

*From the Back
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DELAWARE COLLEGE REVIEW,
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MANY colleges have been agitating the question of the marking system for such a long time that the subject has become as much a chestnut as the subject of co-education. We, like most other colleges, long to see this puerile custom become obsolete. Of course, nobody will claim infallibility for the marking system says the *Tuftsian*. There is no room in its narrow limits for the man who lives for himself; all it pretends to do is to grade the fidelity with which its victims recite the text-book and agree with the opinions of the author. That it fails even in this regard may be sometimes affirmed, and at any rate a brief review of its method will tend to define its limitations. So far as professors are concerned, the system takes almost as many forms as the number of teachers practicing it. Some professors are strict "markers,"

others are lax; thus making a standard far from uniform, unless all students recite the same number of times in each subject. So long as professors fall under the famous dictum, "all men are mortal," we suppose they will tend instinctively to assign higher marks to such pupils as show a deferential interest in their particular branches. Again, any scheme which attempts to grade mental attainments by arithmetic, necessarily must be imperfect. In relation to the students themselves, the marking system tempts men to choose such courses as are "marked high." If a student has made some attainment in a certain line, and desires above everything else to rank well, he will select his studies with a view to his proficiency, and not his deficiency. While students recite with an eye to immediate effect, they will not be able to give a receptive ear to all the wisdom expressed daily in the class-room, especially to such points as are suggested by the class in general. The main difficulty with this ancient custom is that it sets a false standard. Students are invited to compete for marks, instead of being taught to learn for the sake of learning. While true scholarship may exist under the marking system, it can exist as the system is disregarded. Some students deliberately fail in their class-room work because they scorn the boon of a high record. This indicates a healthy sentiment and promises an era when study will be pursued vigorously, without the incentive of an imaginary reward.

THE Manager wishes to extend to all the patrons of the REVIEW, who have promptly paid their subscriptions, his best wishes for a long and happy life. We would like to leave the REVIEW upon a firm financial foundation. We hope the public have not formed the impression that we entered in this literary effort with the hope of enriching ourselves. However much financial success may favor us our constitution is arranged (and properly) so that the

surplus shall be utilized for the advancement of the REVIEW the following year. You need have no fear of a surplus, however. Our entertainments have been upon the whole a financial failure. Now, noble Alumni, we appeal to you once more for that Almighty Dollar. We know fortune has smiled upon some of you sufficiently to enable you to give us that dollar without missing it. We are somewhat surprised at the little interest manifested in our college literary organ by those who pretend and are supposed to be the most potent factors of the college, viz.: some of the Trustees. The Trustees in this vicinity, however, have appreciated our efforts and aided us in every manner possible. To them we are more than grateful. There are still a few whom we would like to see enjoy prosperity and live with a clear conscience, but they are delinquent upon subscription. However, it is never too late to repair. You may yet gain the reputation of meeting your dues to the REVIEW, and not only rescue yourself, but give it the just reward of labor. We hope you will send us your subscription at once so that we may settle our accounts and yield the pen to our successors without any embarrassment on their part.

IT is very interesting, and if it were not so personal a matter, would be very amusing to hear the different ideas that persons have regarding the province of college journalism. Some think a college paper should be a reflection of the college it represents, and therefore merely local in its interests. Others think that since one learns a little on a great many topics while in college, it is not inappropriate to touch upon matters of general interest. Again, some think it presumptuous for students to attempt to express an opinion on the character or writings of literary giants; while still others assume that since students do not pretend to be walking encyclopedias of literature, and since the paper does not assume to be a literary oracle beyond whose criticism there is no appeal, therefore it is not out of place to express ideas which simply claim to be an expression of the writer's opinion. Alas, we are lost in a labyrinth of such contradictory statements, and the only consolation is that to the end of time, men will have different

opinions. Were there no friction or contradiction there would be no stimulus to thought. Clinging to this thread of hope we have done what we could and leave the judgment of the result to the kindly mercy of our readers.

WHEREVER we may turn our footsteps, we find scores of living illustrations, showing the prevalence of egotism. It exists in all nationalities and in all classes of men. To form a correct estimate of such a condition, from its very complexity, seems difficult. Egotism appears in so many forms, and in such varied aspects that it can not be entirely censured nor entirely sanctioned. Accordingly then, we will view it in its various phases, and criticise it in that aspect. No specified cause can be ascribed for the origin of egotism, as like causes of this condition do not always produce like effects in all individuals. For instance, praise may produce egotism in one man and may at the same time effect another man directly the opposite. Egotism is a faculty of highly estimating self-ability. It may be an over-estimation, an under-estimation, or a right estimation of one's true ability. However it generally exists as an over-estimation of true ability, and in this form it is the commonest; the other forms exist less frequently, and are milder forms of egotism. It can not be said that ignorance is an inseparable companion of egotism, for many instances can be found of men possessing ability, whose egotism is scarcely bearable. But it is true that a large majority of egotistical men are ignorant, and the tendency of egotism is towards ignorance. Egotism is often a barrier to improvement. It is often an injustice to mankind. Its manifestation by a man often destroys his influence, and makes his true abilities of little or no account. A liberal self-complacency and a trust in one's own capacity, of course, is not objectionable, yet it constitutes a mild form of egotism, which, with a little cultivation would develop into an objectionable form. Indeed at times, a mild form of egotism seems requisite with some men, but its existence in any form is usually harmful, and to avoid it seems wise. Egotism often produces intolerance seems the worst and most disgusting form of egotism that can pervade the soul. Continual talk of self

and self-abilities, while perhaps in a measure excusable, yet amounts to a very repellant form of egotism. In fact, in almost all of its departments, egotism is found to be a disgusting, harmful and repellant evil. Where it exists among students or scholarly classes, it is the more objectionable, and its existence in individuals of such classes almost universally shows that they are sadly out of their sphere. Let us beware of the evil influence of egotism, and keep its approach far from us. "Honor to whom honor is due," generally triumphs in the end, and if our reward is not given to us, let us not attempt self-laudation to gain that reward.

