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THE  

BATES STUDENT.  

Animo et Labore.  

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EDITORIAL.

ONE reform is sadly needed in our college, a reform in the postal service, which, as managed at present, is a nuisance. The mail is brought and deposited in a box, open to the inspection of anyone desiring to examine its contents. When a student is in the building this may not be such an annoyance, for he can generally be present when the mail is distributed. But it is not pleasant to feel that one must run when he sees the postman coming, or otherwise trust to luck for ever obtaining his mail; and when a student is absent from college, even for a few days, the disadvantage of this system is very great. If this were only a temporary trouble, the students could endure it in the hope of a future change. But unless some radical change takes place the students of coming generations must continue to make use of the same system. Can there not be some remedy for this? We would respectfully invite the Faculty to help us answer this question.

We dislike to fill our editorial columns with fault-finding articles, but on some subjects we feel it our duty to give expression to our ideas. During the winter term especially the students...
greatly feel the need of exercise. Confinement in the close air of their rooms for hours in succession produces a strain on the mind and body which only physical exercise can relieve. For this, to be sure, we have a gymnasium, commodious and convenient, and containing all the necessary appliances for bodily exercise. But what possible benefit can it be to us when the mean temperature of the building is below the freezing point? At present it is very uncomfortable and dangerous to attempt to exercise there. But with very little trouble and expense a heating apparatus could be supplied which would render the building a suitable place for exercise. We hope that the students will take some active measures towards securing this much-needed convenience.

The statement has often been made that all reforms and innovations of college laws and customs start in the younger colleges; but there is one notable exception—that of the abolition of the Latin Salutatory. Harvard and Yale have abandoned this custom, while most of the smaller colleges are destined yet a few years to parade before the public a tongue which is intelligible only in part to the best of Latin scholars. If, in colleges, students were taught to speak Latin, if the most learned professors could presume even to pronounce the language as a Roman did, there would be an argument in favor of the custom. But even then, that part of the salutation addressed to the audience would be a salutation only in name. Our commencement exercises are planned for the public; the parts are written for the public ear. By these exercises alone can the public judge of our attainments; therefore they ought to understand that they may judge. People have seen so prominent a place given to Latin in college exercises that many have come to look upon the dead languages as the greater part of a college education. Hence we often hear it said that a college education is not a practical one. This mistaken idea will be hard to dispel so long as its cause remains.

To the audience, after the first few words of a Latin part, all is repetition, and therefore tiresome. To a student who is often one of the best writers of his class, an injustice is done by obliging him to use a language by which he cannot convey to his hearers a single thought. When we have a language to fall back upon, whose wealth and variety is unsurpassed, why hesitate to give up a custom which almost every student and professor will admit approaches to the nature of a farce? We hope that a candid consideration of this matter will be taken by the authorities of our college.

We like very much the idea advanced by the Board of Editors of last year in regard to the formation of a reading society. Efforts made heretofore in this direction have always been successful, and this should be an incentive to the students to revive the custom. The benefit to be derived from such a society, we believe, would be very great and should not be overlooked.
We know how beneficial reading the works of different authors has been; but how much more interesting and profitable would it become, if this reading could take place in the company of others, interspersed with anecdotes and discussions. We earnestly hope that the students will consider this matter and that an organization of this nature will soon be formed, holding weekly or fortnightly meetings throughout the year.

It has been said, when a stranger stands before an Egyptian pyramid, the first impression is one of disappointment. As he lingers, his untrained glances grasps more and more of the grandeur and sublimity of the massive structure, till he drinks in that sense of awe and admiration which an experienced eye alone can comprehend. So uninstructed impressions of history place this important study far in the background; while one fairly acquainted with the history of the great nations of the earth cannot fail to realize the vast stores of knowledge hoarded in the exhaustless mine of historic annals. The history of a republic is the record of the doings of its people. The history of an empire is often the biographies of despots.

By studying the lives and acts of men the student acquaints himself with the motives and tendencies of the human race, goes deep into the causes of past and present conditions of the world, and becomes conversant with the probable destiny of mankind. Every chapter in history is pervaded with a sound philosophy, so suggestive as to arouse even the dullest mind to the responsibility devolving upon every one, for the welfare of his country.

What collegian can carefully peruse the pages of a standard history unless he is fascinated by the very charms of that science which links primitive man, by a series of causes and effects, to the enlightened and scholarly son of the nineteenth century? No study enlarges our views and brightens our ideas of men and things more than the study of history. Yet how many young men receive a college diploma, with a superficial knowledge even of the history of their own country?

In our catalogue, history is put down as a regular study during the fall and spring terms of the Freshman year. But what Freshman enjoys even a weekly recitation or lecture in history? It is true many become interested in the study before entering college; but for the many who do not, the value of creating a desire for historical reading in the early part of the course can hardly be overestimated. With weekly lectures on general history during the Freshman year, the class would not lose much in the knowledge of Greek roots, and would gain immensely in historical knowledge, while a new interest would be awakened in historical study.

We do not overlook the admirable plan of the Professor who substituted French History in place of "Cinna," once a week last summer term, but consider this a step in the right direction. Believing the history of a people should be studied in connection with its language, we hope the stu-
dents will reap the reward of similar steps taken by the Professors of the Ancient Languages and English Literature.

At last the Salvation Army has pitched its tent in Lewiston, and from the tone of the commander-in-chief of the land forces, it seems that the army has come to stay. With noise and excitement it has come to save the city of Lewiston. Not trusting to man's good sense and sober judgment, it strives to move him by shouts and rattling metal.

To those who have been accustomed to regard the results of calm thought as more satisfactory and lasting than the outgrowth of a feverish and excited brain, the Army may seem to be a failure. How inconsistent is this idea of noise and show with a true religious spirit! Can it be possible that the people of this age of well-nigh perfection in the use of steam and electricity are to be converted to Christianity by the dizzy jingle of the tambourine?

"The Army reaches those who cannot be reached in any other way."

But the result of the Salvation Army's work is not always good, for by its peculiar actions many are removed still farther away from ideas of religion. While we are deciding on anything of importance we always wish to be as calm as possible. If, after serious reflection, we are able to come to a conclusion, we are likely to abide by our decision, but we are injuring any cause if, in order to be converted to its belief, it is necessary to rob us of our control of mind, and play upon our passion. It is sad to think that any man is fallen so low as to be beyond the control of his intellect.

We can but admire the pluck and sincerity of any army that will attack such a hopeless task against such fearful odds.

We hope the Army may be successful and accomplish the mission of saving the city, but while rum shops cause more wrecks in a week than the Army can save in years, the outlook seems dark. If the city government would enforce its laws the Army would have a much feebleer foe.

