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VOL. 4.

MAY 21,

NO. 19.

1890

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EDITORIAL.

SINCE the last issue of the PHAROS considerable commotion has been stirred up within the confines of the community known as College Park. The nature of the commotion is a conflict between the church and state, the church is represented by the student body and the state by the Faculty of the University. The causes which led to the disturbance seemed at first sight to be trivial and unimportant, but upon further investigation the fact was developed that certain students had disobeyed the rules of the institution and must suffer the consequences. No little disturbance has been caused on account of the affair and as other people have expressed their opinion, we deem it proper that the view of the student body in regard to the matter should be set forth. The College Park church has been organized about two years, and has been in a thriving condition until this term, since which time considerable talk has been indulged in, and much dissatisfaction expressed by members of the

church in regard to the manner in which the worshipers have been seated. The young ladies were compelled to sit in a body on one side of the church, and the young gentlemen on the other, and members of the church, who were not students, were obliged to sit where opportunity offered. A number of the students, among whom were representative men of the college, thinking that such a plan was detrimental to the best interests of the church, and recognizing the impropriety of such a division, determined to change the state of affairs and to sit where reason prompted. They did so, and as a result several of the students, and one in particular, who was no more to blame in the matter than others, have been called to account for what the Faculty consider a misdemeanor. Now the opinion of the student body in regard to this matter is that they have done nothing wrong or of which they need feel ashamed. In the first place the College Park church and the University of the Pacific are

separate and distinct institutions, and the authorities of one have no right to interfere with the authorities of the other. Further, every member of the church stands on an equality with every other member, also no seats have been set aside for any particular individual, and no seats are rented, consequently no person is out of place from a church standpoint, no matter where he sits. In addition to these points the students are upheld by the fact that no rules have been quoted from the Trustees, or set forth by the Faculty, making the intermingling of the ladies and gentlemen while in church service a misdemeanor. While we very much regret that any disturbance has been made, we feel justified in saying that the opinion of the students should be respected and that one person should not be compelled to answer for a matter in which numerous others are involved.

FOR the last two weeks the Seniors have not been engaged in active classroom work. The duties, however, have been very little lightened, if any at all, for the preparing for commencement and many other duties, too numerous to mention, has occupied their attention. In nearly all Eastern colleges the Senior vacation is one of six weeks duration and this time is fully short enough. It is to be hoped that in the future arrangements may be made so that the graduating class will not be necessarily kept on tension to the very last moment. The exercises of commencement week cannot possibly be as satisfactory as they would be if the principal participants had not been pushed to the extreme limit.

IT is a satisfaction to know that through the energies of the friends and pupils of U. P. the starry emblem will float over the campus during commencement week. This scheme was agitated several months ago but nothing came of it as nobody in particular took it up. Messrs. Tregonning and Nickisson were the prime movers in this effort and deserve all the praise and congratulation that can be heaped

upon them. It is to be hoped that this flag will be used not only on state occasions but that it will flutter in the breeze every day of the college year.

THERE will be but one more issue of the PHAROS, the twentieth, which will come out after commencement on June 4th and it will be mailed to our subscribers wherever they may be. It is hoped that all parties being in debt to the present management will settle before the close of school and within a few days after receiving the issue of May 21st. Do not let any debts run over till next term for the present management will be away. If any parties desire more than one copy of the Commencement number by the payment of ten cents a copy, as many copies as are desired can be obtained and sent postage free wherever desired. Persons desiring extra copies will please report to either of the Senior editors. It is the aim and intention to give the various entertainments and festivities of commencement week as full a report as our space will permit.

LITERARY.

THE REALM OF FANCY.

In the realm of fancy, imagination holds the higher place, having strong emotion as its actuating cause, while fancy moves on a lighter wing.

It is the office of the memory, to reproduce what has been previously before the mind, in the forms in which it first appeared, and with the belief that it has been in the mind in the time past.

The imagination, also reproduces, but it reproduces in new forms, and is not accompanied with any belief as to past experience. Both are reflective of objects which have been before in the mind, but the one has been compared to a mirror which reflects what is before in its proper forms and colors; the other to a kaleidoscope, which reflects it in an infinite variety of new forms and dispositions. The one is represented by observations, experiments and records; the other by allegories, myths, statues, paintings, music and poems. We not merely perceive objects, and conceive or remember them simply as they were, but we have the power of combining

them in various new assemblages, of forming, at our will, not a new universe merely, but a new and varied universe with every succession of thought. Mr. Brown says, "The materials of which we form them, are indeed materials that exist in every mind; but they exist in every mind only as stones exist shapeless in the quarry, that require little more than mechanic labor to convert them into common dwellings, but that rise into palaces and temples only at the command of architectural genius," or as Addison has expressed it in his "Pleasures of the Imagination."

"Indistinct,

In vulgar bosoms, and unnoticed lie
These stores of secret wealth. But some there are
Conscious of Nature, and the rule which man
O'er Nature holds; some who, within themselves
Retiring, from the trivial scenes of chance
And momentary passion, can at will
Call up these fair exemplars of the mind
Review their features, scan the secret laws
Which bind them to each other, and display,
By forms, or sounds or colors, to the sense
Their latent charms."

