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Bates College

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# THE STUDENT



**BATES COLLEGE**

LEWISTON, MAINE

**FEBRUARY, 1905**

Volume XXXIII.

Number 2.

*BUSINESS DIRECTORY.*

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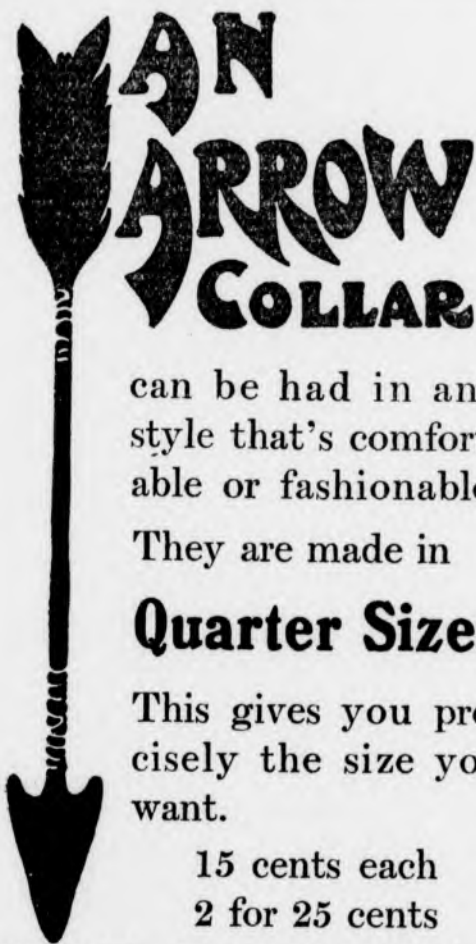
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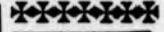
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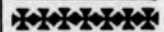
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# THE STUDENT

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## FEBRUARY TWENTY-SECOND

“Let a man fasten himself to some great idea, some large truth, some noble cause, even in the affairs in this world, and it will send him forward with energy, with steadfastness, with confidence. This is what Emerson meant when he said, “Hitch your wagon to a star.” These are the potent, the commanding, the enduring, the inspiring men,—in our own history, men like Washington and Lincoln. They may fall, they may be defeated, they may perish, but onward moves the cause, and their souls go marching on with it, for they are part of it, they have believed in it.”—*Van Dyke.*



## ANSWERED

I wandered through a mead, alone,  
 My heart with bitter pain and longing fraught  
 For one who never more would come;  
 Then, 'mong the weeds, mine eye a flow'ret caught.

"Poor, tiny flower, how canst thou hold  
 Thy dainty cup so trustful to the sun?  
 Do'st thou not know e'er evening dews,  
 Death's darkness may thy little life o'er run?"

Thus spake I to the flower, but she  
 In gentle protest shook her lovely head;  
 And murmured on a passing breeze,  
 "Our Father's care is also o'er His dead."

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 A STUDY OF HELL

ALL peoples, in all ages, have had some idea, more or less vague, of the abode of the wicked after death. Three great national poets, Virgil, Dante, and Milton, have devoted their active imagination and literary genius to this theme, leaving to posterity definite, detailed descriptions of Hell, which together with the Bible form the chief basis of literary allusions on this subject. An English writer, William Beckford, in an oriental tale also gives a vivid and original portrayal of the abode of lost souls. The purpose of this article is to state briefly the conceptions of Hell gained from these five sources; to show in what respects each is unique; and to indicate points of similarity between two or more.

Virgil, in the sixth book of the "Aeneid," represents Aeneas as visiting the under-world to see his father, Anchises. Hades is not strictly the Hell of later ideas, but the abode of all departed spirits, good and bad. It contains, however, divisions and grades of desirability, as will be seen. After entering the mouth of Hades, one finds himself in a vast empty space, shrouded in gloom, with a great elm

in the midst. Shades of Care, Sorrow, the Furies, and other monstrous shapes guard the way. Then the rivers come into view,—Acheron, Cocytus, and Styx. The relative location of these is not very clear, but it seems to be the Styx which travellers have to cross with Charon, the grim ferryman, and his leaky boat. Along the bank flit many restless shades, longing to cross, but doomed to shiver on the brink for one hundred years, because they have not received due rites of burial. Cerberus, the three-headed dog, with a wreath of snakes about his neck, receives them with barks as they reach the other side of the Styx.

Now three circles are to be passed through. In the first are infants who died soon after birth; in the second, those condemned to death by unjust judgment; in the third, suicides. Next come the Mourning Fields, the abode of victims of love, followed by the Field of Heroes. Soon the way divides, leading on the right to the Elysian Fields, where live the blessed, and on the left to Tartarus. The former contains meadows, houses, and all the interests of earth, without earth's realities, and is the home of those destined sometime to live on earth again. Lethe, river of oblivion, flows through here. Tartarus is a prison with triple ramparts, surrounded by the fiery streams of Phlegthon. It slopes downward to the lowest gulf, twice as far as the Olympian heights. Within its huge gateway with solid adamant columns sits the Hydra with fifty yawning mouths. Once inside, the Furies punish with most dreadful tortures. This is the place for those who have striven against the gods, and for all deeply stained with guilt.

Dante in his "Inferno" represents himself as traversing the infernal regions under the guidance of Virgil,—possibly as a delicate acknowledgment of his debt to the "Aeneid." He follows Virgil's lead somewhat, but the details are much more elaborately worked out and the greater part is original. Above the gate of Hades are the words: "By me is entered the city of pain; by me men pass into eternal suffering; by me they go among the lost souls. Let him leave hope behind who enters here." In the vestibule are the nameless souls who have done no evil, too

mean for anything but the antechamber, even of the infernal regions. Charon ferries the shades across Acheron. Here he hits lingering souls with his oar, while in the "Aeneid" he strikes the too eager shades, to keep them back.