Much has been written of teaching, and yet the subject will continue to have interest for all students that have to pay their own way through college. To be sure a much-needed experience and a useful knowledge of men and things is often gained; but that enough would be gained to offset the loss through absence from college must still remain a question. After teaching one or two terms very little experience is added; on the other hand every term out of college will increase the loss in geometrical ratio. Although a good student may complete a college course and spend the greater part of his time in teaching, he necessarily loses much. If a man should write a book and then shut himself up in his own thoughts, and read nothing to lead his mind out of the ruts into which it would be sure to fall, his views would not be likely to broaden or his style take on much attraction. So with the student; he must take deep draughts from the fount-
ain head if he would supply the wants of that thirsty element—progress. Would the student not be better off to stay out a year or two, or get aid from some friend willing to wait a few years for the pay, and receive the whole benefit of his course, than to complete a fragmentary course of study?

LITERARY.

THE ROBIN'S NEST.

By C. W. M., '77.

The robin sang with a saddened heart, "Why tarries the Spring so long? I never shall fly to my nest again, The apple blooms among."

The leafless tree, in the wintry wind, Mournfully swayed and sighed; "Ah! never again will the robin's nest Among my branches hide."

But the kindly spring, with its balmy breath, Covered the tree with flowers; And the robin's nest 'mong its branches hid All through the summer hours.

THE PERSONALITY OF RUSKIN AS REVEALED IN HIS WORKS.

By A. H. T., '85.

The personality of the author is as clearly revealed in his writing, as the composition of the most distant fixed star is disclosed in the rays of light that emanate from it. As his purpose in writing grows out of his natural abilities and developed character, it affords a valuable clue to them.

John Ruskin is essentially a teacher. He has the sensibility and imagination of a poet, and the reason and judgment of a philosopher; but these endowments merely add to his efficacy as a teacher.

His tendency to art began in an unusual sensibility to nature. Strong, acute, and impressive sensations are awakened in him by leaf and blossom, storm and sunshine. For him more truly than for most people "the hills clap their hands for joy, and all the mountains sing together." Observation increases his interest. That nature affects him so powerfully, is sufficient reason for his contemplating her more.

Of his religion, the prominent feature is a tenacious, abiding faith in God as the Creator and Saviour. It is the mainspring that guides and regulates all his teaching. Behind the material he acknowledges, nay—feels the Divine One, omnipresent, ever-acting. Compared with what she teaches him, Nature herself is nothing. The rocks, the seas, and the clouds are sacred instruments of speech to him; and how marvelous are the lessons he gleans from each! All nature shows impressions of the divine handiwork, and reveals in her laws the divine modes of working.

The arts of painting, sculpture, and architecture, he wishes to put to a new and better use. Art, worthy to be the servant of religion, he sees degraded to the service of pride and sensuality; deserving a place among the instructors of the common people, he sees it restricted to the affluent, or gifted few. With a basis of faith in the God of revealed religion, he wishes to build a new system of art. God's laws, both in nature and in Scripture, are to be its rules. No man should pretend to be
an artist, who does not paint for the glory of God and the benefit of his fellow-men. The miserly man cannot paint generosity. The sensuous man cannot paint spirituality. Thus in Ruskin’s belief, art is a new factor among the agents for spiritual culture.

His reasoning is logical, generally deductive. All the steps in the argument are carefully shown, that his readers may follow him understandingly. His decisions are fair, the evidence being conscientiously balanced, and the opinions not perverted by prejudice.

A thoughtful consideration of his readers is constantly in his mind. The pronouns we and us occur frequently. In his descriptions, we are always included among the observers; and as he contemplates the lofty Alps, or watches the motions of far-off clouds, he evidently enjoys having us share his emotions.

In criticisms of works of art, he shows no impatience with those who fall short of his standard, but is content with simply pointing out the fault. He is incapable of hard, sarcastic words. He prefers to plead with men rather than denounce them, yet he does not hesitate to present unwelcome truth; though for the sake of getting men to take it, he makes it as palatable as possible. While manifestly confident of what he asserts, he does not crowd, push, nor thrust forward his opinions, but simply states them for what they are worth.

His enthusiasm is steady, not flashing and waning at times, but stable and constant.

Among his mental faculties, reflection stands out most prominently. He analyzes, compares, discriminates, and classifies physical phenomena with wonderful accuracy. Out of these as material he builds his architectural images. They are powerfully vivid, immense, grand structures, touching the emotional in our natures, teaching always some valuable truth. Spend a few moments out of doors with Ruskin, and nature is transformed before you. Mute forms and colors become instinct with speaking power, and their utterances touch the depths of your soul. You feel that you almost stand face to face with the Almighty.

Ruskin’s personality as detected in his works may be summed up as follows: A quiet, observant, reflective man; not brilliant or witty, nor especially entertaining in conversation. A lover of nature, calm and equable in temperament; benevolent and patient in spirit; great in imagination and reason, and possessed of a devout and reverential nature.

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THE OLYMPIC OF THE WAVES.

BY A. C. T., '88.

Wandering once in meditation
Where the waters kiss the land,
Watching there the billows breaking
On the outspread silvery sand,

I in fancy saw them striving
Each to gain the highest place,
As of old the youthful Grecians
Strove to win the Olympic race.

Where each billow spent its forces,
I could trace a dainty line
Marked with sand the wave had gathered,
And returning left behind.

This I said is that wave’s history,
Written here upon the shore;—
The Bates Student.

But another now came onward,
And the first was known no more.

Gone to mingle with the waters,
And the line upon the strand
Gone for aye; and now another
Story written there in sand.

Grecian with thy wreath of laurels
Crowning thy victorious brow,
Are its leaves yet green upon it?
Is thy name remembered now?

Grecian, thou art like my wavelet,
Dust to dust as wave to wave,
And thy boasted wreath of laurels,
Like my sand-line, found a grave.

And I thought I learned a lesson
From th’ Olympic of the waves:
May I seek a wreath immortal,
Not to wither at the grave.

THE CONSTITUTIONAL AMENDMENT.

BY A. E. B., ’86.

For more than half a century Maine has carried on an incessant war with the “dram-shop,” and now at last moral suasion and legal suasion, supported by the lovers of happy homes, of pure government, and of a Christian civilization have driven the “dram-shop” from our State and have prohibited its return by a constitutional amendment.

Do the highest interests of the State demand constitutional prohibition? In discussing this question it is necessary:

First. Our Puritan ancestors regarded intemperance as an evil in the social order from the outset. The question was agitated to a considerable extent prior to 1787. During that year Massachusetts adopted, among other laws, a “license statute.” In 1820 the State Legislature said, after careful investigation, “It is to be doubted whether intemperance could have made more rapid strides, if no ‘license law’ had been passed.” Thus when Maine was admitted her citizens were experiencing all the pernicious effects of an unrestricted liquor traffic.