There is implied in order to the exercise of the representative faculty, or the imagination, first reproduction, and second comparison. The reproductive faculty is that which furnishes the materials for the representation. The other, the comparative faculty separates and analyzes these objects called up by the reproductive faculty, and recombines the parts in various ways.

The province of fancy has been limited to the sense of sight. But this seems arbitrary. for, although the greater part of the material which it combines, is supplied by that sense, it is nevertheless indisputable that our other preceptive faculties also contribute occasionally to their share. How many pleasing images have been brought up by the fragrance of the fields, or the melodies of the woods.

One medium by which we can make representations of our feelings to ourselves and others, is that of musical sounds. Sounds are not all musical—the murmur of brooks, the humming of bees, whistling of the wind, or the songs of birds, not always, in themselves musical, but become so in relation to us, after we place feelings, with which they harmonize in them. Passing through the woods at night, we hear the sweet song of the nightingale—so plaintive that it touches the heart, and we imagine it is giving utterance to its grief. The imagination not only places feelings and emotions in music, but also thoughts and conceptions.

A vigorous imagination is as indispensable in the abstract sciences as in the poetical or plastic arts. Sir William Hamilton says that it may reasonably be

doubted whether Aristotle or Homer had the more powerful imagination. But there are as many kinds as there are kinds of mental activity. This faculty is very active in the savage who sees spirits in the stream, the cloud, fire, or the storm.

Fancy is also the power to call forth images for the purpose of clothing an idea or thought which arises in the mind, as a lion is used as a symbol of strength. Guido represents a beautiful virgin with her needle, attended by two angels, meaning that innocence and diligence are honored by heavenly spirits.

Imagination is the guiding power of art as reason is of science. The reasoning power occupies itself with discovering that which is true, which in turn is the basis of the useful, but imagination ministers chiefly and directly to pleasure.

In painting, except in those instances in which it exhibits a faithful copy of some particular object, the original idea must be formed in the mind. When the landscape painter indulges his genius in forming new combinations of his own, he vies with the poet in the noblest exertion of the poetical art, and he avails himself of his professional skill as the poet avails himself of language, only to convey the ideas in his mind. To deceive the eye by accurate representations of particular forms is no longer his aim, but by the touches of an expressive pencil to speak to the imaginations of others. The imagination of the sculptor conceives his ideal, having sought in vain for it in reality, and strives to represent it in the statue. Such were the "Sleeping Cupid" or the "Madonna" of Michael Angelo.

In poetry, one person attempts to present to the mind of another by means of language the object in his own mind. The province of the painter and sculptor is confined to visible objects, but to the poet all the glories of the external world, all that is interesting, all the truths which make the heart better or happier are opened up.

Milton, taking what was fairest from the landscapes and gardens, which had passed under his view, describes in *Paradise Lost*, an Eden fairer than any scene now to be found on our globe. The fiery lake, the debates of pandemonium, and the beauty of paradise, all are products of the imagination.

In science, discovery is commonly the reward reaped by a power of invention which has been trained. Newton's passage from the falling apple to a falling moon, was at the out set a leap of the prepared imagination. The highest use of this great power is the contemplation of the Infinite or of the Creator. The most profound philosophers, such as Anselm, Descartes, Leibnitz, and Kant, give this a high, indeed the highest place in their systems.

This faculty has a noble purpose to serve. It expands the mind by expanding the boundary of

thought and by opening an ideal outside the real world. While it is fitted, when properly regulated to widen the field of enjoyment and elevate the standard of character, there is no faculty which is more liable to run into error, and in the end land the possessor in more hapless and hopeless misery. The imagination is the great spring of human activity, and the principal source of human improvement. As it delights in presenting to the mind scenes and characters more perfect than those with which we are acquainted, it prevents us from ever being completely satisfied with our present condition or with past attainments; and engages us continually in the pursuit of some untried enjoyment or of some ideal excellence. Hence the ardor of the selfish to better their fortunes or add to their personal accomplishments, and hence the zeal of the patriot and philosopher to advance the virtue and happiness of the human race. Destroy this faculty and the condition of mankind would be as stationary as that of the brutes.

ARGUMENTS AND PROOFS OF ETERNAL PUNISHMENT.

"What man so wise, what earthly wit so rare,
As to decry the crafty cunning train
By which deceit doth mark its visor fair,
And cast her colors dyed deep in grain,
To seem like truth, whose shape she well can feign,
And fitting gestures to her purpose frame,
The guiltless man with guile to entertain?"

Long has been the struggle between fidelity and atheism; ever since Christ came into the world and overthrew idolatry among the ancients until now, when he struggles with reason, version, skepticism. If a man is convinced against the desire of his soul, he will find some way of evading that conviction. Open warfare is easier to combat than subtle deceit. Nation may strive with nation and one or the other will succeed; but when intellect contends with intellect to disprove God's most evident statements by using all the powers He has given it, then comes the long-lasting conflict. It is easier to defeat outright skepticism, atheism and infidelity than apparent acceptance, and underlying rejection. When one way of retreat has been discovered another is sought.