Dante divides Hell into ten circles. The first is the Limbo, containing people who died before Christ, and were never baptized. They were sinless and suffer no torment now. Among these are all the honored ancients. There is no sound of speech, but a soft, hopeless sighing and pensive gloom pervades the air. With the second circle begins the real Hell of torment. Minos, the infernal judge, "stands and horribly grins," wrapping his tail around him as many times as the victim must traverse circles. Here are those who sinned for love. The air is filled with wild winds, storm and darkness. In the third circle gluttons are beaten down with perpetual rain and sleet, while Cerberus barks, and tears them in pieces. Passing the fourth circle which contains the avaricious and prodigal, we arrive at the lake of the Styx which forms the fifth circle and is inhabited by the arrogant and quarrelsome. The ferryman Phlegyas carries passengers across to the fiery city of Dis. Dis is a vast enclosure of tombs, the abode of heretics, where the sepulchres are open and full of flames. Toward the center, the valley descends into the lower rings of the abyss. This city forms the boundary of Upper Hell and now comes a region full of horrors, the Malebolge.

The Malebolge is the abode of Fraud. The name means evil pits or holes. It is divided into three parts. The inhabitants, an immense crowd, suffer the most ingenious tortures and loathsome, debasing punishments. The descent into this pit is by means of a rocky precipice, with the sound of a bloody cataract, and cries of anguish ringing in the ear.

Finally, after the sickening misery of the Malebolge, comes the Lowest Hell, the description of which is very original and freezes the blood with horror. It consists of a glassy lake of eternal ice, Cocytus by name, into which are frozen murderers and traitors; the faces of some protrude above the surface; others are frozen entirely underneath.

Silence reigns. A chill wind blows through the place which fills the air with a rushing sound and freezes Cocytus. It proceeds from the enormous flapping wings of the three-headed King of Hell. In each mouth the Arch Fiend chews a sinner; Judas is gnawed by the middle mouth and experiences the culmination of all the suffering Hell can afford.

Dante is intensely realistic. He is unrivalled in the depths of horror he depicts. He makes us see real human agony, instead of abstract punishment, while the gradation and variety of tortures he mentions shows his strong, fertile imagination. Beside the "Inferno," Virgil's "Hades" is a very mild place.

Turning now to Milton, we find in "Paradise Lost," a conception of Hell markedly different from the two preceding. It seems to be an immense circle, with features of landscape similar to those which exist on earth, such as mountains, valleys, caves and fens,—all gloomy and dreadful. Instead of being so much divided it is one vast, open space, characterized by intense heat. In the center is a lake of burning fire, somewhat sunk below the surface, into which flow the four rivers Cocytus, Phlegethon, Acheron and Styx. The river Lethe flows around Hell four times, and beyond this is a frozen continent beaten by storms. Hither, at certain periods, the damned are brought and

"——— feel by turns the bitter change  
Of fierce extremes, extremes by change more fierce  
From beds of raging fire to starve in ice  
——— ——— thence hurried back to fire."

The gates of Hell are ninefold; three of brass, three of iron, and three of adamantine rock. Before them sit two horrid shapes, Sin and Death.

Milton's Hell differs from the other two in respect to its inhabitants. It contains no human souls who once lived on earth, for the time is placed just after the Creation. It is peopled with fallen angels, governed by Satan, beings somewhat like Man, but possessing wings and semi-divine attributes, having only recently been driven from Heaven.

A connection with earthly generations is established, however, by representing the different evil spirits as those who are to take the form of heathen gods, in the ages to come on the earth. After the Fall of Man Hell is connected with earth by a bridge. One noticeable thing about "Paradise Lost" is the mixture of classical and Puritan ideas. Milton was a great classical scholar, and at the same time a zealous Puritan. Thus he gets the idea of the lake of fire from the Bible, while the five rivers he names are of classical origin. Pandemonium, the palace of the evil angels, is clearly modelled after the Pantheon at Rome, both in name and architecture. His conception of Hell and Satan was accepted as the orthodox belief for many years after the publication of the poem.

Still a fourth description of the place of eternal punishment is given us in an Oriental story "Vathek," written by an eccentric Englishman in 1786. He represents the Caliph Vathek, ruler of all the Mohammedans, as entering this realm, lured by the promise of being a mighty ruler there. A chasm in the mountain side forms the entrance, the approach to which is guarded by gloomy watch towers. The abyss, emitting infernal exhalations, is reached by a staircase terminating in an ebony portal. Inside, an immense hall or plain is disclosed with rows of columns and arcades. The pavement is strewn with gold dust and saffron while countless censers give an overpowering odor. A vast multitude with livid faces, passes continually each with his hand pressed over his heart. "Some stalked slowly on absorbed in profound reverie; some shrieking with agony ran furiously about, like tigers wounded with poisoned arrows; whilst others, grinding their teeth in rage foamed along, more frantic than the wildest mania." Farther on is a tabernacle carpeted with skins of leopards, where a young man sits on a globe of fire, "his noble features tarnished with malignant vapors." This is "Eblis," ruler of the place, corresponding to Milton's Satan. All the inhabitants carry a heart wrapped in flames, and this is the reason they keep their hands pressed over their hearts. For a few days new arrivals are left to enjoy everything the palace affords—

tables spread with viands, beautiful pictures—conscious nevertheless of the fate that awaits them. As soon as their hearts begin to burn they feel only hate and indifference, even for dearest friends. Beckford's Hell is like an immense palace on one floor, having no gradations of depth. The one punishment is the burning heart.

