THE TARGUM.
Rutgers College.

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The Student's Toast.

O, here's a toast, ye College mates,
You'll e'er respond to hearty,
'tround festive board, where glasses ring,
Or at the social party:
'Tis the standing toast
That pleases the most;
Who dares say its imprudent?—
To the jolly girl,
The frolicsome girl,
The girl that loves the student.

The fragrance of the beauteous rose,
The dew-drop's radiant rainbow,
The love divine of the student's girl,—
Do these exist in vain? No!
O, give us the toast
That pleases the most, &c.

We seek the sunshine of her smiles,
When brain and eyes are weary;
Our homesick hearts she gladdens soon—
Joys banishing dreariness.
Then ring out the toast
That pleases the most, &c.

There's some do taunt, with jeering laugh,
That she's a rara avis;
It's rareness to the gold gives worth;
Our home-sick hearts she gladdens soon—
Then give us the toast
That pleases the most, &c.

The jovial song, the happy hit,
Are relished each acutely;
We toast the singer and the man
Who flings sarcasm astutely.
We love more the toast
That pleases the most, &c.

Old age shall come—the past grow faint;
A light shall shine translucent,
In mem'ry's halls—thrice blessed light:
'Tis the memory's toast
Which pleases the most, &c.

GENNARO.

Some College Phrases.

To one unaccustomed to the usage or rehearsal of the *isms* of College, their frequent occurrence in the student's language must appear to him as a particular phraseology of a peculiar science. It is, indeed, a science, and one in which these technical terms figure with great significance. Science, a la Webster, is "truth ascertained," and when one truth becomes known, it is made the recipient of a specific name, to distinguish it clearly from other truths. The science in question, is the discovery of certain characteristics of persons, things and processes; and when one characteristic has been established as identical with the characterized, it is given an appropriate name, and this name is indelibly jotted down as an exclusive and everlasting possession of the newly discovered phenomenon. Its votaries are continually astonishing the world by their achievements in discoveries, and the vocabulary of the applied names is swelling immensely. The lovers of this science are almost innumerable, and we can truthfully declare that it is studied more indefatigably during every College life than any other of the known sciences. To our knowledge, its technicalities have never been exhibited in print; and although we are not sure about other Colleges, we are justified in saying so of the field of Rutgers, they being handed down from generation to generation here, like the popular writings of the ancients, by word of mouth only. They ought to be collected from the various fields, properly classified, and published in book form, entitled "An Exhaustive Treatise on College-Word Curiosities." It would make an exceedingly interesting volume, and its publication would undoubtedly be hailed with delight by all philologists, philomaths, and philanthropists. We can safely say that the book will not appear in this decade, but as the public ought to be somewhat cognizant of the merits of the coming tome, we will give, as a criterion of its value, a notion of its transcendent quality, in the appended compendium of current popular phrases at Rutgers.

Alumnus, a graduate; Bag, to steal; Bang-up, first-class—glorious; Blat, Chin, Cackle, Buzz, to "sound" a man for society or other purposes, to tease by useless talk. Blood, of aristocratic origin, a monied man; Bleed, to get money or favors from another generally by shrewdness; Bone, to solicit; Bookworm, a self-denying fellow who deprives himself of healthy exercise that he may die early and bury himself and his great erudition in the grave of condign oblivion; Boot-lick, Supe, to flatter and lie for the accomplishment of an end—one who worships Professors as gods, and who eats dust from their feet for one-third of a mark—a sneak-thief; Bounce, to boot, to expel; Brick, a free-hearted, careless, fun-loving and good-natured fellow—a fellow of the period; Broke, out of money; Bum, a lively spree; Bust, an impolite bum; Cake, Flat, Pill, a shallow-brained fellow, over fond of girls, an egotistical fool; Calico, a female; Chapel, morning religious service; Cheek, brazen audacity; Chum, a room-mate; Cod, Lalligag, used as a verb, of which the participle is the process, which means fooling, deceiving...
with laughable intent; Cram, to crowd a term's work into a night's study; Cut, slope, to absent one's self from recitation, especially when the Professor does not appear within five minutes after the bell has rung for that class; Duck, a girl with drooping eye-lashes; Dig, to hurry, to study hard; Elbow in a Sling, in a tight place, punishment; Fag, to do dirty work for higher classmen; Fail, to give the universal negative, "not prepared," when called upon to recite; Fizzle, shin through, to make a partial recitation; Flunk, goose-egg, a failure complete; Fork-over, to demand the payment of just dues; Gig-lamps, Goggles, eye-glasses, spectacles; Grub, Feed, Hash, names of meals; Hang-out, to reside; Haze, a process employed by Sophomores only to tease, worry, and make fags of Freshmen; High-toned, stylish, above the ordinary range of mortals; Honey-cooler, an expert; Junior Ex., Junior Exhibition; Loon, a stylish fellow, a monomaniac; Make-up, to recite an omitted lesson; Missionary, a member of the Bible Society; Nobby, a la mode; Plug, a silk hat; Pole, to study; Pore, to study indefatigably; Prex, President; Put a copper on it, to request silence; Put through, to initiate; Quail, a student's sweet-heart; Rake, a caricature, a satire, a low-lived fellow, to burlesque; Rush, inevitable conflict between Sophomores and Freshmen; Rush or Run, to interview a man repeatedly for the advancement of a certain object; Sell, Gull, to deceive by seeming earnestness, to hoodwink; Shebang, place of abode, a show; Shenanigan, to gib nonsensically, to dilly-dally; Shove, to expel; Slouch, an ignorant, dirty, lazy fellow; Smoke-out, to make sick by tobacco smoke—an act performed upon Freshmen; Soft-snap, Soft thing, an enviable position, a sure thing, an easy place; Soft-soap, to decieve, to boot-lick, to gain by flattery or dissimulation; Spread, a collation—referring particularly to classes and societies; Standing, grade in scholarship; Stuck, conditioned, unsuccessful attempt to pass examinations; Suspension, a reprieve from College duties, a loafing spell; Swell, well up in fashion, possessing the several virtues, popular—in reference to time, unsurpassed, enjoyable; Ten-Spot, maximum mark for recitation; Treat, the gratification of two parties at one of these parties expense; Trilobite, one without energy or spunk; Trump, a popular fellow; Yank, to call up in recitation, to pull along.

