’t been turned on yet. The applause which followed may be left to the imagination.—Ex.

A THEORY OF EVOLUTION.

Way back in those archaic days when time
for man got ripe,
A tailless ape sat on a tree and smoked a penny pipe.
And as he smoked, lo, thought began. He knew that he enjoyed.

(Be not surprised at this. You see that ape was anthropoid.)

Thus thought began, and thought is all that makes a man a man.

So be it known that thus in smoke the human race began.

But mark how in a circle move all sublunary things.

Events, like smoke, resolve themselves into expanding rings;
And as the monkey’s pipe made thought, and thought created man.
The cigarette shall take him back to just where he began.—Pulse.

OWED TO A THEOLOG.

The Theolog came like a wolf on the fold,
With a fresh-laundered collar and countenance bold,
And the glance in his eye was as keen and as light
As the brightest of stars on a clear summer night.

In his grip was a sermon, a half hour long.
With “Firstly” and “Lastly,” where each should belong.
And his necktie was tied with that infinite grace
Which fits so exactly a Theolog’s face.

Like a poet who wanders in thought, ’mid the stars,
Was that Theolog brave, when he boarded the cars:
Like that poet, when kicked by the editor’s boot
That Theolog felt when retracing his route,

For, while musing in ecstasy over his call,
With a parsonage, salary, extras and all,
Which surely must be the result of his trip,
He got off from the train and forgot his grip.

How that Theolog managed to get through the day,
How it weakened his mind, and turned his hair gray,
Let nothing be said; but in old Council Hall
He is weeping and pining, still waiting his call.

—Mox.

She (as they stepped upon the newly painted porch)—“You had better walk on this board, Professor.” He—“Oh, ze paint won’t hurt my shoes.”—Ex.
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MATHEMATICS: In Loomis' or Greenleaf's Arithmetic, in Wentworth's Elements of Algebra, and Plane Geometry or Equivalents.
ENGLISH: In Mitchell's Ancient Geography, and in Worcester's Ancient History.

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