But human woe creates human sympathy. In 1832 the Christian church and the friends of morality united their common interests against a common enemy, by organizing bands of temperance workers in different sections of the State. As it was customary for everybody to drink, these organizations were exceedingly unpopular. Thus moral suasion had in the beginning an intense prejudice to overcome. But “labor conquers everything,” and the pioneers of temperance knew not defeat. Believing their cause to be right, they struggled on in the face of stern opposition.

In 1840 the Washingtonian movement brought the temperance army new strength, and ten thousand drunkards were reformed. But to many of these reformed men the temptation of the dram-shop proved irresistible. Moral suasion alone could no more remove the demand for drink as long as the supply continued, than human agency can dry the bed of the Mississippi as long as her fountain-heads continue to flow.

Moral suasion was partially unavail-
ing against legal permission. Prohibi-
tion was necessary for its complete suc-
cess.

In 1846, through the agency of Neal Dow, a bill was passed by the State Legislature prohibiting the sale of ar-
dent spirits as a beverage. Each town
was allowed to appoint an agent to sell
such liquors for chemical, mechanical,
and medical purposes. In 1848 the law was changed so as to cover all in-
toxicating liquors. Prohibition was
driving the dram-shop from public
houses to secret dens of corruption, and
even in these places the drunkard maker
was hunted out and punished; but
he was allowed to retain his stock of
liquors, and would again return to his
secret business.

In 1851, to make it worse for the dealer and better for society the "Search
and Seizure" clause, world renowned
as the "Maine Law," was adopted.
This was a rigid law and, at first, met
with almost defiant opposition. Though
many officers failed to enforce the law,
though jurors failed to discharge their
duties faithfully, though political oppo-
sition was organized in 1852-3-4 to
repeal the law, it grew in favor and was
effective in breaking up the liquor traf-
cle. In 1855, while officers in Portland
were enforcing the "Maine Law," a
disturbance arose and one man was
killed. This created a great sensation.
The opposition seized their last oppor-
tunity; and playing upon the feelings
of the excited people, elected a legisla-
ture that repealed the prohibitory stat-
ute and enacted a stringent license law
with a local option proviso. For two
years the State was partially paralyzed
by legalized poisoning. In 1857, how-
ever, the stirring appeals of Neal Dow
again reached the hearts of the people,
and they responded by sending men to
the legislature who repealed the "Li-
cense Law," re-enacted the "Maine
Law," and gave the people their choice
between the two systems. In 1858 the
people gave their verdict for prohibition
by a majority of 23,000. For twenty-
five years prohibition has sunk rum-
selling lower and lower in the estima-
tion of mankind; and moral suasion has
raised the temperance sentiment higher
and higher, till to-day, 325 of the 400
towns in the State are entirely free from
the drunkard maker.

Second. To compare the laws of Maine
with those of other states and countries.
In every civilized country intemperance
is an acknowledged evil that increases
crimes and degrades humanity; and
various experiments have been tried to
lessen or prevent its vicious and crim-
inal effects. What experiment has
proved itself most effective? In most
European countries license prevails.
Probably the best license system in the
world is the Gothenburg system of
Sweden, established in 1855, yet some
of its former earnest advocates have
acknowledged the experiment almost
a failure.

England got her idea of prohibition
from the "Maine Law." Its trial in
a few counties has been remarkably
successful; while license is considered
a failure. In our own country license-
law prevails outside of New England,
with the exception of Kansas and Iowa.
Massachusetts, by passing the "fifteen-
gallon law" in 1838, was the first State
to try prohibition. The State adopted the "Maine Law" in 1852, and, two years excepted, was a prohibitory State till she adopted license in 1875, against the popular will. Indeed, the popular sentiment in Massachusetts is so strongly inclined toward prohibition that less than a quarter of her towns have licensed saloons.

Connecticut and Rhode Island are license states. New Hampshire and Vermont have prohibitory statutes; but they are enforced less rigidly than the "Maine Law." Connecticut, with license, expends for intoxicants ten times as much per capita, as Maine with a prohibitory law. Maine expends less than one-twentieth as much per capita, for intoxicants, as the average license state outside of New England.

There are fifty per cent. more crimes under license than under prohibition; and the cost of punishing drunken criminals is more than all the revenue received from the drunkards. Hence it is shown that the most effective remedy for the liquor traffic is vigorously enforced prohibition. Therefore, prohibitory legislation is necessary for material prosperity and for the upbuilding of a sound morality.

Third. What are some reasons for the amendment? Prohibition may be either statutory or constitutional. Statutory law is enacted by the people's representatives. But, as a class, legislators are partisans who sacrifice public policy for party success. Hence laws enacted by a state legislature are in constant danger of modification or repeal. Constitutional law is adopted by the whole people after calm and mature deliberation. An amendment is submitted, not to partisans as partisans, but to citizens as citizens; and when once adopted, it cannot be repealed unless the people will it. Statutory prohibition, then, stands in constant danger of being repealed by political demagogues for personal or party advantage, while constitutional prohibition is protected by the people. Hence the first reason for the amendment is, that it will give stability to the law.

Again, as long as the liquor traffic is subject only to the control of the legislature, bribery will be used, if necessary, to prevent right action. But when the traffic is controlled by the people speaking through the constitution, one of the worst sources of corruption will be dried up, because every legislator must take an oath to support the constitution—hence to support prohibition—or be guilty of perjury and rebellion.

Eminent constitutional authority says: "Constitutions are the assemblage of those publicly acknowledged principles which are deemed fundamental to the government of a people." Prohibition is necessary for the highest happiness and morality of a people. Therefore it is fundamental to good government, and belongs in the people's constitution. Again, fundamental principles of government must change in order to meet the wants of a progressive people; and a constitution that cannot be changed has no right to exist. For thirty years the principle of prohibition has been working itself out among the people of Maine, till,
at last, progressive public opinion has decided that to maintain intellectual, moral, and spiritual advancement, prohibition must be raised above party and placed in the citadel of the constitution, from which the enemy's cannon will echo in vain.

Fourth. What probable changes will be effected by the amendment? Government exists to protect society. The constitution determines the kind of government that shall exist. By openly violating a single principle of the constitution, one becomes a rebel against the government and a criminal in the society that the government protects. Therefore constitutional prohibition will educate and elevate public sentiment to a high standard; and thus the liquor traffic will be looked upon as criminal, and those who engage in it will sink lower and will grow more and more rebellious, till the nefarious traffic shall be annihilated.

Again, Maine is the pioneer temperance State. The world is watching the prohibitory movement in Maine. With the adoption of the amendment in the State, public opinion generally will be greatly changed in favor of prohibition. Experimental legislation will soon cease in the different states, and, following the examples of Kansas, Iowa, and Maine, the people will inscribe their will upon the constitutions of each of the states; and the will of the states inscribed in the national constitution will declare that the liquor traffic shall be prohibited that the nation may live.