COLLEGE life is a strange one. It is the connecting link between childhood and manhood. We often look forward to what we shall do when through school. We seem to expect that a great change will come over us. But we shall find ourselves entirely mistaken. What we are in school, we will, to a great extent, be in the great, busy world. If we are kind, obliging, forgiving here, we will be so always. If selfish, proud and over-bearing, thus will we ever be. True, the time will come when we shall have finished our college life and enter upon a new one. But we are laying the foundation on which our future character will be built. After all, who is it that is the most successful in school? Is it he who can fill his fellow-students with a feeling of amazement and wonder by his smartness? Is it the one who is able to plan well and see his schemes perfectly executed. Is it he who goes around with a certain air about him, as much as to say, "I am better than the common class of people," and never associate with any but those of his own set? We answer no. But rather, it is he who has ordinary intellectual powers and plenty of good common sense. He who has self-confidence and self-respect, but is free from conceit. He who is not deceitful, but plainly speaks his mind on a subject, provided his opinion has been asked. He who tries not to imitate others, but remembers his own individuality. He who has due respect for other people's feelings and a kind word or smile for every one. He who is ready to sympathize should some one get into trouble. He

who lives not merely to make himself happy, but to make others happy as well.

WE always try to be correct in all that we say, but it seems we have fallen greatly into error. In our last issue we remarked upon a bill which we supposed was passed by the last Legislature. We thought our information came from a reliable source, but we were mistaken. The true case is this: A bill was introduced relating to traction engines, in which was a section with the requirements mentioned, in relation to bicycles. But several members of the League of American Wheelmen wrote, protesting against it, and threatened to make a test case immediately, and showed that they would certainly be successful. On this account, this part of the bill was withdrawn. Before the bill passed it was changed to such an extent, that it became but just and right. We are glad to make this correction, and are sorry that the article was reprinted in the *Morning News* before its incorrectness was pointed out by the *Every Evening*.

IT does not require a large amount to run the REVIEW, but it does take some money, and we would like to impress that fact upon the minds of our delinquent subscribers. There are men on our subscription list that owe for the paper that profess great attachment for the college, that come to see us at Commencement, and whom every one, not knowing otherwise, would think to be among the first to send in their dollar, but they have made no response to the polite requests that have been made by our Business Manager. We dislike to bring a matter like this into our columns, but we despaired of reaching the gentlemen in any other way. This year's experience has taught us something.

WE were just going to remark that Commencement is near and that it is an especially busy season with college boys; and to advise the boys to work hard, etc., but we suppose that all college people already know this, and we are sure that visions of sundry "conditions" will be sufficient to make the boys study harder than usual.

Literary.

"THOU SHALT DO NO MURDER."

MATTHEW 19: 18.

BY REV. JAMES VERNON.

The question which I am to consider is: Does the Bible sanction Capital Punishment as the only penalty for the crime of wilful murder?

I take the ground that it does and submit my reasons for the statement.

I. The Bible everywhere regards wilful murder as a *satanic offence*. To and fro as a "roaring lion seeking whom he may devour" there walks this earth an evil spirit personality, an untamed, dark and malignant will. He was a *murderer* from the beginning—John 8: 44. And the Bible everywhere takes the ground that every murderer is of his spirit and belongs to him.

Murder is the Devil's work, and whoever does it is the Devil's well-beloved son, in whom the Devil is well pleased. The first human being to put his hand to this Devil's work was Cain. Behold him as he stands there with a bloody bludgeon raised over the prostrate form of his fallen brother, and the dark stream of murder gurgling up at his feet. What has Inspiration to say of him? 1 John 3: 11-12: "He was of the wicked one and slew his brother." What did Jesus say of the Jews who had killed the prophets and were now about to murder Him? John 8: 44: "You are of your father the Devil and his work ye will do. He was a *murderer* from the beginning." What did Jesus say of Judas who murdered by betraying "the innocent blood?" John 6: 70-71: "Have I not chosen you twelve and one of you is a devil? This he spake of Judas, who should betray Him." Jesus makes one other reference to Judas which is full of significance. John 13: 2: "Those whom Thou hast given me I have kept, and none of them is lost save *the son of perdition*." John says that it was "the Devil who put it into the heart of Judas to betray Him."—John 13: 2. What was the fate of this man? Jesus foretold it—Matt. 26: 24. "Woe unto that man by whom the Son of Man is betrayed. It were good for that man if he had not been born." Better the voiceless blank of everlasting non-being, than the fate which awaited him. Peter throws some light on the question, "What became of Judas?" Acts 1: 25: "From which Judas by transgression fell that he might go *to his own place*." What is that place? I answer, it is not heaven. Rev. 22: 14-15: "Blessed are they who do His commandments that they may have a right to the Tree of Life and may enter through the gates into the city. That is Heaven.