If we were to give a full list, the Targum would have to succumb from the pressure on its columns, and we will allow these few to suffice as an index to the character of the generality of College expressions.

K. K.

Gifts of Memory.

Nothing in man's wonderful nature can be more wonderful or mysterious than his gift of memory. Cicero, after long thinking about it, was led to the conclusion that it was one of the most striking proofs of the immateriality of the soul. Physiologists tell us that the body is undergoing a constant process of renovation of its particles, that in the course of every seven or ten years the whole substance of the human frame has been removed, to give place to altogether new material. Thus the man of to-day is an entirely different person, so far as his bones, muscles, nerves, brain and blood-vessels are concerned, from what he was seven or ten years ago. Yet the man is the same! Why? Because of his power of memory, which enables him to retain a record of all past impressions, sensations, ideas, feelings, thoughts and experiences. The material of the body has changed, but the memory is the same. Does this warrant the conclusion of Cicero? But we are not disposed to argue about this matter at present. We would only cite a few of the more note-worthy instances of the powers of memory of distinguished individuals, well-known to fame. Michael Angelo had an extraordinary memory of the forms of objects, so much so that when he had once seen a thing he could at any time recall it to memory so as to draw it correctly. On one occasion, when some artists, at a friendly supper, had laid a wager as to which of them could produce most faithfully from memory a copy of some grotesque caricature which they had seen upon the walls, Michael Angelo at once reproduced it as accurately as if it had been placed before his eyes. Mozart had an equally prodigious memory of musical sounds. At the early age of fourteen, he went to Rome to assist at the solemnities of the Holy Week. Scarcely had he arrived there, ere he ran to the Sistine Chapel to hear the Miserere of Allegri. It had been forbidden to take or to give a copy of this famous piece of music. Aware of this, the young German placed himself in a corner, and gave the most scrupulous attention to the music. On leaving the Church, he noted down the entire piece. But the most extraordinary instances of memory are those furnished by the ages which preceded the art of printing. Memory was then cultivated more than it is now; for we moderns can treasure up thoughts in books, and recur to them in the printed form, without the necessity of carrying them about with us in our mind. A book is an artificial memory. It is a storehouse of treasured experiences. But it was not so formerly. Learned men then carried about with them, in their heads, whole treatises, encyclopaedias and dictionaries.

Themistocles could call by their names the twenty thousand citizens of Athens; he never forgot what he had once seen or heard.

Seneca could repeat two thousand proper names in the order in which they had been told him; and not only this, but he could recite two hundred verses read to him for the first time by as many different persons. Hortensius, after sitting a whole day at a public sale, correctly enunciated from memory all the things sold, their prices, and the names of the purchasers.

Coming down to more modern times: Paschal knew the whole Bible by heart, and could at any moment cite chapter and verse of any part of it. His memory was so sure, that he had never forgotten anything he wished to remember. Leibnitz knew all the old Greek and Latin poets by heart, and could recite the whole of Virgil, word for word, when an old man. The king of England called him a walking dictionary. Samuel Johnson retained with astonishing accuracy anything that he had.
other gifts, as a field for man to cultivate and store up with useful ideas, facts and sentiment for future uses. For the human mind can create nothing; it only reproduces what experience and meditation have brought to light. Memory is the prime source of thinking. A man writes a book. What does it consist of but his recollections and experiences? If he writes what is called an "original book," you will find that he has drawn it from the storehouse of his own experiences. The writer has but painted his own heart in it. In fact, the best part of genius is constituted of recollections. The ancients called memory the mother of the nine muses; and perhaps this is the finest eulogium that could be pronounced upon this gift.

Leisure Hours.

What shall we do with them? Before us is the term which to most of us will doubtless have many unoccupied moments, and unless plans are formed for the profitable employment of them, they will be wasted. It is probable that there is scarcely a man among us who did not spend some time during the past year in a manner almost worse than useless. What assurances have we that the coming time will not be misused in a like manner. Evidently none. It is only by taking time by the forelock, and whenever an opportunity offers itself, improving it before it can get away, that we can overcome the natural tendency to indulge in a reckless abuse of fleeting privileges. The plan adopted by some, oftener to kill time than to benefit themselves, of reading at haphazard any book that comes most convenient, is not only hurtful, but disgraceful, inasmuch as it is a tacit acknowledgement that the reader is too indolent to procure good works, or too ignorant to select them, for the various libraries to which we have access furnish manifold more than one can read in a College course.