In conclusion, it may be said the highest prosperity and the soundest morality of our people, the stability and life of our government, the progress of our civilization, and the advancement of Christianity require that the principle of prohibition be embodied in our state constitution.

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A VALENTINE.

By D. C. W., '85.

"Who is your Valentine?" asked she:
"A dainty maiden," answered he.

"Of course; but is she fair?" said she:
"As fair as any maid," quo't he.

"And are her eyes bright?" still asked she:
"I faith, they are my stars," said he.

"What may I tell her by?" said she:
"The dimple in her cheek," spoke he.

"I have one, too; what else?" laughed she:
"Her maiden's heart, so true," quo't he.

"O pshaw! who is this maid?" cried she:
"You are my Valentine," said he.

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FLOWERS.

We send them to a child-friend; send them still to one
Whom years and sorrow have left bowed and lonely:
To those with whom acquaintance has but just begun,
And to our best and dearest, we send only—
   Flowers.

We send them to a friend in luxury or need;
We send them for the bridal and the wedding;
It is the same we send the living and the dead.
We send to those who bitter tears are shedding—
   Flowers.

We send them to a lady friend before the ball;
We send them to our relatives,—our lover:
And yet they say the very word we mean to all.
What thoughts of grief, joy, sorrow, love, hang over—
   Flowers!
MENTAL PROGRESS DEPENDENT UPON MORAL.

By C. S. F., '84.

CENTURIES have passed since an ancient temple that was once the pride of Greece, crumbled in ruins. In a conspicuous place on the imposing front of this structure were inserted these words: "Know thyself." Socrates is said to have beheld this inscription when he came to Delphi, and the fact that he was physically, mentally, and morally a thoroughly developed man, shows that he heeded its instruction. The Greeks coveted first a muscular body, and second a vigorous intellect; to the moral nature they were, with rare exceptions indifferent. Socrates alone put the development of the moral nature first, and it was this which brought him to an unnatural but heroic death. Popular neglect of ethical standards stained the government with the innocent blood of the great philosopher, and finally undermined the Grecian State.

On the physical, mental, and moral development of its citizens depends a nation's stability. Although a strong people may degenerate into effeminacy, yet with the masses, the physical element provides its own nourishment, while the mental and moral faculties need cultivation. In art, rhetoric, sculpture, philosophy, poetry, and oratory, Greece attained such a degree of perfection that later workers have been termed imitators. The morals of the Greeks instead of keeping pace with their intellects steadily declined, and consequently their mental progress soon reached its maximum.

Permanent national advancement requires moral as well as intellectual momentum. The modern progressive nations are those whose moral standard, both in government and citizenship, has been steadily rising. Beneficial results have been expected from the American educational bill; but if moral training is not found in the public schools nor received from other sources, money appropriated by the government for educational purposes, will be found inadequate. If we have any good hope that modern civilization will not take a retrograde movement, as did that of the ancients, this hope must be founded on a moral element in our institutions that was lacking in theirs. During the long period that Rome and Carthage were seeking each other's destruction, there was no opportunity for either to progress. The energies of one nation simply neutralized those of the other. Later, the civil discords that prevailed in corrupted Rome were even more fatal to her progress than ceaseless conflicts with a foreign foe.

Until the ruling nations had emerged from moral barbarism, the Creator seems to have purposely withheld from man a knowledge of the laws and applications of physical science. If nations that would persecute such men as Cicero and Socrates, could have utilized the elements of nature, they would have depopulated the world. Gunpowder was first used in warfare at the siege of Constantinople, the last relic of the Roman Empire. Fortunate was it for humanity that the implements of modern warfare were withheld from a nation that would blot from the earth
a neighboring state like Carthage. Dynamite would have been a dangerous product in the hands of the ancients, and even now its utility among the ruling nations will depend upon the moral state of society. If nihilism is to run riot in Russia, if communism is to terrify France, and if fiends incarnate are to figure as Irish patriots, better would it be for the race if this means of destruction were unknown.

Socrates lived nineteen hundred and fifty years before Luther, and the intellectual world witnessed by Socrates was far in advance of that which dawned upon Luther's birth. Who will say that the decline in morals did not cause this retrograde movement? With the moral influence of the reformation all are familiar; and since Luther's time, progress has been rapid and continuous. During the last century, the growth of the Christian church has been greater than in the first eighteen of our era; and during the same time, locomotion by steam has been perfected, lightnings have been tamed and utilized, and the elements of the sun have been established.

To the question that naturally arises, Has science exhausted her resources? the reply must be, The intellectual conquests will keep pace with the moral. New application of electricity may be revealed, the north pole of this planet may be reached. If the theory of evolution is true, the facts to sustain it are doubtless recorded on the stony pages of Geology. If the ability clearly to trace these records would make the present generation madly atheistic, it will doubtless be reserved for a wiser one. If we but rightly apply the knowledge attained, there can be no end to research. Infinite Intelligence enlarges the resources of the human mind as fast as the moral condition of the race will admit. Every question when settled suggests others for solution. These in turn are answered, if the moral development of society be such as to insure its equilibrium. The history of the world will show that its progress has been the resultant of two forces, a moral and an intellectual. Finally, it must be reasonable to suppose that the Creator, whose goodness and power are of the same degree, since they are both infinite, will bestow upon his creatures knowledge corresponding to their moral wisdom.

MIND IN ANIMAL AND MAN.
BY O. H. T., '82.

THE skepticism of our day clothes itself in the dignified language of the scientist and the philosopher. With an air of pretentious learning, it fortifies itself behind an imposing barricade of physical theories and loudly tells the world that it is here to inaugurate a reign of light and reason. The absurd idea of a personal God it has dethroned, and it will liberate the mind of man from the thralldom of ages. The key to the mysteries of the universe has been found. The secret of being has been learned. It has entered the laboratory of nature and discovered the subtle chemist at his work. The mysterious creator of all things is the law of development working si-
lently and slowly by the preservation of the fittest toward the attainment of some blind ideal. Law is the great and only builder,—law eternal, unconscious, unbending. Matter is the only substance, matter, passive and flexible. Law and matter—these are the only mysteries; beyond them is nothing. Out of the formless and chaotic it has created beauty; out of the senseless and dead it has evolved the mystery of life. From the simplest forms of living matter which matter itself created by infinitesimal increments added through countless cycles of time, the earth has been peopled with living creatures, all bound together as one kindred by an unbroken chain of development.

Man is the crown of sentient nature, but with all his boasted powers of intellect and will, he is only a highly developed animal. Mind and the qualities of mind, spirit and the qualities of spirit, are evolved from the properties of matter. Mind in its beginning is matter and in its end is matter. The distinction between animal and man is merely a distinction of degree, and not of kind, brought about by the survival of the fittest through the process of natural selection. No distinct line of demarcation tells you where man is departed from the animal. There is no evidence of anything in man that may not be accounted for throughout by this creative law.