Lastly, let us see what the Bible tells us of this much-debated place. It is most sparing of details, which must be gleaned from stray verses. The old Hebrew idea seems to have resembled that of the ancient Greeks, viz.: Hell is the common receptacle of departed spirits both good and bad, though they are in separate parts of it; and it is underground. The Hebrew word translated "Hell" is "Sheol," meaning "the underworld," often simply "the grave," not necessarily the idea of punishment. Gehenna is the name used in the New Testament for the place of future torment, so-called from the valley of Hinnom where human sacrifices were offered to Moloch. In various places Hell is referred to as "deep and dark;" "where the worm dieth not;" "a lake of fire and brimstone;" "having within it depths on depths;" "a pit of destruction;" "fastened with gates and bars;" "outer darkness;" and "in the center of the earth, a place of torment and everlasting punishment." The difference in the meanings of the word translated "Hell" gives rise to varied ideas. In the Old Testament references are to the ancient beliefs of the Hebrews, resembling in many respects those of the Greeks and Romans. In the New Testament the variability and vagueness of the references to Hell seem to indicate that much of the language is figurative.

The individual features of each have been noted as we considered them in turn. Now it is of interest to make a few general comparisons. First as to the approach: Virgil leads us through a lake and a wood; Dante through a dark wood to the foot of a hill; Milton connects Hell with Earth by a bridge across Chaos; Vathek enters the regions below through a chasm in the mountain side. In each case terrible shapes haunt the entrance to the infernal regions.

Three descriptions of the opening of the gates of Hell show an interesting similarity. Virgil: "The accursed portals open wide with noise of grating horror on their hinges turned." Vathek: "The doors expanded with a noise still louder than the thunder of the mountains, and as suddenly recoiled." Milton: "On a sudden, open fly, with impetuous recoil and jarring sound, the infernal doors and on their hinges grate harsh thunder."

Virgil, Dante, and Beckford describe noxious fumes arising from Hell's mouth.

Milton and Dante are the only two where we find the idea of intense cold as a punishment. Milton probably borrowed the idea from Dante, changing Dante's lake of ice in which souls are eternally frozen to a place visited alternately with regions of a higher temperature.

Milton's Satan and Beckford's Eblis are somewhat alike, both being painted with a dimmed brightness of countenance.

The same five rivers are found in Virgil and Milton. In the former the Styx encircles Hades nine times; in the latter Styx encircles Hell four times. The names of three of these rivers are found in Dante, but two, Cocytus and Styx, are represented as lakes.

EDITH H. HAYES, '99.

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### A MORNING'S RIDE

**H**AVE you ever gone for a ride on horseback early in the morning, when Nature is just waking, not reluctantly, as men awake, but gladly—rejoicing in the promise of a new day? I cannot claim habitual early rising as one of my virtues, and perhaps for that reason those few occasions where the beauty of the world has lured me from the land of dreams, stand out clearly in my memory.

One morning last August I rode eight or ten miles before breakfast. After Tom, my horse, had been cleaned, fed and saddled and I, myself, had taken just a bite of bread and cheese, the clock told half-past five and found us ready. We started straight up College Street, at a brisk

canter up across the little bridge by the willows, past the Fair Grounds, over the hills and hollows, across the second bridge where a placid stream emerges from the shade of elms and alders, to the little brown school-house we went, and then on through the pine woods. Nowhere else did morning seem so tangible as here where the breath of the pines, still cool with night's dew, filled our lungs, and I let Tom saunter at will, that I might drink deeply of the balsamic air. Beyond these woods I turned through a road leading toward Main Street. Here a man was pitching hay into a solitary barn. Next, apple orchards bordered the way, and beyond these stretched broad fields filled with golden-rod and sun-flowers. As I rode along I sang every morning song I knew, certain that Tom, my only listener, would not object.

At length we reached Main Street, where there were farmhouses and more apple orchards and fields of golden-rod. Then we passed through Barkerville, now quite awake, and by the mill pond, dotted with lily-pads and shadowed by overhanging willows. Below Barkerville the way was familiar and uninteresting, and, as the memory of my bread and cheese had become indistinct, I was perfectly willing that Tom should hasten. So at about quarter of eight I dismounted in the barn, glad to get home, with the prospect of a good breakfast, but even more glad that for once I had seen Nature at her loveliest.

ELIZABETH ANTHONY, 1908.

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### FALLEN GREATNESS

**T**O the nation as to the individual, life brings its period of prosperity and its decline. The glory of Athens faded. Rome became conqueror of the world; and Rome was three centuries in the agonies of dissolution. Since her fall, one nation alone has approached her in universal greatness. That nation is Spain, the Spain of the sixteenth century. But she, like Rome, dizzied by the height to which she had risen, has tottered and fallen and now lies bleeding



and beggared, the feeblest of nations. The chosen abode of wealth, chivalry and romance, the terror of nations, the mistress of the world, is gone.

Spain, why art thou so lorn and desolate? Thy streets once echoing to tramp of steed and sound of trumpet, are hushed in a death-like silence. Thy battlements no more are shaken by thunder of artillery. Thy stately halls are mouldering in decay. The music of their limpid fountains still steals softly through the neglected gardens. Now, as of old, the deep tones of the cathedral bell proclaim the hour of prayer. A few priests glide noiselessly through the streets. But there is no tumultuous throng, no glorious march of triumph. Thy towns and castles are deserted. Spain, thou art sleeping! Arise! Call forth thy warriors! Man thy ships! Hasten! The world is leaving thee behind.