Unitarianism and Universalism are to-day the strongest enemies of Christ and his Kingdom, subtly, injuring, openly embracing; giving man a way of escape when his sins are pointed out to him. But let them remember "The Lord knoweth the thoughts of man;" no matter how sheltered the retreat, He will find out all.

Universalism has been changed to approach more nearly what is reasonable so that there are now two classes of Universalists, the old school and the new. The essential difference between the two is, the former believe that all men will be saved without pun-

ishment hereafter—the latter, that there is punishment after death, but believe in the final salvation of all men, that is—a second probation.

Let us deal first with the beliefs of the old school. All believe that the righteous enter into a state of happiness having condition and also place, for the soul is an entity and hence must have locality and occupy space. The chief merit of any position on earth is the condition, the happiness comes mainly from within; if our condition is good we are happy, we may have physical pain and trouble, nevertheless our soul is at rest, we are peaceful.

From analogy we conclude that souls if righteous, will be happy hereafter and that happiness will come mainly from within. "It is the sequence of moral purity, right action and proper relations. But as in human life our surroundings affect our peace of soul; so hereafter, as our souls are entities, we conclude that we will be happier encircled by beautiful companions, by charming scenes, by peaceful and loving spirits.

If this is true in regard to the righteous, it must be so with the wicked; we draw the same analogy from our life to that hereafter. We are not peaceful if our condition is evil; we are not happy if our surroundings are uncomfortable, if wicked hearts are all around us; so we conclude that the soul will not be content and happy if its condition and surroundings are unrighteous. But we have assumed there is no misery after death; and we all agree that people do die impenitent and wicked, hence there must be some change in the spirit that it may be happy. Now that change must occur in one of two ways, either by the interference of Divine Love or by mere bodily Death.

But if God does save the dying impenitent sinner so that he enters immediately into eternal bliss, free will and the right of choice is removed. In this world there is no pardon without penitence, so we draw the conclusion by analogy that pardon will be given to seekers only. But if there is that pardon which we do not choose, happiness is thrust upon us—but this is contrary to every action of our whole life, every feeling of our nature, every fibre of our being. Then, is it possible that God would do that which is so contrary to every part of that nature he has given us? In natural affairs the result always follows the choice; if we choose not to breathe we must die—if we choose not to provide ourselves with the subsistence of life, we must perish; and so it is in spiritual condition if we choose to be sinful we must accept the result which is misery. Although we may not be able to help the effect, we are able to direct the cause; and punishment is simply the natural result of cause and effect. We may breathe just before life would leave us; we may seek sustenance in time to save us from perishing; we may accept our Savior just before death comes with its terrible hereafter.

But if God does take away this right of choice before we enter eternal life on account of his love, why does he not compel all men, in early life, to live just and happy and useful.

If Divine love does not interfere then death must be the saving power and the living sacrifice of the Savior is needless. Death is an effect upon the body not destroying the soul. We notice that an affectation of the body does not change the soul in the least. A body may lose an arm, an eye, a sense and yet the soul, the spirit is as vigorous as ever; the body itself is weakened, perhaps, to the very limit of life but the spirit remains unchanged. The senses of the body may be enfeebled so as not to reveal the soul, but the spirit itself is not affected, unless it resides in one of those senses, but in the disuse of varying senses, the soul was not changed, hence it does not exist in any one sense nor in the harmony of the senses. Thus when death comes we do not believe the soul is changed for good or evil; that is there is no saving power in the death of the body.

It is claimed that there is sufficient punishment on earth, but punishment does not regenerate but the repentance only. How is it when men die in sin, when their last breath is a curse upon man or blasphemy? But the one stumbling block is that we do not consider the sins of omission nor the wide-spread influence every man has either for good or evil. We can not enumerate the sins of others for which we are responsible and for which we never suffer punishment in this world. If there is not sufficient punishment on earth and neither God nor earth changes, then the character of the soul is transferred to the future. There is sin, hence misery and punishment after death.

Again—if all men are saved and there is no change before nor after death, the righteous and the unrighteous will occupy the same abode. Many claim that in this way the unrighteous will become righteous. By analogy, "Birds of a feather will flock together" hereafter as well as now. The wicked and the good are not happy together and although this might be a punishment to the former it would also inflict the latter, but we have assumed that all will be in eternal bliss; and finally does it seem as if God will allow his holy to be with the essentially wicked? Would not he guard his pure in the future as now? If the evil will be susceptible to the good influence, just so will the good be harmed by such contact.

Hence we reach the conclusion that the wicked are punished after death, and are separate from the good in a place, the condition of which is moral corruption.

Now let us notice the arguments of the modern Universalists, the most influential, the one apparently most resembling the true faith and therefore

the most dangerous to a community as well as an individual. It has been proven that there is punishment after death and so these evaders assume a second probation (after death).

These evil spirits claim that there is a better opportunity and more time for repentance after death. Does this seem reasonable? To-day it is easier for a man just beginning a downward course to be saved. How many more are righteous who were turned Godward when they were young! How seldom will a man, steeped in crime, become pure and holy! How much baser a man grows with each added crime! How true is the proverb, "Procrastination is the thief of time!" As we can not but accept these self-evident truths, does it seem as if it would be easier to accept salvation after having passed through this life in crime, and continuing it in that other world. Is (there) not repentance less liable?