Such is the teaching of the advanced skepticism of the present day. It obliterates the distinction between man and brute and makes needless the idea of God. And so we ask the oft-repeated question: "Is there any distinction of kind between them or is it merely one of degree?" Not a single element of his material nature indicates that he is of a higher or more complex organism than the animal. In bones and organs and location of organs, in the crimson currents that feed his life in muscle and nerve and brain, there is the most striking identity with the lower forms of sentient being. Nor is the similarity confined to the physical alone. Animals are surely possessed of a faculty closely resembling in many respects the mind of man. They often show a marked degree of intelligence. They think, they remember, they anticipate, they show affection and resentment in an unmistakable manner. They seem to reason. What are these but the phenomena and evidences of mind? Surely they seem to possess a mind principle something far superior to mere organism—something beyond mere nerve power. Call it instinct, call it the animal soul, the self-directing power in animals must be something back of the organs of sense and greatly superior to them. If it should be allowed that this remarkable something that we call instinct in animals is in any way an essence generated by molecular motion in the brain and nerves, can we reasonably claim that the mind of man is anything more than this?
To say that instinct is not an evolved quality of matter but a spiritual entity as distinct as the soul of man itself, does not necessitate the idea of its immortality.

But though the animal makes this mental approximation to man, there is yet a fundamental difference between the two. In man appear other and higher powers which mark him as an essentially different order of being. Between the mind principle in man and beast lies an impassable gulf. One lives entirely within the domain of sense, governed by appetite and passion, knowing only the tangible and visible. Beyond these, it has no desires. No aspirations for an immaterial good, no dream of a life higher than the physical ever floats in the sense-bound thoughts of the animal mind. No perception of grandeur, no emotion of the sublime, no conception of the infinite and eternal, no thirst for truth can ever elevate and ennoble its meagre thoughts. It sees no beauty in the landscape's varied charms or in the frescoed arch of heaven. It looks up with no feelings of awe or mystery. It never asks the questions, why, whence, or whither. "The heavens declare the glory of God," but not to it. In no manner can it receive a revelation from the Infinite Creator. The voices from the unseen speak only to the listening ear of hope in man. No visions from the spirit world ever brighten its dying moments. No regal conscience stands to commend or condemn. None of these thoughts or emotions can ever be conveyed to the animal intelligence; while the human soul, however low, has an intuitive perception of the true and good, and feels an instinctive aspiration for the eternal. Hence the gulf between the two is infinite.

Man is the only being that rises above the senses into the realm of the ideal and ineffable. He alone recognizes a fundamental distinction between right and wrong and seeks an immaterial good. He alone strives to learn the secret of being and solve the problem of destiny. For this he studies the process of "vital secretion and organ-building," he delves into the jeweled strata of the earth and searches in the infinite depths of space. He perceives the order and harmony and fitness that reigns above, beneath, and within. He sees beauty and grandeur and benignity in everything about him; and back of all is revealed to him the face of an infinite and gracious Father.

These thoughts and feelings and aspirations are the distinguishing characteristics of man, and they make him to be the very image of the Infinite. They belong to a domain that the highest of the brute creation can never enter. The theory of development may account for much, but here are things that must require the explanation of another and a higher law. Science can never convince man that his intellect is merely the matter of the brain, that his moral intuitions are merely nerve modifications stored up or made hereditary. He can not rid himself of the feeling that they are the manifestations of a higher spiritual nature and bespeak a spiritual Author.
COMMUNICATION.

To the Editors of the Student:

An item in your January issue sets forth that "the Yale Library Magazine, established in 1839, is the oldest college paper." I had always supposed that the honor of priority in this enterprise belonged to Dartmouth College. During the summer term of that year, which closed the last week of July, the class of '40 met and decided to publish a magazine to be called the Dartmouth, and chose a committee of six to edit and manage it. The first number was issued in the following November.

I was a member of that committee, indeed its chairman, and am sure we had no college exchanges, and for the reason that we knew of none to be had. If, however, it can be shown that Yale got in its arrangements and the first issue of its magazine prior to the dates alluded to above, Dartmouth gracefully yields the palm.

J. R.

President Porter of Yale, says that "the failures of college and university life are to be traced in more than three-quarters of instances to failures in the preparatory school."

Dr. McCosh holds that the college which gives to students a wide choice of studies during all the years of their course commits a radical error. He holds that there are branches, rudimental and fundamental, which have stood the test of time, fitted to call forth the deeper and higher faculties of the mind and opening the way to further knowledge, which all should be required to study.

LOCALS.

The editor sat in his sanctum,
With paper and pens and ink;
He raised his feet toward heaven,
And settled himself to think.

He thought on every subject
Presented by science or art;
A subject for the Student
Was what lay near his heart.

He thought of Kant's philosophy
(Can't get his lesson, you know),
He thought of things celestial,
Also of things below.

But vain were all his thoughts,
He used emphatic vocals;
He grasped his stylographic
And wrote the following locals:

Who is Bok? (See below.)
"Leave alone o' my wood!"
No paths across the campus.
Have you seen Mort's valentine?
"Reef them ears or they'll friz."
The Sophomores are practicing their declamations.
The Salvation Army has at last invaded Lewiston?
The students are now securing seats for Stoddard's lecture.
The Seniors are seeking daily diversion in Butler's Analogy.
About this time the school-masters of stern aspect have all appeared.
Our text-book informs us that "Chaucer would look at a daisy all day." Who wouldn't?
One of the pedagogues says it makes him "shadow" when he thinks of the studies to be "made up."
The Eurosophian and Polymnian societies have had two union meetings this term with good success.
Seven Freshmen recently filed into the recitation building with tall hats on. It is supposed the Soph's didn't see them.

One of the Seniors recently started out in Logic with the proposition for his major premise that "all horses are not animals."

Professor (in Political Economy)—"What do you think of 'indications of debt as property'?" Student—"Yes, sir, I do."

In English Literature. Prof.—"Mr. A., you may recite upon Moore." Mr. A.—"Don't think I can." Prof.—"You ought to know Mo(o)re."

Although Washington's birthday came on Sunday this year, yet, through the generosity of the Faculty, part of Monday was given as a holiday.

There was a young man fastidious
Who longed Fresh fame to buy,
Yet his days in idleness spent.
He sought by ways insidious
To elude the Faculty eye:
But they said, Go(o)ff, and he went.

The weather for March will be quite exceptional, according to our almanac. There will be variable winds with some mild weather. Snow and rain storms may be expected, followed by clear spells with changes in the barometer.

A Junior, just back, asked a classmate where the class was in Natural Philosophy. Second Junior—"We had the steam-engine to-day." Freshman (who had been listening attentively)—"How much different is that from a common engine?"

Prof. of Political Economy (in discussing the liquor traffic)—"I have some dealing with these liquor sellers. They bring beer to me to be tested." Student—"Professor, how do you test that beer?" Prof.—"Oh-by-chemical-methods-of-course." Applause.