But Spain does not awake. She is dreaming,—dreaming of the glories of the past, unmindful of the present, indifferent to the future. She sees in her vision once more her supremacy in Europe, her mighty conquests in the New World, the boundless wealth of Peru and Mexico flowing into her coffers in inexhaustible streams. Her argosies rule every sea; her armies threaten every land. Vast battlements and glorious castles rise. The Alhambra crowns the Sierras with splendor. Mosques and cathedrals glitter with gold and marble. A literature the most promising in Europe appears. "The Cid" portrays the chivalry and grandeur of Spanish life. Philip the Second is master of the world.

The vision fades. Spain sees no more. Four centuries roll by. Under the Reformation, the French Revolution and modern industrial progress, Europe has been transformed. The reign of Philip the Second is ended, and on his throne have sat other kings, yet none so great as he. The old Spanish liberty is departed. Spain's monarchs have been despots, her religion bigotry, her strength unlimited tyranny. In blind loyalty her people have bowed to their sovereigns. Their history is a tangled maze of tyranny, intrigue and revolution. No Gladstone arose, no

Washington. Reform was an innovation and innovation a crime. Scientific investigation was forbidden. Religious dissent entailed degradation and death. The Spanish spirits were crushed. Liberty was beyond their comprehension. Decadence was inevitable.

Spain under Philip the Second saw her dominions extended to every quarter of the globe. But her imperial ambition was her ruin. With the loss of her "invincible Armada" on the English coast ended her sovereignty of the sea. Her colonies revolted. One after another eluded her grasp, until to-day she is stripped of the fairest of her possessions. The lands which she robbed to support her population in luxury and idleness are hers no more. Happy for her, had she never possessed them. She mistook her vast riches for prosperity. The commonplace of life she failed to understand. Her industrial progress was thwarted, her resources all but paralyzed.

Yet, courage, O Spain! Retrieve thy losses and profit by thy failures. Ah! Deeper the cause of thy weakness. Not by wars alone have thy people perished. Where are the Moors with their splendid civilization? All Granada tells of their culture and opulence. They conquered and flourished and died at thy hand. Where are the Jews, who promoted honest labor and industry? Exiled, because they would not worship with thee. Where are the Christians, who dared to live as directed by reason and conscience? The horrors of the Inquisition answer. Like a dread pestilence it came, sweeping whole provinces out of existence. Spain, thou hast slain thy thousands of Christian martyrs, but thou hast drained thine own life-blood. The most industrious and progressive, the most intelligent and conscientious of thy sons have perished at the stake. Thou hast fed thy children on barbarous cruelties till their noblest sentiments are effaced. Spain, thou hast sealed thine own fate.

And yet we can pity a nation whose greatness has been her ruin. Her prospects were once as fair as ours; her weakness is pathetic. With misgovernment at home, errors and inconsistencies in her foreign policy, her powerful navy

vanquished, her country half depopulated, cruelty and fear the dominating passions, the national heart ceased to beat. To-day she is a nation of the past. Yesterday she ruled the world. To-day she lies prostrate and "none so poor to do her reverence." Well may we compare her fall to that of the great Cæsar, and join with Antony in his lament:

"O, mighty Cæsar! dost thou lie so low?  
Are all thy conquests, glories, triumphs, spoils  
Shrunk to this little measure? Fare thee well."

MARION E. MITCHELL, '05.

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### ONLY

Only a roof in a crowded group  
Of roofs stained grey and brown;  
Only a home 'mong many homes  
In a busy little town.

Only a life that hungers and thirsts,  
To be seen and known of men;  
Panting and striving, day by day,  
Then rest and striving again.

Only a soul that God has made  
With ideals all its own,

Only a brain that can see and feel  
What no other has seen or known.

Were the brain, and the soul, and the life withdrawn  
From the home 'neath the roof-tree brown,  
Think you any would pause to give it a thought  
In that busy little town?

To a few it would come with a sudden gloom  
As of sunshine withdrawn at noon,  
And God's ear listening the world's grand song  
Would miss one low note from its tune.

. . . . .  
The sparrows that nest in the elm tree high,  
That swings and sways in the sun,  
Are numbered and kept in the Father's care  
For He loves them every one.

Yet our feeble hearts will still doubt on  
 In matters beyond our ken,  
 For fainting hearts and faltering wills  
 Still mark the children of men.      LAURA STETSON.

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### THE ETHICS OF PRAYER

[Dr. A. C. Dixon of Boston gave us such a rich message on the Day of Prayer for Colleges that we are going to print a brief outline to recall his words to our readers.—ED.]

“Shall not the Judge of all the earth do right?” Gen. xviii: 25.  
 “Men ought always to pray.” Luke xviii: 1.

THESE two scriptures bring us into the realm of ethics which has to do with the rightness and oughtness of things. When a man is ethically sound, he is what he ought to be. Is it right for God to answer prayer? Does the Judge of all the earth do right when he gives audience to such petitioners as Abraham pleading for Sodom?

The second text gives us the human side of prayer from an ethical point of view. It answers the question: Who is ethically right, the infidel who boasts that he never bows the knee, or the Christian who prays? In other words, can one who refuses to pray be ethically sound in his relations to God and man? Jesus answers these questions: “Man OUGHT always to pray.”

We will look first at the Divine side.

First: God is King, and it is right for a King to hear the petitions of His subjects and to answer them. Prayerlessness ignores, if it does not despise, the Ruler of the universe by refusing to consult or petition him about any need or grievance. If a man admits that there is a God, while at the same time he denies that he hears prayer, he has brought his God down to the position of a petty savage chieftain who lives for his own pleasure without regard for the welfare of his subjects. Prayerlessness is, therefore, a species of barbarism.