This doctrine does not incite men to lead a pure, holy life on earth; but would a doctrine which does not lead Godward come from God? We have proven heretofore that the good will be separated from the evil in the life to come; then where will be the greater advantage for repentance? Would the evil influence be better than the adulterated good of to-day? If all men are to be saved then there must be an irresistible influence, for there will be those who will yield to God's will then as now.

That irresistible influence removes the right of choice, for man carries into his future all his powers, such as reason, perception and knowledge, hence free will; this necessity of salvation destroys volition, then why does not God do so now instead of then, saving good men from such labors and evil ones from such sufferings? None except fatalists believe that good and evil come from God. This very point is the stronghold of the Universalists.

God gives us our condition, our choice, his son for our salvation so that we may guide correctly the cause and the result follows, good or evil, according as we regarded his will. God does not say that a chain, which if safe will rescue a hundred lives, shall break; but he gives us the wherewith to forge the chain strong and then if the cause is neglected the effect must follow. So it is that good comes from God and evil from neglect.

Dr. Williamson, a prominent Universalist, gives a proof of a happy destiny for all men which Dr. Chaffin refutes as follows: "Happy destiny is a fixity"—again the necessitarian doctrine, "Every man hath the witness of salvation in himself." Notice that he says every man, now if this is so, where the need of a church, of any benevolent cause? Why do criminals fear death more than Christians? Why does an infidel shrink from his belief at the last? Why does a universal sinner in such agony of spirit if "every

man hath the witness in himself of salvation and that happy destiny is a fixity?

"Skeptic, whoe'er thou art, tell if thou knowst,
Tell why on unknown evil grief attends,
Or joy on secret good? Why conscience acts
With ten-fold force when sickness, age, or pain
Stands tottering on the precipice of death?
Or why such horror gnaws the guilty soul
Of dying sinners, while the good man sleeps
Peaceful and calm, and with a smile expires?"

Dr. Williamson says that evil is self-destructive. If this is so, then it destroys the soul, but he can not mean bodily destruction or annihilation, for that is contrary to what he wishes to prove. He must mean destroys the evil itself; he rejects the need of an eternal aid or salvation through Christ and evil itself is man's savior. Again he says, "The worse a storm, the sooner it is spent;" "The narrower and fiercer the tornado, the sooner it is over;" from this he draws the analogy "The worse the evil the more quickly is it destroyed; man is sooner saved after having been the most sinful." What a doctrine for a professed believer in Jesus Christ. Dr. Williamson virtually says, "Man, be as sinful as thy debased nature can make thee, and thou shalt be saved the more speedily." How Godward this does lead us! How wrong have been the attempts of all lovers of Jesus Christ and even of Christ himself; for by bettering the world, they have procrastinated its salvation.

It is claimed by the law of human progression, men will be rescued. As the mental and physical side of man has developed so will it be with the spiritual. But the salvation of man is an individual consideration, and although the world may be growing more spiritual, that will not give personal redemption to every soul.

God will give the highest possible good to his people. Infinite power can save man but as soon as it does regardless of his own choice, it removes the human will. God's fore-knowledge does not mean His fore-ordination or predestination, for he may fore-know and yet not accept as good that a certain man will go to destruction; for the moment he foreordains in addition to foreknowledge, he destroys man's volition. I may know that a certain person is injuring himself, and by force I may prevent it, but as soon as I do coerce him, I remove his freedom. God does not compel a man to do evil but gives him all possible aids and then if he continues in wickedness his foreknowledge is not his fore-ordination. For man's freedom of choice is the proof of God's love; that is his great boon to humanity.

Now as against the ideas of Old Universalism, we have proven that, as there must be a change in the soul and neither God nor death will accomplish it, that there is punishment after death. As against the proofs of New Universalism, that there is no second probation nor compulsion of acceptance in a second trial. Hence, as there is no change in the hereafter punishment must be eternal.

The Universalists claim to accept the Bible but interpret in such a manner as to teach a final salvation for all men. Instead of taking the evident teaching of the Bible as whole, they single out passages to prove that God will be merciful and forgive all. Nowhere in the New Testament is there a statement by Christ or his disciples on which the doctrine of a future probation may be grounded. While, on the other hand, we do find positive assertions of a future eternal punishment as in Matthew xxv, 46, Christ says "And these shall go away into everlasting punishment; but the righteous into life eternal. To give an example of how those who do not wish to believe in eternal damnation evade such passages, the criticism is made that the word translated everlasting in the passage above, *aionion*, refers to limited duration; but for two reasons this is false—first, there is no word in the Greek language which so nearly expresses the idea of eternal, and second, the same word is used for eternal as everlasting, and according to such a version, life also would not be eternal but of limited duration. It is also said in the Bible, "The Lord will not always chide, neither will he keep his anger forever." And we notice, wherever a promise is made of life everlasting, a condition is made which must be satisfied. If Christ says "If ye believe on me ye shall have eternal life," does he not virtually say "If you do not believe on me ye shall have death eternal?" Most of the passages upon which the Universalists found their belief are those which refer to the reception of the Gentiles into the church of God with the Jews. One of the most triumphant proofs dwelt upon by Universalists is found in I Corinthians xv, 25, "For he must reign till he put all enemies under his feet." Dr. Chaffin answers this in the following manner—"Universalism asserts that this means that there shall be a universal subjection in love to Christ, and the passage in the one hundred and tenth Psalm, where it is said, "The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool," has the same meaning—means a willing and loving obedience of all enemies to Christ. In one passage, all enemies are to be put under his feet, and in the other, enemies are to become his footstool. Now if they are living, saved men, this interpretation of Universalism gives them a rather strange position—under the feet, a footstool of Christ. This is quite a different position from what Christ himself says they shall occupy; "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." (Rev. iii, 21). "And hath made us kings and priests unto God" (Rev. i, 6). Christ reigning until he hath put all enemies under his feet does not imply a willing subjection of all his enemies. Are the fallen angels subdued in a spiritual sense?