Bok is the name we have chosen for our patron saint. His duty is to guard the interests of the local department, and to furnish copy when we are in danger of running short. You may call him imp or saint, we don't care. We know he will help us out of many a tight place.

Professor in Natural Philosophy: "If you place the south end of a magnet at the center of a bar of iron, what poles will be created at the ends of the bar?" Student—"North poles." Prof.—"No, think carefully." Student (after long and careful meditation) —"South poles."

Prof. Chapman, of New Hampton, recently gave readings in the college chapel. The audience enjoyed his entertainment but suffered from the cold. The janitor should bear in mind that to sufficiently heat the upper chapel for evening a fire should be started in the early part of the day.

Some of the boys are heard to grumble because the reading-room is not as well supplied with papers and magazines as usual. They should remember that the association has no permanent fund but depends upon the tax assessed on its members. Pay your dues, boys, and the papers will be forthcoming.

Now while it was yet dark there cometh into Parker Hall a strange, dark figure, and out of his eyes streameth
fire and out of his mouth the fumes of fire (water). He seizeth and wrencheth away a banister-rail. Only the Sophomore saw him and heard the rattle of his tail against the door as he disappeared.

A student who has evidently been there gives the following description of a candy-pull:

Country lads and
Country lassies;
Lots of butter
And molasses.
Pull up-stairs,
Down-stairs pull;
M' I see you home
From the candy-pull?

Scene in the reading-room: Student (who sees in a newspaper something which he thinks will be interesting to all) reads aloud—"On the sixteenth of March next there will be an eclipse of the sun, visible along the Atlantic coast, at thirty-five minutes past twelve." Inquiring Freshman—"Does that mean twelve at noon or at midnight?"

Mrs. X. (the wife of one of the Professors) was showing a student her invention for ventilating the Professor's room. "You see," said she, "that the cold air falls lightly down in all parts of the room." "Yes," broke in the Prof., "it fell down upon my head and I have not been able to attend recitations for several days; I feel like a martyr to science."

One of our teachers has boarded during the winter with a family in which there is a little boy about four years old. On being told that the cars were going to carry the master home, the little fellow said: "S'pose will the cars take the teacher home tight?"

Perhaps he referred to the time of taking the teacher home rather than to his condition; but let us all cultivate habits of sobriety abroad as well as at home.

The appearance of Dion Bouiccault in Music Hall is thus far the dramatic event of the season. To see an actor so justly celebrated for the portrayal of the rougher side of the Irish character would be a treat, but twofold interest was felt from the fact that this man is more famous for writing plays than for acting them. Lewiston greeted him with a well-filled house, and among the audience not a few of the students laughed away the vision of the next morning's flank.

One dark night of late, Parker Hall resounded with piercing shrieks. A student looked out of his door and was able to discern by the hall lamp the form of a man struggling with something in the further end of the hall. Lights being brought, the man was found to be a Junior who was engaged in butchering a cat. On being asked his object, he said, as he deliberately severed the head from the body: "I only want to examine her optic nerve."

The new mail-box recently placed near the Treasurer's room is a present to the Student. To the giver we most heartily tender our thanks. Such a box has long been needed. Now we can be sure of getting all the mail intended for us without watching for or running after the postman. It will also prove a handy receptacle for contributions, notes, and jottings intended
for publication in the Student; but it should be remembered that all articles excepting locals must be accompanied by the writer's name or initials.

One of the boys who is teaching a "deestrick skule" says he has a Geography class that "carries off the biscuit." One of the class defines a spring as a "little round hole in the ground, not very deep." Another one, in speaking of the power of the United States, showed his respect for the stars and stripes by saying: "The United States is mighty powerful and can lick England all 'holler.'" Another pupil, on being asked in which one of the United States he lived, replied: "Both of 'em."

Let him who wonders that we do not lack for poetry here at Bates, take notice. On a beautiful moonlight night of late a student was seen walking across the campus, his hands deeply buried in his pants pockets, and himself deeply buried in thought. All at once he stopped, threw back his head, drew forth his hands, raised them heavenward, and exclaimed: "Oh, there thou art, thou beautiful queen of the night!" Bok says this is either a fool or a poet, and he knows it is not a fool, therefore it must be a poet.

A few nights since, judging from the grim preparations of a certain Freshman for conflict dire, Bates seemed about to relapse into utter barbarism and become the arena of hazing men. It seems that a few Freshmen, wishing to obtain something from one of their classmates, had resorted to stratagem to accomplish their purpose. The intended victim heard of the plan as being a raid by Sophomores and accordingly prepared himself. The transom was securely nailed; all the beds and bureaus in the room were pushed against the door; bats and other ugly weapons were placed in convenient places, and scalding water sang Sophomoric requiems over the fire. Now the fight begins. The breath comes short and quick. Hearts pound ribs till ribs resound, but no one bites the dust. The following beautiful lines of an ancient bard describe the battle very well:

They struggle and they slug,
They thump right on the mug;
But their strength is waxing lower,
Now they struggle and slug no more.

All finally became tired of trying to injure one another and explanations were made. Pea-nuts are now demanded by both parties.

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**PERSONALS.**

**FACULTY.**

President Cheney has returned from New Hampshire, where he has been spending some weeks.

Prof. Hayes recently delivered a lecture at Oakland.

**ALUMNI.**

'71.—E. A. Smith, of Chicago, is visiting friends in Auburn.

'73.—C. B. Reade, Clerk of Committee on Rules, United States Senate, has recently completed the revision of the Senate Manual, ordered at the last session of Congress.

'74.—F. B. Stanford has just returned from Europe where he has been
for several months. He has spent most of his time in London and Paris.

'76.—C. S. Libby took a prominent part in the recent meeting of the Maine people now residing in Colorado.

'77.—L. A. Burr is sub-master in the high school at Malden, Mass.

'77.—Miss J. R. North is assistant in the Rockland High School.

'77.—O. B. Clason is practicing law in Gardiner.

'77.—C. V. Emerson is practicing law in Lewiston with E. M. Briggs, '79.

'77.—N. P. Noble is engaged in the dry goods business in Phillips, Me.

'77.—A. W. Potter is practicing medicine in Lisbon.

'77.—P. R. Clason is practicing medicine in Gardiner.

'77.—J. C. Tomlinson is teaching in the boys' high school at Harrisburg, Penn.

'77.—G. H. Wyman is practicing law in Anoka, Minn.

'77.—J. W. Smith is engaged in the insurance business in Philadelphia.

'79.—A. E. Tuttle is principal of the high school at Amesbury, Mass.

'81.—B. S. Rideout is the Secretary of the Y. M. C. A. at Bristol, Conn.

'81.—Rev. H. E. Foss, of South Paris, attended the Lewiston District Ministerial Association.