Second. God is Judge, and it is right for a judge to hear and answer the prayer of a plaintiff. Now if an unjust

judge is compelled by official position to hear the plea, and constrained by the importunity of the plaintiff to grant it, how much more will a just God respect his judicial position and answer without demanding importunity. Prayerlessness is ethical anarchy. It ignores or despises the "Judge of all the Earth" by refusing to consult or petition Him about grievances.

Third. God is Friend, and it is right for one friend to hear and answer the appeal of another friend. The problem is, Is friendship ethical? The reply of every noble nature is that it would be wrong for friend to refuse to help a friend in need. Indeed, true friendship says that it would be wrong for a man to refuse to make known his need to one whom he knows to be his friend. Will the opponents of prayer deprive God of the right and privilege of responding to friendship, that He may supply the words of His friends who call upon Him? Friendship justly claims the right to help friendship. And to deny God what we concede to man is unreasonable.

Fourth. God is Father, and it is right for a father to hear and answer the cry of His child. If you confess the fatherhood of God and then deny that He is influenced by the cry of His child, you would degrade him below the level of the beasts of the field and the birds of the air, for they heed the cry of their young in distress and hasten to their relief. So right is it for the Father to hear the prayer of His child, that the universal consciousness of mankind gives Him no option. He must hear it, or be branded as infamously heartless. Even pagan ethics demand it. For a parent to be insensible to the cry of his child is a sign of insanity, mental or moral.

The father has, of course, the right to use superior wisdom in deciding whether or not the child's request shall be granted. He has no right to give poison to his child because he cries for the beautiful package that contains it, but he is compelled to answer the cry by "Yes" or "No." That is a true father's heart and God is a true father. He tells us in all things with thanksgiving to make our requests known unto Him. And if we ask anything according to His will

He will grant it. The child has no right to command the father except by his obedience. If we obey the laws of electricity or steam, we may command them and they will do our bidding. But if we refuse to obey their laws, they refuse to obey us. And so when God promises upon certain conditions, and we fulfill the conditions, His promise becomes our command, and we may lovingly insist upon its fulfillment.

Real prayer is asking and receiving from God grace to do what He wishes us to do. It is right, therefore, for God as a ruler to give attention to the petitions of His subjects; as a Judge to hear the plea of a plaintiff; as a Friend to grant the request of His friend; and as a Father to give to His child all he asks, within the limitations of His superior wisdom.

Let us now consider the human side. Is it right for man to pray? The question has already been answered, for, if it is right for God to answer prayer, it is certainly right to pray.

The plaintiff's right: The feeling which demands that injustice and cruelty should be punished is not alien to heaven. It is a righteous feeling. But we have no right to punish. It is our right to bring the case to the "Judge of all the Earth," believing that He will do right. If you have been wronged by another, do not try to right the wrong by punishing your adversary. Leave the matter to God. You need not be importunate in your plea for justice. God will avenge speedily.

The subject's right: God is enthroned in grace and invites every subject in need to approach with boldness. And the promise is clear: "My God shall supply all your needs according to His riches in glory by Christ Jesus." With such a King would it not be wrong to refuse to make petition? Would it not be disloyal? Prayerlessness is, indeed, disloyalty to the King of the Universe.

The friend's right: It is right that friend should come to a friend in need. Coming in need is as much a proof of friendship as supplying need. Mutuality is the test of friendship. If we are God's friends we are ready to do His

pleasure; and if God is our friend, He is ready to do our pleasure in a way limited only by His superior wisdom. Prayerlessness is, therefore, a practical denial of the friendship of God.

The child's right: It is right that children should come to their parents not only with words of gratitude and loving appreciation, but with any burden of need. It would give a loving father great pain to learn that one of his children had decided never to ask him for anything else. It would be an aspersion upon his love and friendship. Prayerlessness, therefore, proves an unfilial state of mind.

As a subject petitioning a ruler, as a plaintiff pleading before a judge, as a friend making known his need to a friend, and as a child crying to a father, every Christian has a right to pray. Not to pray is, therefore, to live an unethical life in our relations to God and man, in that we are not doing what we ought to do. To pray in the name of Jesus Christ is to be filled with the power of the King of the Universe, to receive pardon from the "Judge of all the earth," to be supplied with the bounty of the richest friend in the world, and to have the constant care of a loving father.

W. M. R.



# EDITORIAL



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**T**HE birthday of Abraham Lincoln, which occurred the twelfth of this month, has more than a passing interest for us here at Bates. Lincoln rose to the high honor given him by his countrymen solely through his own efforts to develop what there was in him. He had no advantages of birth or wealth. As he put it, his parents were from the "second families of Virginia." He was one of the common people. This recalls what a member of the Legislature said to us a few weeks ago,—“Bates stands for the common people;” and he might well have added, “the people from whom great men are developed.” Nearly all of our great men, those who are remembered for what they accomplished, came from the common people. These men, like Lincoln, rose because of the strength they acquired in conquering difficulties. If we Bates men and women would only think of it a moment, it would be clear that by struggling against whatever makes our way hard, we are getting



that very strength that Lincoln needed, and had, in the great crises which he met so successfully.

We must not be despairing because we have no hopes of going through college and through life reclining on flowery beds of ease. Rather, we should be glad that to us is given to become strong through difficulties. Our visitor might have truthfully said, then, that "Bates stands for the privileged people,—the people to whom great opportunities are open." Along this line the *Youth's Companion* says:

"It is more likely that some babe to-day sprawling on the floor of an immigrant's cabin in the West will rise to leadership in the atmosphere of freedom than that the great leader of the next generation shall come from a home where servants are common and books so plentiful that they are not prized."

These are not new thoughts, but when difficulties arise, it will pay to remember them.

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## LOCALS

"They are the abstract and brief chronicles of the time; after your death you were better have a bad epitaph than their ill repute while you live."