But what is the effect of such a doctrine as is heralded from the pulpit by Universalism. They have not progressed rapidly in a spiritual sense, converting and reclaiming the lost. They have no missionaries abroad, but that surely is in accordance with the self-destructiveness of evil. Their churches do not in the main contain the pure, holy men of our nation, but the rich, the social people who must satisfy their conscience and here find their abode. Oh what a creed! No stimulus to good, the promise of life and happiness eternal to every one, Jew or Gentile, murderer or missionary, villain or saint.

SUSIE M. KINGSBURY.

LOCAL.

Please pay your subscriptions.

Field Day was held at U. C. last Saturday.

Tregloan has gone into the millinery business.

Several Berkeley records were broken last Friday.

The pianos for the new Conservatory of Music have arrived.

The Societies will hold no more meetings this term.

Rich and Barnhisel are rapidly acquiring a taste for Olives.

Some of the records made on Field Day were exceptionally good.

L. V. W's unknown will soon arrive to attend Commencement.

Schemmel keeps all kinds of sheet music always on hand, patronize him.

For a good hair cut, shave or shampoo go to Koch opposite Auzerai's House.

The Naranjado will be on sale next Friday night at the Dedicatory concert.

Artotypes of the Archanian and Rhizomian Societies will appear in the *Naranjado*.

Dr. Hirst has been unanimously elected to deliver the Commencement address at Berkeley.

The Freshman relay runners were the recipients of numerous bouquets from their fair classmates on last Friday.

The '93's roped in their '94 men but the '92's did not take advantage of their old members who contemplate dropping back.

Considerable work is now being done on the campus in order to get the grounds in a suitable condition for commencement week.

Subscribe for the *Naranjado*.

Rhodes was somewhat exhausted after the mile run.

Ladies in the musical department should patronize him.

Everyone had a good time at the Emendian Reception.

A number of the boys went on a church picnic last Saturday.

The '93 class crests arrived just in time to get into the *Naranjado*.

The Freshies carried off the lion's share of honors on Field Day.

Candy was a common article at South Hall on Friday night.

The Conservatory is becoming quite a favorite resort for orators.

Quite a number of our alumni were present at the Field Day exercises.

Be sure to come to the Cantata next Friday night and bring all your friends.

Mr. Robbins was elected President of the Y. M. C. A. for the ensuing year.

Will Beasley came down from Saratoga last Friday to weep with the Sophomores.

Some of the gentlemen, and ladies too, looked very tired at the reception Friday night.

The large amount of \$47 was received as an entrance fee to the grand stand last Friday.

The seating in church last Sunday was a great improvement on what it has been previously.

A great many of the boys are getting their photographs taken, Jim Phi Psi among the number.

The young gentlemen have decided not to occupy the seats set aside for the young ladies next Sunday.

The Baccalaureate sermon will be preached next Sunday, in the Conservatory building at 3 P. M. by Rev. Dr. Jewell.

Rev. Dr. Nelson, a former Prof. at the University, preached at the College Park church on last Sunday morning and evening.

The herbariums handed in by the Third Year Botany class were some of the finest ever presented to our Professors for inspection.

The names of the musical graduates were accidentally omitted from the commencement programs but new ones were immediately issued and the matter has been adjusted satisfactorily.

Mr. C. E. Gunn, '75 of San Francisco will deliver the oration on Alumni day.

Most of the Seniors spent their vacation at school in their customary place.

Rev. C. V. Anthony, D. D. will deliver the University address next Sunday evening.

Mr. Robbins has left school to fill a ministerial charge. He will resume his school duties next term.

In the meeting last Sunday night, remarks were made by Prof. Ewing and Messrs. von Glahn and Blake.

The verdict of the students in regard to the seats in the gallery of the Conservatory is that they are poor.

The Commencement Day speakers are Misses Kingsbury and Mayne, Messrs. Blake, McCaughey, von Glahn and Wilcox.

Messrs. Canney and Burrows have been elected Editor-in-Chief, and assistant Editor and Business Manager of the PHAROS.

Robert C. Riegg, College Park barber shop, East Hall, third floor, Room 73. Open every day after 3 P. M. and all day on Saturday.

Another boon has been presented to U. P. by Mr. Ed Lippitt, an alumnus who has kindly donated a large number of valuable books to augment our library.

One of the most impressive meetings of the term was held in Rhizomia last Thursday night. Farewell remarks were made by the four Seniors and several songs were sung.