A well selected course of reading is indeed better, and undeniably highly improving to the one practicing it, but its results are only beneficial to himself. Like Hume's idea of legislation, "the greatest good to the greatest number," but "the greatest number always number one." Nor will filling up the spare hours with meditation, so often spoken of by pulpit orators as being the great need of the day, remedy the evil of the waste of time so general among students. This too is beneficial, and surely demands attention, but in melancholy temperaments often leads to physical and mental depression, until brooding over fancied difficulties they fall into a slough of despair, from which it is almost impossible for them to deliver themselves. The extent to which this prevails among students is far greater than is generally supposed, and many a man during the last four years has been roused from this horrible and deplorable state by resolving on suicide; and then finding the water too wet, or his nerves too sensitive, or by determining to give up study, he had his thoughts turned from himself in the contemplation of what he should do, and has thus become mentally healthier.

But the mind can act in one direction, while the body acts in another. During the time of exercise the mind should not be annoyed with the perplexities of daily study routine, but it may be occupied then with thinking on other subjects according to one's inclination, a diversity of gifts producing a variety of subjects, which, if put in writing on entering the room, and more thoroughly digested in the next spare hour, will be beneficial to the person doing it, not only as a cultivating and educating process, enlarging the scope of his views and the horizon of his ideas, but will also qualify him for benefiting others by the publication of his best thoughts. This is a plan which calls for the judicious consideration of every student. The world needs educated, thinking men. The multitude must be instructed; high purposes can be inspired, religious sentiments inculcated, and profitable entertainment given through the various publications which are always open to good articles. The Targum has always the priority of claim upon our leisure hours. Its columns are to be filled with good material, and we can do it. As results, we shall have benefitted others as well as ourselves.

Harold.
The Student’s Life.

Many are and have been those who have tried to impress upon the world the reality of the ease and pleasures enjoyed in a life of study. They have taken as their theme a life which starts on a May morning, leads on through opening roses and blossoms of fragrance into the bright and joyous season of summer, and ends finally ere the chill of autumn begins to work its effects on all that lives. A picture of rare beauty is drawn out before them, representing a being who, however he may use his time and opportunities, can always retreat behind the shield of his profession, and thus rest in happiness which knows no limits; which has no fears of being disturbed; or which, if disturbed, can always shut itself within itself like the porcupine, and in the prosecution of secret study to the exclusion of all the world outside, live in supremest happiness as though nothing in the universe had power over it to destroy this secret happiness. Others would have it to appear as a dream—something in which, although all is uncertain and mystic, there yet is found an indefinite enjoyment after which people long, and in which they imagine they would be perfectly happy, could they but exist.

All such views are pleasant to think of, and to the uninitiated they seem probable, for it is natural to men to consider easy and pleasant to bear all those burdens which lie around them which others have appropriated to themselves; and especially does the student’s burden call forth many longings from those who cannot bear it, because his sphere of action seems to be so limited, and his attention confined to so few subjects. A slight experience with books, however, will convince men of the falsity of these views, and they will be led to look on this life, not as wholly a path bounded with roses, not merely as a pleasant dream of happy fields of labor, but as a reality—as much of a reality as any life in which man can engage. It is a reality in its binding necessity for steady and uninterrupted toil. The one who makes study to be the sole object and end of his existence becomes more absorbed in his labor than a person in any other profession, and this complete absorption of self must be if one would meet with success in the world of intellectual labor. Whatever of time is available will be spent in the study. The thoughts of other men are read, and knowledge of what has been obtained, which, combined with a spirit of constant labor such as a student acquires, in the first place from necessity, and afterwards from choice and motives of interest, determines in him an activity of mental, and to a certain degree, of bodily powers, which can never be satisfied except when the person is busy, and attains its highest satisfaction according as the labor is more difficult and offers more obstacles to be overcome. Thus we come to look upon this life as a reality in its present experiences also. For toil we feel a satisfaction which only a performance of duty can arouse. The demands of the spirit for labor have been met, and the reward has come immediately in that peace of mind which secures happiness for the present, and quiets the urgings of the spirit until another object presenting itself, other duties arise, to be dispatched in turn. It is also a reality inasmuch as its labors ever have a distant reward to compensate for all present toil. Besides the gratification which may arise from present performance of any single duty, there is a looking forward to a greater reward which awaits the conclusion of a long list of duties performed—of a lifetime spent in continual labor—which, when the present gratification seems to fail in its support, can come to the rescue, and by placing in view hopeful visions of the far-off results of life, can quicken the whole being to new energy and living activity. We find thus that the student’s life is really like all other lives: a series of labors finished and yet to be done; and the only difference between this and other occupations seems to be in the field in which he labors; which, although seeming small to those unacquainted with it, really is the largest of all the fields of labor from which man may choose; for in it, the labor is to search after knowledge, and as knowledge is infinite, so must his field of toil and research be also infinite, and his labor endless; on which account there is need of his having continual gratification over present labors finished, or else his life would be destitute of all happiness, and there would not be the contentment which he now has in seeing the different parts of its one great duty successively performed and passed by to undertake others which one by one demand attention. Then again, student life, from college days to later years, has its unpleasant scenes and trials which are in every way analogous to those in any other life. There are temptations to be overcome which none but those who meet them can ever know. The temptations to deceive are very great, for there often seems to be opportunity to do so without in the least degree incurring the danger of discovery. A person of integrity and truth may follow his class through the various exercises and recitations day by day, and he will observe such a vast amount of deception practiced, both in reciting and in the relations of student to student, as will arouse deep indignation within him. Men who hold high places for seeming honesty and earnest labor, will often be found to deceive in their daily exercises of the class room, so that finally, when at the end of a term, or year, or course of college life, men receive their grades, and other tokens with respect to the manner of the performance of their duty, those who have continually practiced honesty will often be ranked below those who have won their honors by fraud from day to day. This temptation often proves too strong for students to bear.