"For without are dogs and sorcerers and *murderers*." This is the Bible's last utterance, flamed up from beyond the grave.

Murder is a deed worthy only of him who is called "The Destroyer;" "The Angel of the Bottomless Pit;" "The Adversary;" "The Accuser;" "The Deceiver;" "The Liar;" "The Prince of Darkness;" "The Tormentor;" "The Wolf;" "The Adder." The murderer has the Devil's spirit and holds with him a fee simple inheritance "where the worm dies not, and the fire is not quenched."

II. Murder is the highest insult which man can offer to God.

A most significant passage is found in Gen. 9: 6: "Whosoever sheddeth man's blood by man shall his blood be shed, for in the image of God made He man." Here God is organizing society on the earth the second time. He *commands* the death of the murderer, and gives a reason for the command. The reason is, man is made in the image of God, and murder destroys that image. The blow which drives out of being one made in the image of God would if the murderer's arm were long enough sweep the universe clean of the Infinite God himself.

III. The Bible considers a land polluted so long as it has in it the unavenged blood of the innocent, shed by the murderer's hand.

Not only so, but again and again it asserts that there is only one substance in the universe which can remove a blood pollution, viz.: The murderer's blood. Turn to Numbers 35: 31-33: "Moreover, you shall take no satisfaction for the life of a murderer; the murderer shall surely be put to death. For blood it polluteth the land, and the land can never be cleansed from the blood shed therein but by the blood of him that shed it." Here a *reason* is given once more; and that reason is that the land is polluted until the murderer's blood is shed. This was no new idea. The idea that innocent blood polluted the land did not begin nor end with the Jewish Economy. When God looked the first murderer in the eye He said, "The voice of thy brother's blood crieth unto me from the ground"—Gen. 4: 10-11. Paul in Heb. 12: 24 represents the blood of Abel as still "speaking" in his day. No blood of beast, no imprisonment or money fine, could ever cleanse the land from innocent blood. Well had it been for the Jewish nation if they had remembered this. Their failure to execute the law against murderers more than anything else brought upon them the massacre by the Chaldean army and the subsequent captivity in Babylon. Over and over again occurs the prophetic warning, "your hands are filled with blood;" "your land is polluted." And it was the same negligence which finally drew

down upon that nation the most ghastly calamity which ever befel any people.

I can in this place perhaps best dispose of the favorite statement of those who advocate the abolition of the death penalty for the crime of murder. They say that "the teaching of Jesus and His Apostles on the matter of vengeance and revenge and retaliation is not the same as that of Moses and the prophets." I answer this is true; but this is not the question. The question is, "Did Jesus or His Apostles ever substitute any penalty for the death penalty for wilful murder?" Jesus said, Matt. 19: 18: "Thou shalt do no murder." Paul, Romans 13: 9 says the same thing. Now we ask for the penalty; for law is a fiction without a penalty. Now what penalty did they command in place of death? The Roman government, which held the civil power in Judea, punished murder with death. Christ said "Render unto Caesar the things that be Caesar's." The law of Moses which held Ecclesiastical rule in Judea punished murder with death. Now did Jesus ever suggest that any other penalty could be adequate? Look at Matt. 26: 52: "They that take the sword shall perish with the sword." That looks like it, doesn't it? But again: Matt. 23: 34-36: "Upon you shall come all the righteous blood shed on the earth from the blood of *Righteous Abel* to the blood of Zacharia, the son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you all these things shall come upon this generation." Please note this frightful threat. Note how far it goes back. "The blood of *Righteous Abel*." He was the first man murdered; and when the red tide of his innocent life sank into the ground the earth lifted up a cry of shuddering horror which for forty centuries had filled the ears of God. Zacharia, the father of John the Baptist, was the latest victim, and Jesus Christ declared that all the innocent blood shed on the earth from the blood of *Righteous Abel* to Zacharia should come upon that generation. Did it so come? Ask Josephus. But when the time came they had other blood to answer for as well. A few days after this they *hired* Judas to betray Jesus into their hands. At a critical point in the mock trial he appears with his ill-gotten gains in his hand. With a heart torn by remorse and a brain already "on fire of hell," he shrieked out "I have sinned in that I have betrayed the innocent blood." Now what was the duty of these officers of the law in this case? Manifestly to stop proceedings against the innocent at that moment. Do they do this? Their only notice of the declaration of Judas is: "What is that to us; see thou to that." What indeed was that to them? We shall see. Receiving that answer Judas—a better man from that hour than any one of them—flings the money at their feet and

hurries forth to inflict upon himself the penalty due to murder. From that hour they became the "Betrayers and the murderers."—Acts 7: 52. Soon they stood before Pilate. Pilate in his anxiety to release Jesus took advantage of a "custom" and asked them to choose between Jesus and a certain Barabbas, a murderer then in prison. The question was: "This man or Barabbas." They voted on it, and Jesus Christ did not get one vote. "Not this man, but Barabbas." Before delivering Jesus to their will Pilate performed an act of awful significance. "He took water and washed his hands, saying, I am innocent of the blood of this just person; see ye to it." They accepted the tremendous responsibility: "His blood be on us and on our children." And God Almighty took them at their word. His blood was on them and on their children; on their heads and on their hands. And it was because His blood was on them that a few years later the air of Judea became suddenly black with the old eagles of Romulus "gathering together." It was because His blood was on them that the spirit of their expiring nationality went out in smoke and cinders through the blazing rafters of their burnt and desecrated temple. It was because His blood was on them and on their children that God glued the last pages of their mighty history together in rivers of human gore. It was because His blood was on them and on their children that in the bloody shows of Ephesus and Rome and Alexandria they were handed over to the mercy of wild beasts and wilder men. No doubt Jesus had that all in His eye when he spake that parable of the Marriage of the King's Son found in Matt. 22. Read it, and observe there that the King "sent his armies and destroyed these murderers and burned up their city."