### BASE-BALL SCHEDULE

- April 22—Hebron, Lewiston.
  - April 26—Phillips-Andover, Andover, Mass.
  - April 27—Harvard, Cambridge, Mass.
  - April 28—Tufts, Medford, Mass.
  - April 29—Brown, Providence, R. I.
  - May 6—Bowdoin, Lewiston.
  - May 10—U. of M., Orono.
  - May 20—U. of M., Lewiston.
  - May 23—Tufts, Lewiston.
  - May 27—Bowdoin, Brunswick.
  - May 30—Bowdoin (exhib.), Lewiston.
  - June 3—Colby, Waterville.
  - June 7—Pine Tree Athletic Association, Portland.
  - June 10—Colby, Lewiston.
  - June 17—Pine Tree Athletic Association, Portland.
- With the exception of Bower, all of last year's team is expected to be with us this spring.

The alumni and friends of Bates will be pleased to learn that Captain Allan now has a road-running squad out for work twice a week in anticipation of the track season. When the boys are somewhat hardened cross-country runs are to be taken with small prizes as incentives. The boys are determined to do their best this year; no one can do more.

Nor should the hopes for foot-ball be passed by. We are confident of a future fullback in the person of "Eddy" Conner, Jr., who is now four months old. That he may be a chip of the old block is all we ask.

Among the members of the State Educational Committee who visited us a short time ago we were all glad to see our old friend, "Judge" Howes.

Mr. Fred Swan, '04, who has opened an office on Lisbon Street, is often seen visiting friends at the college.

Our genial manager, Mr. Giles, has returned at last from Korea. Glad to see you, manager!

We are also glad to see the "teachers" come back one after another. Since our last issue the chapel has taken on a more natural appearance.

The Sophomore basket-ball team played Livermore Falls High School Friday, the tenth, at Livermore. They were defeated 28 to 2, but the score does not tell the story, for '07 played under great disadvantage—just ask one of the team, they can tell you better than we can.

The second intercollegiate debate has finally been arranged. The University of Maine has accepted the question of municipal ownership of lighting and street railway systems. Messrs. Jordan, Redden and Austin of 1906 who are to represent Bates are hard at work. *Here's for luck!*

"Spike," '06, whose interest in track athletics is so well-known, gave up his studies for a few days to attend the B. A. A. meet at Boston, February 11th.

What hath our poor friend Fisher done,  
That makes his cheeks so flushed and red?  
The answer—'tis an easy one,—  
He's broken his thermometer instead of the thread.

"Scotty"—the sunny—has been home among the New Hampshire hills for a few days.

"What is the feminine of monk?"

"Monkey."

"What is the feminine of man?"

"Mule."

"How do you make that out?"

"Why, it comes from the Latin word *mulier*."

"What's in a name? Let us see:

Redden: This is derived from the German word 'reden' meaning to talk. We will doubtless all admit that there is much in this name.

Kendall: This is derived from two German words, *kennen*+*alles*, "to know everything." How about this?

Pulsifer: This is taken from two Latin words, *pulsus*+*ferre*, meaning "to bear blows," signifying a patient, enduring spirit. True, isn't it?

Ames: From the Latin verb "amo," second singular present subjunctive, meaning, "you may love." This is probably a potential subjunctive denoting possibility or condition; there is no certainty about it.

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## ALUMNI

Bates is well represented in the Legislature this year. There are eight of her graduates in the House of Representatives. They are A. P. Howes, '03; C. E. Milliken, '97; W. F. Garcelon, M.D., '90; A. S. Littlefield, Esq., '87; G. A. Goodwin, '85; F. A. Morey, '85; H. W. Oakes, '77; M. N. Drew, '85.

The Bates Alumni Convention was held in Boston, February 10, 1905. There were about one hundred and twenty-five present and all expressed a good time. The new feature of singing college songs was introduced and added much to the merriment of the occasion. The Class of '68 was represented by President Chase; '70 by Professor W. E. C. Rich; '72 by Charles L. Hunt, and '73 by Hon. George E. Smith. The speakers were: Prof. J. W. Hutchins, '78,

president of the Association; President G. C. Chase, '68; Dr. L. M. Palmer, '75; W. F. Garcelon, 1900; Hon. George E. Smith, '73; E. A. Childs, '02; Carl Milliken, '97; Blanche Sears, 1900; G. L. Weymouth, '04, and Hon. A. M. Spear, '75.

The last meeting of the Stanton Club was held in Hallo-well, Maine. The speakers were: President G. C. Chase of Bates College, Morrill N. Drew, Speaker of the House of Representatives, and Hon. A. M. Spear, Judge of the Supreme Court of Maine. Hon. O. B. Clason was toast-master.

At the last meeting of the Bates Round Table, Rev. G. H. Hamlen, '90, missionary to India, spoke very interestingly on "The Relation of India to the Government of England."

Several representatives of different classes have been visiting the college recently. Among them are, from the Class of 1904,—Miss Jane Given, Mr. F. M. Swan, Mr. P. H. Plant. Of the Class of 1903 there have been two, Mr. A. P. Howes of the House of Representatives, and Miss Edna Cornforth, Assistant in the Deer Isle High School. 1901 was represented by L. E. Williams, principal of Lisbon Falls High School, and 1900 by Oscar N. Merrill, from the Institute of Technology. Mr. Carl Milliken and his wife (Emma V. Chase), both of '97, are making a visit at Mrs. Milliken's old home, Frye Street. Miss Dora Jordan and Miss Ellen F. Snow of the Class of '90 were seen in chapel this last month. Last but by no means least was George E. Paine of the Class of 1886.

1863.—Professor J. H. Rand of Bates College is very successfully superintending the building of the large dormitory for the young women of Bates.