The hopes which have been fondly dreamed over when alone; the desire which one may have to stand high in rank, and appear well before the world; the ambition which prompts to toil in order that wishes of friends may be gratified, and longings for those at home so deeply interested in the son or brother far away, may be fully realized. All these combine to operate upon the student at College, and often in the after graduation as well, to make him strongly desire to obtain the reward and honor which lies open to him—
self as well as others; so that, if he feels disinclined to attempt hard work to earn the honor, or if he finds himself unable to compete with others, he thinks he sees the way of success open to him if he can successfully practice a small part of the deception which he sees others make use of.

They are right who call the College a little world, for it is truly a world by itself. The pleasures and sorrows, the hours of lightness and heaviness of heart over success or disappointment, the different characters who take part in its daily and hourly life—all are in a manner like to the great busy world outside, from which those who are engaged in study are almost severed for a time. Yet because they are thus separated from the world is no reason why their life should be free from sorrow; for as they are in a different world, so must they bear the trials and sorrows of that world by themselves, and thus their life can never be considered as exempt from those grievances which perplex other men. It is true, that the amount of happiness which intellectual life brings to one is greater than that afforded by any other occupation, but we must consider that it is obtained only by the seclusion of study, and the entire subjection of selfish motives, so that the man of learning only gets what he has really earned, which is exactly the same reward as that which other men receive.

RUSCOE.

An eccentric and rich Englishman has bequeathed $50 to the London Gas Light Company, on condition that they burn his body in one of their retorts. This bequest renews the discussion of the relative advantages of burying and burning. In certain parts of England, it is said, the graveyards are so crowded that they are extremely detrimental to the public health. The Anglo-Saxon prejudice in favor of burial is probably too strong to permit of any general change.

Will not some Senior, fresh from the "Ampitheatre," let us know how long it will take this unfortunate man, at an assumed temperature of 1000°, to become resolved into gas. The formulæ of our learned experimenter will not fail even in this case.

"WANTED."

$3,000, TO SET THE BALL ROLLING.

TO THE EDITORS OF THE TARGUM:

KNOWING your paper to be an organ not only of the students but also of the graduates, I ask the favor of a small space in its columns. It was with deep regret that I noticed, upon reading an account of the recent Inter-Collegiate Rowing Association, held at Hartford, January 21st, that my Alma Mater was in no way represented. Now why should this be? Has not Rutgers learned ere this that it is quite essential to her growing reputation and own good name, to take some part in such proceedings? It is not yet too late. She has yet time to organize and send a good crew to Saratoga. There are hundreds of her graduates only too willing to contribute to such an undertaking. Let the students then commence this brave work, and when the crews of the respective Colleges are drawn up on Lake Saratoga next Summer, let not that of old Rutgers be found wanting.

A GRADUATE.

NOTE.—We have as fine a river as could be desired for rowing purposes, and, furthermore, we have a sufficient amount of muscle to send the boat. But money and boats are what we want. We are glad to know that our Alumni are waking up to this idea.—Eds.

DEAR TARGUM:—Your monthly visit is highly appreciated by the few sons of Rutgers who have made their homes in the "North-Star" State, and as you kindly solicit contributions from Alumni as well as under-graduates, I thought a brief account of a novel but pleasant reunion, held last week, might prove interesting to your numerous readers.

Although there are many College graduates in this State, there are not enough from any one institution to form an Alumni Association, as has been done in many Eastern cities. It, however, occurred to some that if all graduates should combine, a pleasant time might be enjoyed by all, and arrangements made for future meetings. A call was issued for an Alumni meeting to be held in St. Paul, on January 30. It was a very broad call, including in its summons, not only graduates of regular Colleges, but also those of military, naval, medical, law, &c. The hearty response surprised even the most sanctimonious. On the evening appointed there were assembled over one hundred and fifty gentlemen, comprising Judges, Senators, Major Generals, Doctors, Lawyers, Editors, and many from civil life. I do not mean that the above mentioned are uncivil in their life or conversation, but that some of us are not addicted to any profession. Rutgers had three representatives: Rev. A. B. Patterson, D. D., of ’34, Harry C. Ives, of ’70, and F. S. Reese, of ’62.

A permanent organization was formed and arrangements made for semi-annual meetings. After the preliminary business was finished, we adjourned to a bountiful but "dry" collation, one that even Delmonico would not have been ashamed to set before his guests. When full attention had been rendered to the wants of the inner-man, the regular toasts were read and heartily responded to. We younger ones heartily enjoyed hearing the "boys" of twenty, thirty and forty years ago recalling reminiscences of their College days, and of the "belles" of those days. The proceedings were interspersed with music from a fine band, and the singing of College songs, such as "Gaudeamus," "Upidee" and others. We made the very walls ring, for they were sung as only College boys can sing them.

But it was not a season of unalloyed pleasure, our enjoyment being tinged with sorrow when we remembered how widely scattered now are those who for years met within the same walls, joined in the same College jokes and scrapes, hazed the Freshmen, ridiculed the airs and graces of the Sophomores, gazed admiringly at the tall hats and incipient moustaches of the Juniors, and revered the lofty station of the Seniors. Many have gone to "join the majority on the other side," while the living are scattered from Japan to Minnesota, from Maine to California.

The meeting closed with singing one verse of "Auld Lang Syne," in the "wee sma' hours," all uniting in saying they had enjoyed a jolly good time, and that the first meeting of the Alumni Association, of Minnesota, was a grand success.