And yet we are gravely told by a set of maudlin sentimentalists that Christ repealed the death penalty for murder. We ask Where? When? How? And we ask in vain. Did Paul repeal it? Romans 13: 9: "Thou shalt do no murder." That was written to Romans who knew no other penalty. Again, Romans 1: 29 speaks of "murderers," and says that they who "do such things are worthy of death." Acts 25: 11: "If I have done anything worthy of death I refuse not to die; but if not, no man may deliver me unto them." No sophistry can evade the fact that in this language Paul admits that a man could do something "worthy of death." 1 Tim. 1: 9: "Law was made for murderers." Romans 13: 4: "Ruler minister of God to execute wrath upon the man that doeth evil." Peter 1 Epistle 4: 15: "Let none of you suffer as a murderer." This is the last utterance on the subject.

In no testament from God was it ever written, "The murderer shall live and not die." "Woe

unto them who use their own tongues and say HE saith."

The balance of our paper will be devoted to the work of answering some objections.

i. God did not kill Cain. Very true; but I am not looking for God's duty but mine. There was a reason, no doubt. One might have been the fact that no law against murder had yet been given. Another might have been the fact that there was on the earth at the time no hand to slay him but that of his own father or mother. For some reason God thought best to suspend the penalty in his case. God drove him out *marked*, and Cain cried out "my punishment is greater than I can bear."

ii. It is said Christ prayed for His murderers, saying "Father forgive them for they know not what they do." Very true. It was right that He should so pray for the ignorant Roman soldiery who certainly knew not what they did. But as applied to the Jews the prayer could have had no thought of saving their bodies from the temporal punishment due to murder.

iii. Punishment should be for the good of the offender. Capital punishment manifestly fails to do this, therefore it should be abolished. This assumes that the only person to be benefited by the infliction of punishment is the criminal. What! has society no right to show its sense of horror at the violation of just laws? Has society no right to deter men from criminality? Has it no right to infallibly prevent the repetition of an offence, and especially when that offence aims a blow at the very existence of society itself? We give the individual the right of self-defence, even to the extent of taking life. On what principle of justice can we deny to society, *as a whole*, a right which we grant to every individual member? If society may not defend its life even to the extent of taking life, then it may not engage in defensive warfare. Then Washington, Lee, Lafayette and Steuben are murderers. But worse yet. If society may not kill, it may not punish at all, for a single blow has often killed, and all know that confinement in prison shortens life.

But it is said: Granted the right to infallibly protect from a repetition of the offense, still capital punishment is not necessary because solitary confinement will answer the same purpose. Solitary confinement never can infallibly protect. Not to speak of escapes by fires and penitentiary deliveries, look at the abuse of the pardoning power in this country. In the last twenty years there have been twenty-nine murderers sent to the state's prison in Connecticut. What do you think their average term of confinement was? It was eight and a half years. A few years ago a man was committed to state's prison for wilful murder. This occurred in a State which had abolished the death penalty. He

went in for life. Shortly after he killed a warden. What will you do with him now? Send him to penitentiary for life? He is there already for that term. Not only did he kill one warden, but in the course of his life he killed *three*. Now before God I hold that State guilty of the blood of three innocent men. But if you could keep the murderer in solitary confinement for life it would not be enough. The land can never be cleansed from the blood shed therein but by the blood of him that shed it. That is the only substance in the universe of God which can make an atonement. The blood of Christ cannot put away that sin. We read a great deal about converted murderers. I will tell you when I will believe a murderer soundly converted. When he refuses a pardon, and demands the privilege of dying for his crime. But such an one never lived nor died. They exhaust every means trying to escape death, and then when they can't they profess conversion. When you will show me a murderer willing to cleanse the land from innocent blood by the blood of him who shed it, then I will show you a man whom I believe has come to the blood of Christ "which cleanseth us from all sin."

iv. But it is objected that the innocent sometimes suffer. Certainly. And God knew all about the possibilities of that kind when He gave the law. I do deplore the fact that the innocent occasionally suffer; but the objection lies equally against all government and law everywhere. But which is better—that society occasionally put to death an innocent man believing him guilty, or that it permit to live those known to be guilty when God has devoted such to death? The Columbia Register, of New Haven, Conn., says that there have been one hundred and ten murders in ten years and only two hanged. No wonder Judge Lynch holds court as frequently. In 1884, there were in this country 3,377 murders, with only 103 legal executions and 210 lynchings. In New York and Connecticut, within thirty years, there have been 236 trials for murder, 48 convictions and 23 legal executions. That is, as I read it, upon these two States there rests somewhere the blood of 313 innocent persons. When God makes "inquisition for innocent blood," as He surely will, I had rather hold real estate somewhere else. The civilization which ranks highest is that which sets the highest value upon the lives of its innocent law-abiding citizens. We are careful about our highways; careful about public buildings; about sanitary measures, and such things. We do try to make human life safe as respects these things. Now for what? It really looks as though we protected it there in order to leave it defenceless before the duellist or the assassin. How much we owe to some individual lives. Washington, Stephenson, Fulton, Goodyear,

Howe, Morse, Franklin, Whitney, Hoe, Edison. Now suppose that one of these had met a Burr, a Booth or a Guiteau. Suppose that each of them and all of them had. Where would the race have been at this hour?