'83.—F. E. Foss, of the Boston School of Technology, has been spending his vacation at his home in this city.

'83.—Everett Remick has been obliged to discontinue his studies at the New York College of Physicians and Surgeons on account of ill health.

'83.—H. H. Tucker is teaching his second term of high school at Wolfeboro, N. H.

'84.—A. Beede, Jr., is teaching the high school at Cornville.

'84.—R. E. Donnell is principal of Foxcroft Academy.

'84.—W. H. Davis is teaching the high school at Alfred.

STUDENTS.

'85.—M. P. Tobey has just closed a long and successful term of school at Kittery Point.

'85.—A. B. Morrill has just completed a term of school at New Harbor.

'85.—E. B. Stiles and H. M. Cheney, '86, were delegates to the Y. M. C. A. Convention, recently held at Harvard.

'85.—F. S. Forbes is teaching the high school at South Newburgh.

'85.—We clip the following from the Lewiston Journal:

Mr. Charles T. Walter, of the Senior class, Bates College, has been given the position of associate editor and business manager of the St. Johnsbury (Vt.) Index. This is a large newspaper enterprise in which the Fairbanks's and other prominent Vermont capitalists are interested. Mr. Edward Johnson, formerly of the Burlington Free Press, is the managing editor of the Index. Mr. Walter has done much good work for the Lewiston Journal, and has manifested a marked aptitude for journalism. There is business in him. We have no doubt of his success.

'86.—J. H. Williamson was presented with a set of Carlyle's Essays, by members of his school at West Minot.

'86.—L. H. Wentworth has recovered from his recent illness and is again with his class.

'86.—Miss Pratt has been spending the vacation at her home.

'86.—C. E. B. Libby, who has been
absent from college for the past year, has returned and entered '86.

'86.—S. S. Wright has begun a term of high school at New Sharon.

'87.—E. L. Gerrish is teaching a high school at Abbott.

'87.—E. W. Whitecomb has rejoined his class after a long absence.

'87.—A. F. French is about to take a trip to California for his health.

'88.—J. H. Johnson is just recovering from a severe illness.

'88.—R. A. Parker was the recipient of a valuable present from his scholars at the close of his school.

THEOLOGICAL.

'77.—F. E. Emrich is pastor of a Congregational church in Chicago of 1,000 members.

'84.—W. W. Hayden is having a revival in his church at Whitefield, N. H.

'84.—F. E. Freese has created a revival interest among the members of his church at Madison.

'84.—J. L. Smith is pastor of the church at Harrison.

'85.—O. H. Tracy is pastor of the Congregational church at Strong.

'85.—F. L. Hayes is preaching at Bath.

'86.—A. D. Dodge is at home on account of sickness in his family.

'87.—I. Winsor is soliciting subscriptions for the Y. M. C. A. of Lewiston.

'87.—H. F. Young has been engaged to preach at Lisbon Falls the coming year.

'87.—E. R. Chadwick is spending the winter at his home at Weeks Mills.

'87.—R. E. Gilkey supplies at Orr's Island.

'87.—W. N. Goodwin has returned after a long absence.

EXCHANGES.

The Oberlin Review presents a full report of the contest of the Oratorical Association, and in criticizing such contests says that they develop in the orator a self-consciousness that is fatal to true oratory; for the contest orator is speaking entirely for self-advancement. The Review further states that the best speakers seldom do as well at the Oratorical Contest as they do at the Junior Exhibition, for in the latter case they have as a strong motive the honor of the class. In conclusion, the criticism advises the substitution of debates in the place of "the anomaly in literature," a college oration.

It seems to us that these criticisms are somewhat hasty. Must speaking for self-advancement necessarily lead to self-consciousness? What can be the motive of the student who spends long years in patient study, unless he is aiming at self-advancement, and through that the advancement of others? He must advance himself before he can assist others to advance. If self-consciousness results from such a course, it is chargeable to the man, not to the course. So if a feeling of superiority arises from these contests, the fault lies
in the orator; for it does not seem that a contest in which the speaker can compare his own production with those perhaps far superior tends to heighten his estimation of himself.

As to the second statement, it seems as though a speaker who perhaps alone represents his class in a contest with other classes would have, at least, as strong a motive to uphold class honor as he who speaks in company with the majority of his classmates.

The second number of the Collegian, a new enterprise in college journalism, is at hand. It is published by no college, but has an advisory committee of fifteen graduates of prominent colleges and will be devoted to the interests of colleges in general. This is an untried path, and we shall await with no little curiosity the success of the venture. The first two numbers are very ordinary productions, not quite equal to what one would naturally expect, but with age the Collegian will doubtless increase in value.

The Harvard Advocate is one of our most pleasant exchanges. We are always sure of finding something worthy our time and attention, and are not surfeited with small news, meaningless to every one outside the college walls. The Advocate's literature is of the sprightly style, its poetry, of which it has a goodly amount, generally tending toward the humorous.

The Vassar Miscellany is one of the largest and best of our exchanges. The January number is well written and presents much matter of more than ordinary interest. Its chief literary article, a history of the publication from its founding, is well worth perusal. "A Poi-Feed at Waikiki" is something so out of the usual line as to be remarkably entertaining reading. We congratulate the young ladies of Vassar upon the success of their labors.

... AMONG THE POETS.

ABSENCE.

As now the pale light of the moon
Shines through the gleaming window pane,
And twilight shadows now are flown,
And ceased the sparrow's chirping strain;

The peaceful calm of silence falls
Upon the weary cares that prey,
And fondly now my heart recalls
Thy darling face so fair and away.

I see the willows as of yore
Bend o'er our dear beloved retreat,
And feel the love and beauty pour
From out the face so fair and sweet.

Darling, good-night, awhile we part,
And absence keeps thy face from me;
Yet true and loyal is my heart,
For, dear, I'm dreaming now of thee.

— Yale Record.

TRUST.

Now winter, with its frost and snow,
Has covered hill and dell,
And vanished is the warmth and glow,
That might the gloom dispel.

The lakes that all the land enfold,
In sunshine sparkling bright,
Are twinkling in their sheen of gold,
A myriad stars of light.

The ice is glistening on the eaves,
A fringe of gleaming rays;
We look in vain for golden leaves,
That brightened autumn's days.

All nature's sleeping, and the earth,
Safe sheltered from the cold,
Will yield at joyous spring's new birth
Her treasures all untold.
But yet within our hearts we keep
A glad, bright summer’s day;
Since we care not for nature’s sleep
But trust while snow-flakes stay,
And feel assured that spring will come
As strong our faith should be,
That soon we’ll reach our Father’s home,
To be forever free.

Though bleak the winters of our earth,
In loving trust we’ll sing,
And glad await the sweet new birth
Of life’s eternal spring!

—Beacon.

A RIPPLE.