'62.
THE TARGUM.

THE TARGUM our greetings; greetings to alumni, friends, and to our exchanges. We solicit still your subscriptions and attention, while we hope to give you something better in regard to the reading matter, so that the improvement shall be both in style and merit.

The day of prayer for Colleges was observed here with appropriate religious services. All recitations were suspended, about College everything had the appearance of the Sabbath. At 10 o'clock the Chapel bell began to call us up thither, to engage in the solemnities of the morning. Invitations had been extended to the Professors and students of the Theological Seminary, as well as to the clergy of our City with their congregations, to be present, and unite their hearts and voices in treating the common blessing. The exercises were conducted by President Campbell, D. D., who called upon the Rev. Dr. Smith, of the First Baptist Church, to invoke the Divine blessing. The addresses were made by Prof. Woodbridge, of the Seminary; Prof. Doolittle, of the College; and Rev. Mr. Hartrafft, of the Second Reformed Church, each of which was instructive, and delivered with great earnestness and fervency. Between the addresses prayers were offered.

The Chapell was well filled with students and visitors, all of whom, we think, were impressed with the solemnities of the meeting.

The afternoon hour of 3 o'clock again brought the students of the Seminary and College together with one accord, to pray for the presence and power of the Holy Spirit. Thus the day was spent at the throne of grace.

In compliance with the joint request of Williams and Princeton, to send delegates to the convention to be held at Hartford, Conn., on the 19th inst., we have chosen Messrs. Duryee, '74, and Salsbury, '75, to represent us. The object of this convention, as all know, is to discuss the feasibility of an inter-collegiate contest, not for the superiority of physical strength, but of intellectual power. We shall give a full account of the meeting in our next issue.

At last it is accomplished. For the past two or three years our worthy President has called our attention to an evil which was fast gaining ground among us. An evil which breaks the bonds of friendship between many, which impairing the growth of the intellect, dries up the springs of love and affection in many a heart, and scatters broadcast the seeds of wretchedness and misery. Such an evil is intemperance. Last year several attempts were made to form a temperance society, but not until the beginning of this year did there appear to be any chance of success. Of late years, this cause has attracted considerable attention in sister Colleges; and we can truly say, that such a society should exist in every institution.

Hot and impassioned youth, set free from home-restraint, and cast adrift upon the sea of College-life; timid and undecided youth parted from the watchful care and counsel of kind parents, both alike, need some helper to ward off temptation.

In compliance with an invitation from the Secretary of the Middlesex County Temperance Alliance, we elected and sent six delegates to represent us. The meeting was one of great interest to all supporters of the cause.

After the usual opening exercises, our honored President, the orator of the occasion, was introduced, who gave us a very fine address, containing a few statistics, which although generally dry, proved on this occasion very interesting.

Many of the delegates gave accounts of the work done by their respective societies, which were full of hope and cheer, and advanced a few suggestions for the furtherance of this good cause.

They also stated that they were happy to see our delegates present, who, in being there, testified that the movement had succeeded with us also.

On account of the weather, there were not as many in attendance as we should like to have seen; but still all those who were there, went away feeling assured that something was being done to raise all men to their proper spheres, and give them that moral courage to
resist temptation, which cannot be compared with physical courage. It is infinitely above it, of a purer, nobler stamp; which gives to him who possesses it a mighty power, and makes him an example worthy of imitation.

The last of the interesting course of lectures under the supervision of Prof. Atherton, was delivered on the evening of January 30th, at Masonic Hall, by our veteran American orator, Wendell Phillips. His subject was “Street Life in Europe.” The speaker most beautifully illustrated the customs prevalent on the continent, and in a most perfect and pleasing manner delineated and compared the characteristics of European nations with those of the American people. The large Hall was well filled, and the audience was one of New-Brunswick’s most select. The College and Seminary were well represented, and many members of our first families were present. The easy and attractive manner in which the lecture was delivered at once secured the entire attention of the audience, and the alternate applause and breathless silence evinced the great power of the orator.

We are told by the committee that the subscriptions for the Song-Book are being paid exceedingly slow. The process of dunning, to which the committee have been obliged to resort, is very disagreeable to both parties, and we would therefore urge all subscribers to pay as soon as possible. Unless they do, the Song-Book project will have to be abandoned, which will be another example of the lack of interest manifested by under-graduates in Rutgers’ success. Fellow students, let us cease harping on the decay of College spirit, and do our share toward bringing it back to life. Let us then go to work, and put our share toward bringing it back to life. Let us then go to work, and put our share toward bringing it back to life. Let us then go to work, and put our share toward bringing it back to life.

The following gentlemen have been selected to grace the stage at Sophomore Ex.: John Lefferts, Jr., J. E. Lyall, P. H. Milliken, W. H. Price, B. B. Staats, P. F. Sutphen, Wm. R. Taylor, and C. C. Van Deusen.

MEMORIAL.

DELTA UPSILON.

At a Special Meeting of the Delta Upsilon Society, held on January 30th, the following resolutions were adopted:

Whereas, The members of the Rutgers Chapter are called upon to mourn the death of Edward Cady Thomas, a faithful brother and co-worker of the Class of 1868, who departed this life on January 16th, at Petaluma, California, be it

Resolved, That we acknowledge, in the taking away of our late brother, that Providence by which all things are guided; and while we know that we have lost from our numbers one who was always loyal to that which was right and good, we yet feel that he has ended a useful life, and rests in God.