The duty of every man is to see to it that the murderers shall be exterminated by the prompt, firm and persevering infliction of the only penalty ever ordained by Him who said

"THOU SHALT DO NO MURDER."

PROGRESSIVE INSTITUTIONS.

Mid the ramblings of a loyal son of Old Delaware, many large and famous colleges, universities and other educational institutions have come under my immediate notice and study, and as I viewed and inspected any one of these institutions that, from weak and struggling colleges, have come to be live, wide-awake and progressive, filled with thorough college men in spirit and action, I could not but revert, with sorrow and regret, to my old Alma Mater at Newark, and question the cause of Her present enfeebled condition and what might be done to save her from ruin and place Her on a level with those great literary lights of which our nation has just cause to be so proud. I have no belief in the "doctrine of necessity" nor fatality when applied to men or colleges, and I believe that if the same causes operated at Delaware, which have successfully operated at other colleges, the same result would follow, and so we are led to inquire "What causes have operated to build up and win laurels for other institutions?" After carefully considering this question I herewith enumerate what I believe to have been the only secrets of success for other colleges, and what I believe may be made the causes of success for Old Delaware. With the earnest hope that they may contribute to the attainment of this cherished hope and with no other object in view I respectfully submit them to the "powers that be" and all who can aid by word or voice this worthy cause.

I. *A wide-awake and progressive Board of Trustees.* Thorough business men, who love the College and her interests are the only fit men for the position. Others have no place there. Men who talk much of their interest in a college and send their own sons elsewhere are not the men that are wanted. Young, new, live and vigorous blood is generally needed in the Trustees of an old institution, but the young blood is not so much the necessity as the truly progressive spirit of the Nineteenth Century, whether in young or old. Many old men are the wisest and best, while others are narrow, prejudiced and sluggish. I am undoubtedly in favor of electing the Alumni of the College

whenever it is practicable. They are always better acquainted with the College and its needs, and are in more thorough sympathy with its interests. A crisis in the affairs of Delaware is at hand. Wise and careful legislation is needed. Let every Trustee come at call of duty and, to the best of their unprejudiced ability, act, legislate, not for the individual but for the college, and thus revive the work.

II. *A suitable Executive.* Not every scholar is qualified for the position of President of a college, indeed, a qualified man is a rare exception. "He is born not made." In an institution that is moving on the downward grade, no mere *figure head* is wanted. A scholar, an executor, a disciplinarian, a man with thoroughly controlled temper, and a man who naturally loves young men is alone qualified, and such a combination should be sought and found at any cost. A qualified, live and progressive man can do more to increase the usefulness of such a college than any other motor. I can point out an institution to-day that has increased from four to forty-five students in three years, and is now surely moving on the up grade, and its new Head has brought about this result. He is loved and honored by every student, and they all feel towards him as toward a big brother. The utmost familiarity reveals no excessive blemishes, but only adds an earnestness of love and affection toward him. May Old Delaware soon find such a man, and may the future reveal the value of the treasure.

III. *An able Faculty.* Institutions to-day must rise or fall on the merits of the instruction given. Again a mere figure head is not needed. A fine scholarship alone does not make a good instructor, and it is the instructor that is wanted, and every possible effort should be made to have only such men to fill the professorships in Delaware College.

IV. *A high standard of Scholarship maintained.* This is essential. Lowering a standard is simply taking a step toward bogus diplomas. A weak college can less afford such a step than any other, and nothing will kill it sooner than slipshod examinations, and the admission of students who properly belong at the academies. Be as rigid and as fair as if you had more students than you knew what to do with, and a little patient waiting will bring wonderful results. Don't fail to try it.

V. *A loyal Alumni.* Anathema upon the son of Delaware College who is unloyal to and uninterested in his Alma Mater. Let us unfurl the old ensign, and gather at the call of our enfeebled mother and be ready to work and even sacrifice for her sake. What is there to do? Think that out for yourself. For my part I suggest two things. Let us make a move to have

a joint meeting of Trustees and Alumni at the next Commencement, and then let us say what we know and think. Such a union cannot but be fruitful of good. If the result of the Trustees' action is favorable, as I earnestly hope and pray it may be, I for one am willing to subscribe \$10 a year towards the creation of an Alumni professorship, and to do my best to obtain other such subscriptions. One hundred subscribers would found this new chair. I also advise you to subscribe for the REVIEW. Let us awake and be doing.

VI. *Manly Students.* Ungentlemanly, rude, licentious and shameful conduct will very soon kill a college. Students, if you desire to do the opposite to this, cultivate a college spirit and act as becomes men and gentlemen. Though few in number don't let your true college spirit or zeal flag. Do not be afraid to exert yourself, and do not become jealous of others who do. The "I'll resign" or "I won't play" business (kicking I believe is the technical epithet applied to it) is found in all colleges and everywhere, but wherever found it is not only boyish, but babyish, and despicable. All organization and concerted action must succumb to it.