The subscription for the new flag amounts to something over \$43. The flag has already been bought and will be in its place on the Conservatory during Commencement.

The young gentlemen societies, (A. and R.) have had pictures taken for the coming Naranjado. What's the matter with the young ladies' societies having a hand in adorning the pages of our college book.

Customer—"What will you charge to shave one side of my face?"

Barber (laughing)—"Oh, I will shave one side for nothing. Which side shall I shave?"

Customer—"The outside, please."

A problem. If twelve men were pulling on a rope tied to a tree, would there be as much strain on the length of rope between the tree and the first man, as there would be if twelve equal men in place of the tree were pulling against the first twelve.

Canney is quite a hero! He rescues the perishing and cares for the drowning. Last Saturday he saved a young lady from what might have been a watery grave. Romantic results are likely to follow.

Granite $\frac{1}{2}$ life = Oyster.

Oyster $\frac{1}{2}$ soul = Plato.

Why is Plato greater than the oyster? Because it can eat the oyster.

Prof. Higbie lectured on "Temperance" about a week ago at the evening session of College Park Church. Messrs. Marsh, Simpson, Whittier, Prof. Ewing, and Mr. McCrow of Sacramento, also advocated the cause in short but pointed speeches.

FIELD DAY.

The Field Day sports held at Agricultural Park on last Friday were by far the most successful held since the inauguration of athletic sports at the University. The weather was fine, the crowd was large, and every one was enthusiastic. There was a marked improvement over last year's work in every particular, while but few records were broken still the various events were hotly contested and the results were such that we have no need to feel ashamed. A great deal of rivalry was manifested between the Sophomore and Freshmen classes. The most exciting events of the day were the 220 yard-dash, 440 yard-dash, and the one mile walk. The judges were G. F. Hernandez, S. G. Tompkins and Prof. D. A. Hayes; Clerks, L. C. Simpson, '91, and J. W. McCaughey, '90; starter, R. C. Sargent; timers, W. Ryder and C. T. Boots, '84; measurers, Prof. C. E. Cox and Geo. Owen; marshal, J. O. Hestwood. The first event was a 100 yard dash, contested by J. D. Harris, W. D. Gossard and J. B. Tregloan, '92. Harris won in 11 1-5 seconds. J. B. Tregloan, '92 and N. R. Harris entered for the running hop step and jump, both contestants beat the Berkeley record, Harris won, distance, 42 feet, 8 inches. J. B. Tregloan won the 120 yard hurdle race in 19 1-5 seconds. Hughson, '92, as usual won the shot putting, distance, 36 feet, 5 inches. J. D. Harris was the only contestant in the running broad jump, he cleared a distance of 18 feet, 8 inches beating his own record of last year. The 220 yard dash was run by W. N. Cavano, O. W. Marsh and N. R. Harris. The race was very close, Cavano won in 25 3-5 seconds, Marsh second.

Henry Timm, '93, J. F. Richards, '92, and C. Dodge entered the mile walk. Timm was an easy winner, time 8 minutes, 46 1-4 seconds. The entries for the standing broad jump were Gruwell, '93, and Burwell, '93, the former won, distance, 9 feet, 3 1/2 inches. Three contestants appeared for the bicycle race, M.

C. Harris, T. Upton and W. Edwards. Edwards won in 3 minutes, 13 3-5 seconds.

E. L. Rich, '93 and J. D. Harris entered the 440 yard dash for the President's medal. Harris won, time 55 4-5 seconds. The mile run was won by A. H. Barnhisel in 5 minutes, 22 seconds, Rhodes second. E. L. Rich, '93 won the standing high jump, height, 4 feet 2 1/2 inches. The baseball was thrown a distance of 356 feet, 11 inches, won by Harry Walton, Blake second.

The 100 yard handicap was very close, the starters were Cavano, Marsh and Gruwell. Gruwell won in 10 3/4 seconds, Cavano second. A. Eaton and C. Raven contested in the 1/2-mile run, the former was victorious, making the distance in 2:35. Rich was alone in the running high jump, he cleared a distance of 4 feet, 7 1/2 inches. The Freshman and Sophomore classes contested for the relay cup, the Freshmen won in 4 minutes, 4 2-5 seconds. The former were represented by Messrs. Gruwell, Burwell, Hogg and Timm; the latter by Tregloan, Canney, Briggs and J. F. Richards. The tug of war between the Sophomores and Freshmen was also won by the Freshmen, twelve men took part on each side and the excitement was high until the winners by a desperate struggle succeeded in getting the knot over the line. The band furnished music during the afternoon and they greatly added to the success of the afternoon's performance, both in cheering the contestants and amusing the spectators.

MIGMA.

EMENDIAN RECEPTION.