Resolved, That we extend our sympathy to the members of the families with which he was connected, who are called to mourn over him who, in early life, with great hopes for the future, was called away thus unexpectedly.

Resolved, That according to our custom, we drape our badges for thirty days; and moreover, that we have a copy of these resolutions printed in the Rutgers College Targum.

Join Oppie,
B. V. D. Wyckoff, Committee.
P. H. Milliken,
Rutgers College, Feb. 5th, 1874.

Rutgers College Natural History Society.

On the last day of June, 1837, a small band of zealous students of Natural History met with the idea of forming a permanent organization, aiming not only to investigate the study of Natural History and its kindred sciences, but also the prosecution of antiquarian research, and in fact anything that might be instructive and entertaining. A committee was then appointed to draft a constitution and by-laws, which were adopted the following September. This Association then received the name of the Natural History Society of Rutgers College.

With Dr. Cook as President, it rapidly increased both in numbers and in interest. At one time there were enrolled about one hundred and forty active members, including several persons outside of the College.

It appeared that its future prosperity was assured, that it would never lack members nor interest; but unfortunately, appearances were deceiving; it gradually lost ground, until in 1857 it became a thing of the past. But it has left a monument of its industry. It acquired during those ten years of struggling existence a large collection of minerals, antiquities, and curiosities. January 8th, of this year, a few persons met in the Geological Hall, to attempt the reorganization of this Society. Prof. Smock was elected President, and Prof. Van Dyck, Vice-President. The interest is now on the increase, and there is every probability of its continued prosperity. Natural History is becoming one of the most important studies of the day. There are at present more students studying chemistry in our College than ever before. Every student of the College should avail himself of this opportunity to obtain a better knowledge of Natural History. But the membership of this Society is not limited to persons connected with the College. A cordial invitation is extended to all others who are interested in this department of knowledge.

Ivede Avede.

Dr.——— told the Seniors one day, that when Ben. Franklin died he was engaged in perfecting an additional invention in the art of printing, and it would have been probably undiscovered forever had not an individual seen Franklin in a vision, when he explained and minutely elucidated his mighty plan, which this individual consummated, to the great delight of all patrons of the art. The recital of this wonderful truth momentarily stunned the sensibilities of the class, but one, a little quicker of recovery, instantly brought them all back to life and laughter by dispelling the seeming improbability of the occurrence in this questionable suggestion: “Doctor, actually, don’t you suppose that Ben. must have poled up considerably after he died?”
The Literary Societies.

In former numbers of The Targum there have been assertions that little interest was taken in the Literary Societies by their members. In fact, it was insinuated that the Societies were dying out. We feel it incumbent upon us to correct these perversions of the truth. The statements were made, we think, by those who, although they were members of the Societies, scarcely ever honored (perhaps we ought to say dishonored) the Societies with their presence, and who, taking the usual guage (themselves), concluded that none of the students took much interest in them.

Every organization has its share of "dead-heads," and our Societies are not exceptions. The bees put to death those of their number who refuse to work. We cannot follow their example in our treatment of human drones; but some punishment should be inflicted upon those who, in violation of their initiation promise, persistently absent themselves from the meetings, and neglect to contribute their quota to their interest.

There is a small number of these indolent members who, besides neglecting personal duty, discourage others from joining their respective Societies. Perhaps it would be an extreme judgment to characterize these men as Benedict Arnolds; but certain it is, they use their influence to injure the associations they have made solemn engagements to support. Exclusion from the privileges they do not appreciate is too easy a penalty for their treachery.

Still another class, diminutive, we are happy to say, in numbers as well as in spirit, pay their dues until they have competed for all the prizes of their Societies, and then seal their purses. If there is a man that is more depraved than any other on earth, he is the one who is devoid of gratitude. In such a man, all his other vices may pass for virtues. As well might one repudiate the parent that nursed him in his feebleness, and with unwearied and self-sacrificing care directed his growth until he had attained a sturdy manhood, as to renounce his allegiance to the mother of his mental being, after having extorted from her all that she could give.

"The wretch whom gratitude fails to bind, To truth and honor let him lay no claim; But stand confessed the brute disguised in man."

There seems to be a pretty prevalent idea among the Alumni that the Societies are neglected. Not long ago, we were asked, "Do the Societies ever have any meetings?" Our answer evidently caused as much astonishment as did his question. For the enlightenment of such, and of those undergraduates who are not identified with either the Peithosophian or the Philoclean, we publish the fact that the Societies are in a very flourishing condition peculiarly as well as intellectually. Improvements have been made in both halls, and beautifully frescoed walls and suitable new furniture help to cultivate the aesthetic part of our nature, and contribute to our comfort.

The increased interest taken in extemporary debate, and indeed, in all literary exercises, is an evidence of the growth of the Societies not only, but an indication of mind expansion in the individual members. We have known a College graduate to make a disgraceful "fizzle," before a large audience, of a speech which he had been requested to deliver. Had he improved his opportunities of speaking extempore, while in College, he would have escaped this and many other failures.

Intellectual progress is necessarily slow; but it is surprising how much one can accomplish by continued diligence. Some are timid when they enter the Societies, but practice rubs off their shyness, and enables them to muster their intellectual faculties for argument, and word and thought battles with their peers and superiors sharpen their wit and develop powers which, like the vitality in the seed, are dormant until the proper occasions call them into activity. They become giants in discussion, and are in their turn admired and revered by those of less mental calibre. Impromptu speaking is not a natural gift. If any student of Rutgers imagines that it is, we advise him to attend regularly for three terms the meetings of the Societies, and perform his duties; and if there is not a marked improvement in the quality and consecration of his thoughts, we will engage to perform any task that he will impose on us as a penalty.