1868.—President G. C. Chase of Bates College gave a lecture February sixth, in connection with the University Extension Course, upon the subject, "Moral Evolution."

1877.—Benjamin T. Hathaway is Deputy State Superintendent of Schools in Montana. His office is at Helena.

1878.—Mr. F. H. Briggs has moved into Auburn city and now occupies the historic house known as the Pickard house.

1879.—Walter E. Ranger, who is State Superintendent of Schools in Vermont, has recently presented the library with several volumes upon education, some of which are his own publications.

1881.—Mrs. J. H. Rand (Emma J. Clark ) spoke before the Committee on Education of the Maine Legislature at Augusta this last month, in favor of an appropriation for Bates. Her speech is to be published in pamphlet form and circulated among the members of the Legislature.

1881.—A. E. Blanchard is a member of the Governor's Council.

1884.—Dudley L. Whitmarsh, principal of the High School at Whitman, Mass., spent his winter vacation with friends in Lewiston.

1886.—Mr. W. H. Hartshorn, A.M., Litt.D., Professor of Rhetoric and English Literature, Bates College, spoke at the Coos County Teachers' Convention held in Berlin, N. H., February tenth. His subject was, "The Public School System of Germany." He also spoke in Bristol, Maine, the week preceding, on the subject, "Travels in Germany." January twenty-eighth he addressed the Maine Federation of Women's Clubs in Augusta on the subject, "Public Libraries." The last of a series of four lectures on "Modern Fiction," delivered by Professor Hartshorn, before the Literary Union of Auburn and Lewiston, was given in January.

1889.—Prof. F. L. Pugsley, formerly principal of Lyndon Institute, Vermont, is now studying law at Melrose Highlands, Mass.

1899.—Frank P. Wagg is principal of a grammar school in Helena, Montana.

1899.—Bennett H. Quinn is principal of Scappoose High School, St. Helena, Oregon.

1899.—The engagement of Miss Edith H. Hayes to Alton C. Wheeler has been announced. Miss Hayes has resigned her position as teacher in E. L. H. S., Auburn. Mr. Wheeler is now visiting at the home of Mr. W. Hayes in Auburn.

1900.—Miss Clare M. Trask is teaching in Williamstown, Mass.

1900.—Howard G. Wagg is teacher of sciences in Helena, Montana.

1900.—Rev. G. H. Johnson is now located at Monroe, Conn.

1901.—Harold A. M. Trickey was married to Miss Clare Rideout, January 7, 1905.

1901.—Miss Josephine B. Neal is teaching in Berlin, N. H.

1902.—At a recent meeting of the Poland teachers, Miss Philena McCollister read an article on "How to Make the School-room More Attractive." She is spending her vacation at her home in Lewiston.

1903.—Mrs. Morris (Nellie L. Prince) of Nantucket, is visiting at her old home in New Boston, N. H.

1904.—George Ross has left the New York Law School and is now teaching in Virginia.

1904.—Miss Maude Parkin was given a linen shower by her friends February tenth. The event was held at the home of Mrs. Newell and was a very successful affair.

1904.—Mr. J. C. Briggs has given up his work at the Harvard Law School and is now in business with his father.

1904.—Miss Ethelyn White and Miss Almira R. Wallace are both teaching in Virginia.

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### DR. LAVELL

Dr. Cecil F. Lavell, who came to Bates the first of February to accept the chair of History and Economics, is a native of Kingston, Ontario. He received his college education at Queen's University, at Kingston, taking an A.M. there in 1894, with special honors in history and political science. He then pursued special work in the Universities of Toronto and Cornell. Returning, however, in 1895, he became fellow in history at Queen's. In '96 and '97 he was a student at Ontario Normal College, Toronto, devoting himself particularly to history. Following that he was for two years history-master in St. Thomas Collegiate Institute, St. Thomas, Ontario. This position he left in 1899 to become Staff Lecturer in History of the American Univer-

sity Extension Association. For five years he continued in this work, acquitting himself with great credit. Moreover, during this same time he carried on graduate work at Columbia University. Such is the record with which Dr. Lavell comes to Bates, and may his work here be a continuation of his past success.

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### FROM OTHER COLLEGES

New York University is to have a basket-ball team.

No man can be a candidate for the team whose services are needed by the captain of either track, gymnastic or base-ball teams. No financial support will be received this year from the Athletic Association.

William Ross, an alumni of Yale, bequeathed \$250,000 to his University. A new library is to be begun in the summer.

Yale is to have a summer school of arts and sciences, which will offer ninety courses and have fifty instructors.

The question for the debate between Georgetown and George Washington Universities is: *Resolved*, That the maintenance of the "open shop" subserves the best interests of the laboring classes.

The debating team from Tufts which will meet New York University some time in April has been selected by the faculty.

Andrew Carnegie has made an unconditional gift of \$100,000 to Tufts College for a new library.

Two important steps were taken at the semi-annual meeting of the Colby trustees. It was voted to establish a separate college for the women under the oversight of the same board of trustees. The plan is to accommodate one hundred and fifty women students. The second step was the establishment of two new departments, the one of Biology, the second of Applied Science, including courses in Mechanical Drawing, Civil and Electrical Engineering.

Harvard is soon to institute a training school for nurses, the course to be four years long. This will institute the precedent of admitting women to the university proper.

By reason of the recent affiliation of Acadia College with Oxford University, the Acadia applicants for the Rhodes scholarship will have to write no preliminary examinations.

Bowdoin College introduces for the second semester a new course in Education.

Doctor Herbert Putnam, Librarian of Congress, made an investigation of Hubbard Library at Bowdoin during the summer. In his recent report, he expressed great approval of the building and its equipments.