VII. *A Representative Monthly.* College journalism has come to be a feature of college life. Its value is proved by the fact that all first-class colleges have their journalistic representative, and this is what the REVIEW tries to be. Support it students, Alumni and Faculty! Don't let it die for when it dies unsupported and unappreciated Old Delaware College is very like to soon be *to let*. And thus we conclude. I haven't said all I meant to, time forbids, but I have meant all I have said. Let all awake to their several duties. With a wide-awake and progressive Trustees, a suitable executive, an able Faculty, a high standard maintained, a loyal Alumni, manly students and a vigorous monthly, Delaware College would soon again gain the confidence of the good people of the State and Peninsula, the Legislature would then come forward to add to her honor, and soon, very soon, would our Old Delaware College be numbered with the *progressive and honored institutions* of this age and people.

W. D.

May 30, 1887.

—A young woman in Portland tried to be aristocratic and did not look at the money she gave to the conductor; but he meekly handed her back the lozenge, on which was printed "I will never cease to love thee," and said he was an orphan with five little brothers to support, and must be excused.

—Berlin's chief dry goods merchant, Rudolph Hertzog, spends \$100,000 a year in advertising.

Locals.

Gore.

Whoa, Emma!

Excuse our ignorance.

No insinuations, however.

Ask Dodd what it means?

Now let Jack's white hat alone.

"O! aint — an amusing little child.

Be sure to read the article on Capital Punishment.

Great puzzle: $.654.014.054.015 = .6680$. A man in college recently did this. We would like to know how he did it.

Pat in want of money sold his books and wrote home: "Father, rejoice; for I now derive my support from literature."

One of the students has a banjo. Now may we expect to hear entertaining music resounding through the classic halls of Old Delaware.

We are glad to hear of the convalescence of Stephen R. Choate, Jr., '88, who has been very ill for some time. We missed his genial countenance at the post-office.

If the big-headed kid who has been slandering us in our absence, will call on us we will endeavor to show him how that we have sufficiently recovered from the lumbago to be able to kick with great vigor.

If that pin-toed, knocked-kneed, goggle-eyed rooster who has been talking about us will call at our office we will endeavor to use the editorial club upon him in such a manner as to prevent his *erri g* in the future.

Senior Jack spent his vacation in Maryland, among some fair damsels of that State. We are sorry we could not accept his invitation to go along, for we would like to see him away from home with the fair sex. Many supposed that he had eloped.

It behooves us to make an apology for the appearance of our literary department in the last issue. It was owing to the fact that we received a very fine article from an Alumnus, but in sending it to the printer it was lost in the mail, and we were compelled to put what we could find.

Jack B. has always proven himself a "kicker," particularly against the Faculty, but with little success. The other day he seized a fine opportunity to kick, but it was not against the Faculty, but a fine plug hat which was lying in the street. He gave it a tremendous kick, but alas! it did not move. It was filled with bricks. "He finds it hard to kick against the bricks," and now walks with on crutches.

PROGRAMME.

COMMENCEMENT, 1887.

FRIDAY, JUNE 10th.

Declamation Contest.

Commences at 8 o'clock. All are invited.

NO CLASS-DAY THIS YEAR.

SUNDAY, JUNE 12th.

8 O'CLOCK P. M.

Baccalaureate Sermon.

DR. WILLIAM COOK, of Wilmington, Del.

TUESDAY, JUNE 14th.

2 P. M. Annual Meeting of the Board of Trustees.

8 O'CLOCK P. M.

Anniversary of the Athenæan Society.

SOCIETY ADDRESS.

"The Russian Empire."

N. E. LAYFIELD.

ORATION.

"Man and His Environments."

HON. A. P. ROBINSON, Georgetown, Del.

SOCIETY ADDRESS.

"Principles of Government."

E. B. T SPRINGER.

Ritchie's Orchestra.

WEDNESDAY, JUNE 15th.

11 O'CLOCK A. M.

COMMENCEMENT EXERCISES.

"The Need of Time," - W. H. Smith.

"Medicine as a Profession," S. A. Buchanan.

"Law as a Profession," - Harry M. Davis.

"Theology as a Profession," J. E. J. Whistler.

Music by Ritchie's Orchestra.

8 O'CLOCK P. M.

Anniversary of the Delta Phi Society.

SOCIETY ADDRESS.

W. H. SMITH.

ORATION.

REV. J. S. WILLIS.

FAREWELL ADDRESS.

"Woman's Sphere of Action."

S. A. BUCHANAN.

Music by Orchestra.

During the absence of the Local editor some friend took advantage thereof and inserted some alleged College poetry or some other kind in the locals. We assure the readers of the REVIEW that as soon as he is captured he will be returned to his cage.

Some one has said that Delaware College students cannot become lawyers because they aint allowed to enter a bar. No; but if the one who got off this joke does not stop getting up things of this description he will elter several bars, and will have a chance to peep between them after he does enter.

Our Local editor being away we were compelled to write the locals; but he has returned and again assumes control of his column. If anybody wants a pugilistic encounter, go to him, as he is desirous of developing his muscle. We have inserted a few, as we always do, to relieve our editor of the great task that is imposed upon him.