The meetings of the Societies have been held regularly. During the current college year, beginning in September, not a single Friday evening has passed without a meeting with a full quorum.

The colleges of the country have unanimously endorsed the proposed plan for inter-collegiate literary contests, because of the benefits that would accrue to education in general. But only the highest order of talent would be admitted to this arena of reason and logic; for the colleges would be represented by only their best men. The Societies could locally accomplish all that is designed by the above plan, and could make advantages to individuals much more extensive, while at the same time they would excite more general interest in themselves by instituting public inter-society tournaments, marshalling in the lists their acute thinkers and most powerful debaters. "Verbum sapientiabns solis est."

There is a grave fact that demands the attention of the Societies. In past years they have not always been represented on Junior Exhibition by their best speakers and writers. The expense of the exhibition is the reason of this. Many thinking that thirty dollars could be invested in something more remunerative than the privilege (?) of reciting a conned essay on some subject for which the audience did not care a straw, and consequently to which they did not listen, refused to compete for what seemed to them but a doubtful as well as an expensive honor. The two objects—above all others—of the Junior Exhibition are: First, to reward the diligent; Second, to give to the world (New-Brunswick) and the under-classmen a glimpse of the ability which the Society mill grinds out. The first object is not attained altogether, because some think that it costs more to defray the expenses than it is worth. Said a collegian in our hearing, "Do you think
that I'm going to pay so much for speaking eight minutes, when I can go off somewhere and speak half an hour, and get paid for it?" As the most diligent generally possess the greatest ability, the second object is not attained for the same reason that the first is not. If a manufacturer wants to expose his goods to public inspection, he selects the finest fabrics and the most elaborately and skillfully wrought wares. The Societies cannot, in the present state of things, do this. The only way to accomplish it is for them to assume all financial responsibility. Something might be done towards ameliorating the evil by offering prizes for the two best written and best delivered speeches. Perhaps an alumnus can be found who takes interest enough in the cause of education to devote a permanent fund to this object.

**The Regatta.**

To a person not particularly interested, the recent action of Amherst in withdrawing from the Regatta at Saratoga would look like an unnecessary evidence of jealous spite.

As such many Colleges will consider it, and she will be blamed accordingly. To deny that Amherst College is one of the first in the country is absurd, and still her action seems an absurdity unless reasonable excuse can be given. She undoubtedly knows her own business better than any other College, and very probably has sufficient cause for thus acting. At the last meeting held by the delegates from the different Colleges to decide upon the place of contest, Amherst opposed going out of the New-England States, maintaining that no Colleges but those of New-England should be contestants. This she was obliged to modify, but the feeling remained. For this Amherst is censured, but Amherst was right. She had perception enough to foresee that great difficulties would arise in a few years if the present arrangement continued.

The line must be drawn in regard to the number of the contesting crews, for year by year the number is increasing. It would be impossible for fifty crews to participate, and yet, in a few years there might be a likelihood of such a thing being proposed.

The solution given is, that the New-England Colleges form an association exclusively of their own, the Colleges in the Middle States do the same, and the Western Colleges, (though it would not occur for many years,) follow suit. The contest of the New-England crews would decide which was the best, and the same for the association of the Middle States. Then the best crew from each association could decide by contest in some neutral water which was the superior.

There would be no difficulty in forming an association of the Middle States, as we have as many Colleges as the Eastern : Princeton, Cornell, Rutgers, Columbia, Union, Lafayette, Rochester, Troy Polytechnic, Hamilton, Madison, and the College of the City of New-York could each and every one send a crew.

There would be no difficulty about choosing the place of contest, and we would certainly not be obliged to go to Maine, or some other distant place.

The action of Amherst is certainly justifiable, and if this step had not been taken by her, some other institution would have been led to take it.

**An Old Maid’s Lament.**

'Twas in my teens—for mem’ry gleams Back through that bye-gone age,— That I was gay the live-long day, As a bird escaped the cage; And now 'tis strange, how great the change The march of time has wrought,— And how I hate to love the fate My foolishness has bought. I then had beaux and billet doux From yonder Rutgers College, That offered their devotion’s prayer Without my heart’s least knowledge. To me, alas! That time has passed, And now I’d fain receive them; But they are gone; yes, every one, While sadly I bereave them. Then students came, spurred by the flame Which but true love imparts, And by them called, and so installed, I was the “ queen of hearts;” But lovers now have ceased to vow, And no one does agree To cut his throat, as antidote, For loving queen-like me. They used to call and ask me all About my health so frail, And thought a ride would help my side, And turn my cheek less pale; But now, ah me! if ill I be, None cares that I revive, And my pale check in vain may speak, Because I'm twenty-five. Then at the church, ne'er left in lurch, I had an escort splendid. But now at night, all in a fright, I go home unattended; And no one cares into what snare My lackless feet should fall, For they all say I've had my day For holding hearts in thrall. O dear! 'tis queer, that every year I'm slighted more and more, For not a beau pretends to show His head within our door. But try I will myself to kill, This life I can't endure, Some crescent slipped in my youth Will cap the climax sure.

**College Dots.**

This is the "rock of ages," said the father, rocking two hours, and the baby still awake.

The hog may not be thoroughly posted in arithmetic; but when he comes to a square root he is there—the hog is.

Mr. S. B. Schefflin, of New-York, has given to each of the students of the Seminary a copy of "Plumer's Pastoral Theology."