On Friday evening, May 9th, the annual reception of the Emendian Society was held at Hotel Vendome. The evening was not all that could have been asked for, but the mist without did not interfere with the mirth within. The reception was perhaps the largest ever held under the auspices of any society connected with the University. This, however, did not interfere with the enjoyment of any one, as ample room was afforded for the entertainment of all. The large number of invitations which were sent out were responded to almost unanimously. Prominent among the large number of guests were the alumnae and ex-members of Emendia. They rallied with old time enthusiasm and came to recall memories of the pleasant hours spent in their society hall. Upon arriving at the hotel the ladies and gentlemen were ushered into their respective dressing rooms from whence they soon appeared and were cordially received by Misses Surface, Dunn, Russell and Mayne, Senior members of Emendia and in whose honor the

reception was held. It is a difficult thing to decorate such a large building, but the Emendians had displayed their usual tact and as a result of their handiwork the parlors, corridors and Music Hall presented a beautiful appearance. In the parlor, directly under the chandelier, was a large table which was bedded with white roses, in either end and on the sides of which, with the roses as a background, were the initial letters of the four literary societies of the University, Archania, Rhizomia, Emendia and Sopho-lechia, the design was very neat and caused much favorable comment. The mirrors and curtains were also artistically draped with roses and palms and plants of various descriptions were placed in suitable positions about the rooms. The entire building was at the disposal of the guest and good was taken of the opportunity afforded. The elevator was kept in constant use during the evening and nearly all present had the privilege of visiting the upper floors of the hotel. Parkman's San Jose Orchestra furnished music for the occasion; their pieces were select and the rendition admirable and on the whole added greatly to the success of the reception. The evening's entertainment, aside from the conversation, was of a most pleasing and novel nature. Immediately upon retiring from the dressing room each guest was provided with a souvenir card upon which he was requested to write the motto of Emendia, sign his name and return the card, whereupon Miss Madge Kennedy, acting as prophetess, undertook, by examining the handwriting of each one, to tell his or her peculiarities and in many instances the results were noticeable on account of the truth they contained. Elaborate preparations had also been made in Music Hall for the entertainment of guests. Suspended from one end of the room, above the door, were numerous cords of various colors, these cords were stretched in all directions about the room forming a very intricate network and upon the end of several of the cords was placed a prize; upon entering the room each person had placed in his hand one end of a cord, it then became his duty to trace it until the other end was found; this created great amusement as the cords were arranged in such a manner as to render their extrications very difficult. Prof. Cox was fortunate in receiving the first prize. Refreshments for the evening were served in the large dining rooms; the tables were filled several times and the many guests did ample justice to the supply of good things which had been prepared by the hands of fair Emendia. After refreshments had been served the company returned to the halls and once more enjoyed the pleasures of a promenade. At about twelve o'clock the guests began to retire. Farewells were said, and in a short time the Emendian Reception of 1890 was a thing of the past. Appended is a list of invited guests:

President and Mrs. Hirst, Dr. and Mrs. Martin, Prof. and Mrs. George, Prof. and Mrs. Thoburn, Prof. and Mrs. Hayes, Prof. and Mrs. Sawyer, Prof. and Mrs. King, Prof. and Mrs. Pasmore, Prof. Perkins, Prof. and Mrs. Bland, Prof. Ewing, Prof. Lease, Prof. Higbie, Prof. and Mrs. Cox, Prof. Reideman, Misses C. Bean, A. Mayne, B. Mayne, M. Booth, M. Kennedy, E. Griswold, J. Calhoun Mrs. Stuart, Mrs. A. B. Stewart, Janet Jacks, Fanny Smith, Zaida Tyrrell, Emma Swasey, Mary Mering, Laura Brown, Clara Ross, Allie Van Dorsten, Mabel Mastick, Bertie Miles, May Johnston, Alice Newcomb, Alice Johnson, Edna Johnson, May Southworth, Edith Rea, Carrie Bean, Grace Bean, Sue Kingsbury, S. Calhoun, Zena Byxbee, Agnes Sargent, Esther Needham, Mabel Crossley, Ada Larkey, Ida Larkey, Clara Avery, Maud Grover, Margaret South, Effie Bledsoe, Mae Jones, Mattie Haven, Edith Cory, Sarah Cory, Veva Burrell, Edith Wilcox, Emily Williams, Lillian Nelson, Etta Nelson, Hattie Nelson, Etta Hirst, Marguerite Hirst, May Percy, Anna Jefferson, Emily Brown, Florence Brown, Kitty Pierce, Jean Mabury, Sarah Flickinger, Mabel Holsclaw, Lulu Mayne, Nettie Dunn, Alice Meese, Jessie Russell, Nellie Meese, Helen Keiser, Marie Brusie, Hattie Murphy, Hattie Buck, Edna Needles, Louise Holbrook, Lottie Hall, Winnie Heistand, Cassie Standart, Nita Smith, Edith Burgess, Mamie Sage, Edna Boom, Stella Dunn, Jeanette North, Ellie Fife, Maud Mercer, Mabel Anderson, Mabel Coombs, Amelia Bloom, May Goss, Bertha Norman, Florence Bigelow, Flora Richards, Leona Goodenough, Clara Sweigert, Emma Sweigert, Fannie Mossman, Flora Downing, Elvira Gordon, Winnie Howell, Alice Naramore, Mabel Urmy, Minnie Juvenal, Mabel Guppy, Eva Hunkins, Mary Bunker, Miss Heyman, Emma Kooser, Jessie Charles, Etta Beal, Cora Hatch, Lizzie Gober, Cora Hogg, Lucy Surface, Fiddle Cutler, Lizzie Byer, Alice Murphy, Jennie Landstram, Kate Terwiliger, Lelia Walton, Messrs. J. F. Littoy, W. F. Hyde, A. Van Gordon, Mr. Van Dorston, Ed Fisher, Mr. Zumwalt, Mr. Walton, Rev. A. H. Briggs, S. D. Briggs, Mr. McCaughey, C. H. von Glahn, D. H. Blake, Will Blake, J. P. Ross, F. H. Ross Jr., Mr. Tohekura, Reuben Hale, S. M. Chynoweth, E. A. Wilcox, Harry Wilcox, Lynn Simpson, W. Cavano, Chas. Milnes, Harry Milnes, Guy Milnes, W. H. Crothers, T. G. Crothers, W. A. Beasley, Mr. Meracle, W. T. Curnow, O. G. Hughson, A. Kincaid, V. C. Richards, F. H. Richards, J. B. Tregloan, Clark Whittier, F. G. Burrows, Mr. Castleman, L. V. W. Brown, W. Lovejoy, L. M. Burwell, Olin Marsh, Alfred Post, Ed. Rea, Geo. Furlong, Mr. Elliott, Fred Hadley, Blair Newell, R. Gruwell, Mr. Hogg, Mr. Canney, Mr. Gay, Mr. Kelley, Mr. Hopkins, Mr. Robins, Mr. Timm, Mr. Chas. Timm, Mr. Shroeder, Ross C. Sar-