Not many days ago a party of young ladies were gathered in a hall of Newark, engaged in conversation. Suddenly one of them exclaimed: "Well, I'll giue them the very debbil;" then chancing to turn and beholding an amused expression on the Local editor's face, she and her companions beat a hasty retreat. Don't be afraid, girls, college students say devil themselves sometimes.

From the noise made about the change of time of the train formerly arriving here at 12.38, one would suppose that the whole population of Newark were in the habit of attending the theatres in Philadelphia about six nights out of the week. There are probably more passengers from Wilmington than from Newark, and it is certainly more convenient for them. These growlers should remember the majority rule, and if the Railroad company had not thought they would carry more passengers they would not have changed the time.

The following appeared in the last REVIEW:

"For fear of elimination of the superabundance of lip which we possess we have decided not to insert those heart-rending locals which have so frequently appeared in our local columns."

We will do no such thing. The Local editor has never published anything that anyone had cause to be offended at. What we do say, however, we propose to back up. Also, we propose to say what we please, if we have to buy an arsenal or have the State militia called out to protect us.

College Notes.

The University of Michigan at present has 1,535 students—next to the largest number in this country.

Dr. White, of the University of Pennsylvania, has an excellent paper in Lippincott's *Magazine* on Physical Culture.

The Pennsylvania State Intercollegiate sports were held on the University of Pennsylvania grounds, in West Philadelphia, a short time ago.

The N. Y. State Inter-Collegiate Base-ball League have requested the Cornell nine to withdraw from the League, as it is too strong for the other nines.

A new religious journal called the *Inter-Collegian* has been established by a committee of the Inter-Collegiate Y. M. C. A., and circulated through several colleges.

Nearly 40,000 doctors have graduated during the last ten years, and this country now has one doctor to every 600 inhabitants, while England has only one to every 1,300.

Kolb and Keen, of the University of Pennsylvania, are expected to compete in a scratch bicycle race at the Autumn games of the Warren Athletic Club, in Wilmington.

It is rumored that the Cambridge, England, crew which was recently victorious over Oxford, has sent a challenge to Harvard, the race to be rowed in America, at some place to be agreed upon hereafter.

Bowdoin has recently had \$5,000 bequeathed to it, to found two or more scholarships, with the proviso that students receiving aid from this fund shall keep the donor's grave free from the appearance of neglect.

The Secretary of the Navy has just received the news that ensigns Hewes and Copps have carried off all the prizes in marine architecture, at the Naval School at Glasgow. It seems that America has the ability and only lacks the will to hold the position of "mistress of the sea."

A gift of \$25,000 to the Yale Law School was recently announced. The name of the donor is unknown, but the fund is intended to endow a Professorship of Commercial and Financial Law, to be called the Phelps Professorship, after Prof. E. J. Phelps, Minister to England.—*Ex.*

Evelyn is the name of the new college for women in Princeton. A new building after the Queen Anne style has been prepared for the reception of young women as students, and furnished with all the conveniences of college life. The college will open next September. Substantially the same course will be pursued as in the

classical and scientific departments in Princeton College. Dr. J. H. McIlvaine is president.

The nineteenth annual commencement of the Hampton Normal School, at Hampton, Va., took place a short time ago. A distinguished gathering was present, and the exercises and industrial work of the pupils elicited general approbation. During the year there have been enrolled over seven hundred students, about one-fourth of whom were Indians.

The grit and firmness of the Oberlin students are soon to be put to the test. Seventeen Sophomores have sworn to wear knee-breeches and the Faculty, with its accustomed conservatism and sense of the "proper" has forbidden them to do so, asserting that knickerbockers are in the same category as low-necked dresses and short sleeves. There are also eight Sophomore girls implicated in this same trouble. How, we don't know.—*Ex.*

The Springfield sports of Cornell University were held a short time ago, in the presence of a large number of spectators. Sage College was represented by a large number of young ladies who showed great enthusiasm and interest in the several events. The meeting was one of the most successful ever held there. A number of the records were broken and the gate receipts gave a handsome sum to the Athletic Association with which to send away the Cornell boating crew.

GOOD AND BAD HABITS.

If any of you have paid a visit to a dentist's office, and had a tooth extracted, you know what a painful operation it is. It has been growing and rooting there deep in the socket, from its attachments.

Just as hard and sometimes more painful is it to break up bad habits; they have grown with your growth, and become a part of yourself, but they must be rooted or they will destroy you.

"Remember," said Lord Collingwood to a young man he loved, "that before you are five and twenty, you must establish a character that will serve you all your life."

Dr. Johnson says that "the habit of looking at the bright side of everything is worth more than a thousand pounds a year." There are other habits, even more valuable, which the young should most carefully cultivate. The habit of temperance in all things, of curbing the temper, of love and kindness to all, of diligence in business; there are a few of the good habits we cannot place too high a value upon. It is as strange as said that bad habits are far more tenacious. Even what is at first distasteful may become at length a necessity. I never heard a person who enjoyed his first quid of tobacco.

Exchanges.

Here is a whole boxfull of exchanges. Others speak about their table being loaded down with exchanges; but we cannot say that, for obvious reasons. Even if they were put on a table, they would not affect it very much, because there are so few of them. Now if the table had only three legs, which is not entirely unknown in college, they might affect it, provided they were put on the corner that had no leg under it. We get along very well with a box, and we surmise that the exchange table, like the editors' easy chair, exist only in the imagination of most exchange editors.