We walked together on the shore,
And watched the gentle waves that o’er
The pebbles broke.
She cast a stone, and where it fell,
We saw the tiny circle swell,—
And then she spoke:
"The widening ripple tells too true
How friendship fleeth and adieu
Must come at last."
"To me," I said, "it showeth clear
That love may deepen, and each year
Outstrip the past."

—Williams Athenaeum.

BEFORE THE SNOW.

From o’er the hills the eastern sun
Is clothing in a silver sheen,
The birchen tree-tops frosted white,
The sluggish-flowing frozen stream.
The lake a polished mirror seems,
Glazed by magician’s wondrous hand,
No more its waves in measured sweep,
Play symphonies upon the sand.
No longer now the herd may roam
In pleasant pastures, wild and free,
No longer crops of bristling grain
Wave golden bright upon the lea.
No feathered songsters cheer the wood,
With warbling song or cheery call,
Save where the chickadee is heard,
His timid notes in tremors fall.
Earth clad in cloak, dull, drear, and brown,
Awaits her bridal veil of white

Which winter, stern, frost-bearded, old,
Shall throw around her ere the night.
A haze is creeping o’er the sun,
A slumbrous stillness fills the air;
Spectation dread on every hand,
The storm awaits from near and far.

—Colby Echo.

COLLEGE WORLD.

AMHERST:
The annual income of the college is
about $70,000.
Every member of the Amherst Fac-
ulty is a graduate of Amherst.

BROWN:
Edward Everett Hale is to deliver
the Phi Beta Kappa oration next com-
mencement.

CORNELL:
Measures are being taken to endow
a chair of elocution.
The trustees have ordered a statue
of Ezra Cornell, the patron of the
University. Story is to be the sculptor.

HARVARD:
Harvard is to have a duplicate of the
Longfellow bust in Westminster Ab-
ney.
Ex-President Hill, of Harvard, has
written a letter expressing his approval
of the petition for making attendance
at prayers voluntary.

PRINCETON:
There is some prospect of a daily
paper.
An art school has been started. The
subject of the course is the history of
ancient art.
A marking system is to be intro-
duced by which the students will be ar-
ranged in groups, and, in determining
the standing of the men, the difficulty of the subject will be taken into consideration, so that the man who receives a mark of ninety in a difficult subject, may stand higher than a man who receives a mark of ninety-five in an easy study.

YALE:

In the last eleven years Yale has graduated 916 free-traders and only 30 protectionists.

There is talk of forming a co-operative society.

There are thirty-one colored students in the Freshman class.

MISCELLANEOUS:

A State university has been founded at Lake City, Florida.

The University of Pennsylvania has added a new department, that of biology.

It is estimated that nine-tenths of the college men in the United States are Republicans.

Columbia library has been increased by the addition of 15,000 volumes during the past year.

During the past year five universities have been founded in Dakota and two more are projected.

President Eliot of Harvard has been elected president of the national senate of the Phi Kappa Alpha Fraternity.

Prof. Harkness refuses to accept the position as resident supervisor of the Athenian School. He cannot be spared from Brown.—*Brunonian*.

The average annual expenses of a student at Harvard are $800; Amherst, $500; Columbia, $800; Princeton, $500; Yale, $800; Williams, $500.

The following is the number of students in attendance in the different institutions in this country: Harvard, 1,568; Columbia, 1,536; Oberlin, 1,458; University of Michigan, 1,171; Yale, 1,086; Massachusetts Institute of Technology, 579; Cornell, 539; Princeton, 505; Dartmouth, 402; University of Vermont, 346; Amherst, 330; Lehigh, 307; Johns Hopkins, 273; Williams, 253; Brown, 248.

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**LITERARY NOTES.**

**BRITISH ORATIONS**—[G. P. Putnam’s Sons, 3 vol., $3.75].

These volumes present representative orations from all the great British orators. Among these orations we notice “Limitations of Free Speech,” by Lord Erskine; “Conciliation,” by Edmund Burke; “Foreign Policy,” by John Bright; “Conservative Principles,” by Lord Beaconsfield; “Domestic and Foreign Affairs,” by W. E. Gladstone, etc. Besides these there are orations from Canning, Macaulay, Cobden, Chatham, Mansfield, and others. The orations are carefully selected, showing the best thoughts of those who produced them, while to each one is prefixed a brief, but comprehensive sketch of the life, works, and purposes of its author, which let us into the spirit of the oration and prepare us to enjoy it. These books, by presenting to students a broad range for the study of the orators of our own language, cannot fail of being invaluable. Every student should have a set in his library.
The scope of these volumes is like that of the British Orations. Orations are presented from thirty-six of the most prominent American orators, including Henry, Hamilton, Jefferson, Calhoun, Webster, Clay, Douglas, Sumner, Phillips, Lincoln, Garfield, etc. The books, like the British Orations, are printed on good, substantial paper with neat binding, and are ornamental as well as useful.

**FROM PIONEER HOME TO WHITE HOUSE.** By W.M. Thayer. [The Henry Bill Publishing Company.]

No one can tire of reading the biography of our martyr President, Abraham Lincoln. The book before us is an enlarged and elaborated reproduction of a previous volume by the same author. In an agreeable manner it conducts its readers from the humble surroundings of the home of Lincoln's boyhood to the highest pinnacle of fame, showing short, but vivid sketches of his character and works. The style is natural and pleasing, while the matter presented is suited to interest and instruct old and young.

**A HANDY ATLAS OF THE WORLD—**[Ivison, Blakeman, Taylor & Company, New York. 50 cents].

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**CLIPPINGS.**

There is a metre prosaic, dactylic, There is a metre for laugh and for moan, But the metre which is never prosaic
Is the "meet her by moonlight alone."—Ex.

Soph. (in debate)—"Caesar says all Gaul is divided into three parts. My speech is not all gall, but it is divided into three parts."—Ex.

Society Senior (to a store clerk)—"Have you any blue neckties to match my eyes?" Clerk—"No, but we have some soft hats that, I think, will match your head." Exit Senior.—Ex.

Prof. in Astronomy—"Mr. W., what do you understand by an annular eclipse?" Mr. W.—"One which occurs every year." After twenty minutes the recitation goes on.—Ex.

---

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A dim burning light,
One corner in gloom,
In th' other a fright,—
A maniac? crack?
What is this sad sight?
A "dig for mere rank"
Is grinding away on Psychology.

But hack to that sigh
Of quiv'ring despair!
That voice raised on high!
Blue smoke in the air,
Some ethical thoughts,
A desperate tone,
He stamps and he snorts
"Base cramming; begone!
I know not a half of the sections."

He whittles two chips,
Some paper brings out
And cuts into slips,
Then, turning about,
With mucilage sticks
Each slip in its place;
Gets out of his "fix";
By this "means of grace"
And scores a big "rush" in Psychology.

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