gent, L. W. Jefferson, C. G. Jefferson, W. Field, Mr. Van Denburg, C. A. Peterson, Mr. Patterson, Mr. Parker, C. N. Kirkbride, Lewis Black, W. Holbrook, Mr. Williams, Mr. Hall, M. C. Harris, Ed Julien, J. Trimble, Mr. Webster, Cecil Mark, Frank Miner, J. O. Hestwood, Guy Dodge, Clarence Dodge, S. Chamberlain, Will Gossard, Bert Hatch, A. Clark, B. Clark, Mr. Goodall, M. Blackford, Chas. Freeman, Mr. Andresen, Chas. Hemphill, Joe Coombs, Dr. Johnson, Mr. Coleman, Mr. Gillman, Bert Percy, Mr. Barnhisel, E. L. Rich.

KAPPA ALPHA THETA AND PHI KAPPA PSI RECEPTION.

In response to dainty invitations, last Friday evening there assembled at the home of Dr. and Mrs. J. N. Martin a loyal and enthusiastic band of "Thetas," "Kappas" and their friends. The evening, host and hostesses and all particulars were everything that could be desired to make the event enjoyable. The home of Professor and Mrs. Martin was beautifully decorated with vines, flowers and garlands, and the rooms for the entire evening were filled with the young and joyous throng as the events of the day were talked over. The Freshmen especially boasting over the prizes which descended to ninety three. At different times during the evening cards were given out having on them some familiar quotation, only the quotations were divided, one part being on a gentleman's card and the other part on a lady's. The cards being distinguished by bows of pink and lavender, and black and gold the colors of the two Greek letter societies. One or two little incidents occurred with the quotations that caused no little merriment. One was that a lady and gentleman who have trod the life together for years, accidentally received cards that matched; and another couple on two occasions received similar cards. Altogether the innovation was unique, pleasing and entertaining. Later in the evening dainty and choice refreshments were served, and here it was that peals of laughter were mingled with the clinking and tinkling of glasses and other ware, bringing good cheer and glad delight. During the latter part of the evening fraternity song followed fraternity song from Kappa Alpha Theta, then from Phi Psi and then uniting their voices in some enthusiastic Phi Psi song they made the surroundings ring with enthusiasm. Before adjourning the Phi Psis assembled on the steps of the residence and broke the stillness of the night with the intercollegiate yell of their fraternity,

High, high, high,
Phi Kappa Psi
Live ever, die never
Phi Kappa Psi,

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J. P. Ross, J.

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Burwell, C. B. Whit

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Miss Olive McClosky is vi

Mr. A. C. Hart, '89 of Mode

Mr. B. F. Hall will be prese
mencement exercises.

EAST HALL EC

Editors. { - - - - -

Strawberries are getting ripe.

Miss Nellie Meese visited her home la

Why was it one of the girls didn't get 1

The Geometry class met Friday mornin
tation.

The little boys dedicated the speaking t
day.

The Third Year class have begun to m
selves known.

Miss Hattie Murphy was out of school l
account of illness.

Post wants to know if it will be a comm
skip examinations.

The boys did not know which side of the
the girls belonged on.

Miss Edna Needles was compelled to 1
few days on account of illness.

Prof. Lease's 11:45 class will have the p
going through the Conservatory by thems

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flowers. They look as i
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arrassed): "Not a cent, I assur

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Adjunct to Chair of Obstetrics and Lecturer on Mental Diseases.

AS. E. FARNUM, M. D.,

Adjunct to Chair of Anatomy and Demonstrator of Anatomy.

ALBERT ABRAMS, M. D.,

Adjunct to the Chair of Clinical Medicine and Demonstrator of Pathology.

J. F. HANSON, M. D.,

Adjunct to the Chair of Materia Medica and Therapeutics

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