Say, Brother Exchange Editor, is it warm where you are? Our condition now is something like that of a prize-fighter—dressed more for comfort in work than strict conformity to rules of society. So if you find us more critical than usual, you will know the reason. We notice that many exchanges say that the columns devoted to other papers should not be filled with empty praise, but that it should contain hints for improvement, and if need be, censure of the faults of others. But very few of them seem to practice what they preach, except perhaps the *College Rambler*, and it is so eminently unjust that no one pays much attention to it. Perhaps they all find, as we do, that most of the papers deserve much credit and little adverse criticism.

Well let us "proceed to the proceedings."

The *Lawrence* has an interesting account of the playing of their Lacrosse team. It seems at present that the time-honored base-ball will have to give way to its more elastic competitor—the lacrosse ball. Visions of "Shinny-on-your-own-side" flit through our mind as we read this description and, indeed, we think this game ("Shinny") is as good as Lacrosse, if not better. If none of our exchanges know how "Shinny" is played, let them say so, and we will describe it. We do not know whether this game is local or not. It is much like lacrosse. The *Lawrence* is a newsy paper, but it lacks literary work.

The *Academy Belle* has a short article on "College Customs," which gives some of the tricks played upon Freshies. It does not consider the propriety or impropriety of these customs. As a rule, they are severe, but good disciplinarians.

The *Occident* spoils its cover by putting ads on the front. It has a good article on "The Revival of the Greek Drama." It says: "And the Greek drama has one inculcable advantage over our own. It was written in the midst of the life it portrays, while most of ours was written centuries after the events which it describes had taken place. The former cannot fail to give us a true picture, and, though the colors may have become faded and in

places even blotted out by time, yet we possess an original work." That is just the trouble; we get too good a picture. The refinement of modern times does not, or should not, permit it. The remarks of the newspapers show how the people take it.

The *Lafayette* says their Y. M. C. A. lectures have been a financial failure. The *Review* can sympathize with it, for it has "been there," and knows all about it, much to the relief of the pocket-books of the association.

Will some one kindly send us the address of the *Delaware College Transcript*? We would like to exchange with it.

We would like to offer a few corrections to the article in the *College Current* upon "The 90 Per Cent. Rule." The author seems to think that boys do not like study, but are put in college to have instruction pounded into them. It says: "This rule leads to the formation of bad habits of study. Instead of studying for discipline and knowledge of the subject, they study for recitation—90 per cent. These primary objects of all education and instruction are eclipsed by the wonderfully and prominently large figure 90, behind which is the unseen, the unknown and the unfelt, energy and ability-giving power, which moves the intellectual world. 'I don't care, just so I get 90,' is heard from many students. Can there be any salutary effect from such study?" Would not those students say at the end of term, if things were otherwise, "Well, I must go and cram some—for examination." Which is the worst? The one who tries to make 90 in recitations, or the one who tries to make 60 in examination? Surely the rule would work well in such a case. The author points out a great many evils resulting from such a rule; but do not many of them exist at present, or worse ones for that matter?

Here is the *Owl*, which is certainly what it is intended for. It considers the "Seventeen-year Locust" in an interesting manner. The Agassiz Association is one of the best institutions of our times, and the results of this work will be known only in the future, when the members of the Association become the great Naturalists of the world.

Marietta College *Olio* has an article which defends John Brown in his raid. The author certainly makes some good points, and we wait for some one to answer them. The position taken by Brown himself is very difficult to assail, considering its morality only; but, of course, it would be of little effect in a court.

The *Sequinard Opinator* is a new one on our list; no it is not, either. It is our old friend—the *Seminary Opinator*. Beg your pardon for making the mistake. Its literary articles are certainly among the best we have read.

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"Japonicadom" is the last name given to New York high society.

Flies and youth both like 'lasses, and yet however "fly" a youth may be, he cannot be a fly.

"I have the subject at my finger's end," says the student, as he begins to spur up his "pony."

Prof. in Logic—"What is the universal negative?" Sleepy Junior (arising lazily)—"I am not prepared."

A physician says if a child does not thrive on fresh milk, boil it. This is entirely too severe. Why not spank it?

"One kiss," says a cautious suitor, "is worth a dozen love letters, and it cannot be introduced in a breach of promise suit."

The number of women who really care to vote is about equal to the number of men who like to put the baby to sleep.—Puck.

Chicago mothers now frighten their naughty children into obedience with the following warning: "If you are not good the Interstate Common Bill will catch you."

"My son," said a tutor of doubtful morality but severe aspect, putting his hand on the boy's shoulder, "I believe Satan has got hold of you." "I believe so too," replied the boy.

Why women kiss each other is
An undetermined question,
Unless the darlings would by this
Give man a sweet suggestion.

The following are two approved methods of flunking among the Freshmen: "I haven't quite got onto this yet, Professor," and "Well, Professor, I haven't got this down fine yet."

Dude (meeting his tailor where couldn't escape him)—"Ah, Jones, old boy, how d'ye do? Beastly weather, this; it's so unsettled, don't you know." Tailor—"Ugh—yes—just like your bill!"

Customer—"Waiter, here's a button in the soup."

Waiter—"Button, sah, yes, sah; I guess dat's all right, sah."

Customer—"It's all right, of course; but I thought perhaps a button-hole went with it."

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11	Suppressed or Painful Periods...	.25
12	Whites, too Profuse Periods...	.25
13	Croup, Cough, Difficult Breathing...	.25
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