1st Student—Where is the lesson
in Philosophy to-morrow?

2d Student—It begins with light-
ning, and goes to thunder.

It is high time the several organizations elect their officers. The Scarlet-Letter wishes to present their names to the public this year also.

The Glee Club of '76 will make its debut at Newark shortly after the Sophomore Exhibition, and we earnestly hope it will be encouraging.

Senior—Dr., what did you say was the power of sunshine?

Doctor—(That's a fair question.) I said that sunshine could raise 772 lbs. one mile high.

Class assents, and is glad to learn that it has at least one illustrious and talented member.

Conundrum—What effect will the measles have on sunshine's power?
THE TARGUM.

An Adonic divine of '76 is so popular with the young ladies that they go up to the altar expressly to have him touch their heads.

Millennium approaches.—Proof—

Moral Science Recitation:

Doctor.—"What is the nature of prayer?"

Senior—"Give it up."

One of our Seniors was badly mixed the other day, and introduced Geometry into International Law. He asserted that polygony (polygamy) could not be permitted in a State under Christian law.

Amru, the conqueror of Egypt, said: "A donkey carrying a load of books is as respectable an animal as the person whose head is crammed with learning that he does not understand." This strikes some of our "book-worms" very pat. We think that if a man's life has to be wasted, it could be done in a way that requires less work, although more time than "book-worming."

As representative editors of the Sœurlet Letter of the several Fraternities, the following have been elected:

Delta Phi—John W. Searing.
Zeta Psi—Howard N. Fuller.
Delta Kappa Epsilon—George M. Williamson.
Chi Phi—Charles A. Runk.
Delta Upsilon—John Orrie.

Mr. George K. Warren, of Cambridgeport, Mass., has been wisely adopted as '74 Class-Photographer. According to his letter, he will be here about the first of March, and will be occupied in taking the pictures and views somewhat over a week. Mr. Augustus Hatfield, Architect, has very kindly offered the sky-light room back of his office, gratis, for his use while here, which liberality will curtail the artist's expenses considerably.

Will '74 have a class-day? The same question was asked in regard to '73, but time answered it negatively. Class-day in other Colleges is the most enjoyable feature of Commencement week, and it was so here before this custom was abandoned. Let '74 renew the custom, and future classes will follow the example, and Commencements hereafter will be well worth attending.

Personalia.

Wyckoff, '69, is still at Fukuwi, well and happy.

Rev. A. B. Patterson, '34, is settled at St. Paul, Minn.

Chas. S. Elting, '75, is banking in Nebraska City, Nebraska.

Francis Keese, '62, is doing business at Minneapolis, Minn.

Negai is now an officer of the third rank in the Imperial Japanese Treasury.

David M. DeWitt, '58, is a member of the forty-third United States Congress.

G. W. Ryerson, '74, has taken to himself a better-half and settled in Indiana.

Rev. J. J. McNair, '59, is settled in the Presbyterian Church, at Watkins, N. Y.

Jacob George Washington Frey, '74, now tills the soil and carves the fowl of Enterprise, Ind.

Asahi is now quite restored to health, and assists his father, who is Prime Minister of the Japanese Empire.

Clark, of '69, has left Shidznoka, at the call of the Japanese Department of Education, and has been transferred to the Imperial College in Toki.

Griffis, '69, has been writing a series of critiques on Education in Japan, in the Japan Mail, the leading newspaper of the Anglo-Japanese press in Japan. He does not waste any mercy on the so-called "foreign teachers," or the "incompetent native officials."

Soogiwora Kozo received an appointment in the Education Department shortly after his arrival in Japan. He is one of the busiest and most generally useful of the younger officials. Probably on account of the strictures in the Japan Mail, against the incompetent Japanese official who was Chief Director of the Imperial College in Toki, this worthy was removed from his position, and Soogiwora Kozo was appointed in his place. Soogiwora is now Chief Director of the highest institution of learning in the Japanese Empire.

Telescope.

A la Chesterfield—(Polite darky bowing very low to dignified student.) "Is you the man dat stays in this here room?" "Yes." "Well, I is the gentleman dat fixed your stove.—Va. University Magazine.

A Professor once stated to a class, that a fool could put as many questions in an hour as would puzzle a wise man for a day. "By Jove!" exclaimed one of the students, "now I understand how I was plucked last time in constitutional history."—Ex.

A Senior, while "asking the blessings," was discovered to have one eye open, covering a fine piece of roast which he had contrived to get on to his plate. On being reprimanded, he returned, "Doesn't the Bible say watch and pray?"—Madisonenses.

Scene in Chemistry: Student attempts to recite, but wanders strangely from the subject. Professor interrupts and gives a long and lucid explanation. Student listens, and at his close, throwing his head back in the direction of the phrenological organ of self-esteem, modestly replies, "Yes, sir; yes, sir; you get my idea."—Bates Student.

A certain Professor, whose chin was wont to be graced by a flowing beard, has lately returned shorn of every vestige of his hirsute appendage. A Sophomore, meeting the aforesaid Professor, after a prolonged stare, and with a knowing wink to his Senior companion, burst out with: "By Jove, that's the hardest looking freshman I've seen yet."—Ex.

A young lady in town had a candy pull. Some mischievous little Freshmen made their calculations to gobble the candy when put out to cool. The girls heard of the proposed attempt, and set two large dishes of candy filled with ipecac on the front steps in plain sight, while the real candy was placed on the piazza roof. The Fresh swallowed the bait and licked the platters clean; then went out and—wented bitterly.—Chronicle.
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