In the exhibit of the American Colleges of Agriculture and Mechanical Arts and the Experiment Stations at the St. Louis Exposition, the University of Maine received a gold medal, two silver medals and a bronze medal.

## LOST, STRAYED, OR STOLEN.

Lost, a heart! Yes, you, you stole it,  
 Lady fair!  
 Now I sit here building castles  
 In the air.  
 Don't deny that you're the robber,  
 It is gone.  
 No one else but you could take it,  
 You alone.

Lightly you, with fingers nimble,  
 Took your prize;  
 Just in play flashed back a twinkle  
 From your eyes.  
 Of my need of it you heeded  
 Not a bit,  
 But, if you will give me yours, dear,  
 We'll be quit.

—James N. Emery, '05, in the *Bowdoin Quill*.

## THE LOST DREAM.

I waked, a something wandered in my brain,  
 A scent of sweetness, music. just a strain,  
 A drifting figure, words of happiness.  
 But as I seemed almost to understand  
 And reached to touch at something with my hand  
 It vanished, leaving me awake, distressed,  
 And dazed and wondering. I tried again  
 To dream that same fair dream, but all in vain,  
 It would not come to me. My thoughts were strange  
 And wandered here and there, but ne'er could find  
 That distant corner of my tangled mind  
 Where lay the sweet allurements of my dream.  
 And so 'twas lost, and I can never tell  
 If all that airy romance ended well.

—Eliza Adelaide Draper, 1907, in the *Vassar Miscellany*.

## HER HEART IS A FAIR GARDEN.

Her heart is a fair garden,  
 Closed round about with walls,  
 But he who dares to seek that height  
 Finds, hidden there, a place all light,  
 Where glowing sunlight falls.



In that sweet spot red roses  
 And purple heart's-ease bloom,  
 While in the hush of the still air,  
 Shedding their fragrance like a prayer,  
 White lilies light the gloom.

—*Madeleine A. White, 1906, in the Mount Holyoke.*

## MARJORIE.

A girl with dancing eyes of gray  
 And masses of soft auburn hair  
 Loose-twisted in her own sweet way  
 With clever care,

A girl whose dainty figure sways  
 With charming, half-unconscious grace,  
 Fresh as the merry light that plays  
 Upon her face—

Her eyes will greet me all alight  
 And she'll come running—yes, I know—  
 And shout, to my extreme delight,  
 "Wh-o-o-p-la! Uncle Joe!"

—*J. Boardman in the Brunonian.*

## A MERCHANT OF VENICE MENU.

Go to thy fellows; bid them cover the table, serve in the meat,  
 and we will come into dinner. —Act. 3, Sc. 5.

*Oysters on the half-shell.*

Tossing on the ocean.—Act. 1, Sc. 1.

*Croquettes.*

What stuff 'tis made of, whereof it is born,  
 I am to learn.—Act. 1, Sc. 1.

*Roast Beef.*

A pound of man's flesh, taken from a man  
 Is not so estimable, profitable neither  
 As flesh of muttens, beefs or goats.—Act. 1, Sc. 3.

*Potatoes.*

To feed my means.—Act. 3, Sc. 2.

*Stewed Corn.*

I shall digest it.—Act. 4, Sc. 1.

*Lettuce Salad.*

Of such vinegar aspect.—Act. 1, Sc. 1.

*Wine.*

With mirth and laughter let old wrinkles come,  
 And let my liver rather heat with wine  
 Than my heart cool with mortifying groans. —Act. 1, Sc. 1.

*Plum Pudding.*

There is some ill a-brewing towards my rest.—Act. 2, Sc. 5.

*Kisses.*

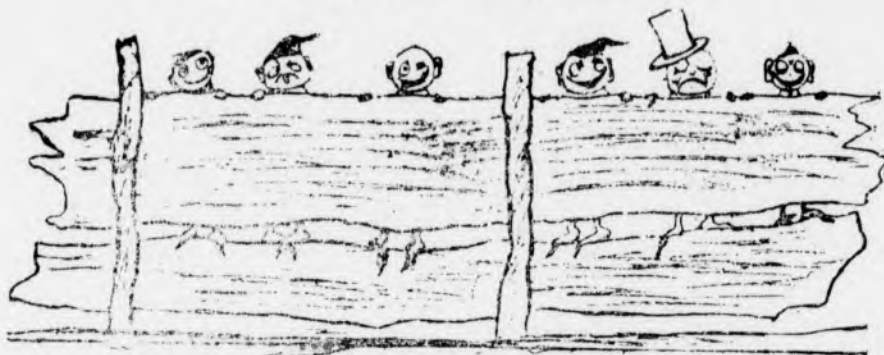
Who chooseth me shall gain what many men desire.—Act. 2, Sc. 6.

*Chocolate Layer Cake.*

Here are severed lips  
 Parted with sugar breath.—Act. 3, Sc. 2.  
 Who riseth from a feast  
 With that keen appetite that he sits down?—Act. 2, Sc. 5.

—*Florence Kiper in Lasell Leaves.*

# NONSENSE



"A careless song with a little nonsense in it now and then does not misbecome a monarch."—*Horace Walpole*.

## A-WRITING DOGGEREL

In olden times of golden rhymes  
The poets sweetly sung,  
And not a word was ever heard  
The uninspired among.  
An imp arose, the story goes,  
Arose and broke the spell,  
And when he twirled set half the world  
To writing doggerel.

A-writing doggerel, a-writing doggerel,  
There is no charm, there is no harm,  
That anyone can tell,  
Yet we would bless and e'en caress  
The imp who broke the spell,  
And had the grace  
To grant a place  
For writing doggerel.

1908.

## IDEALS

"The man I'll wed must be fair and tall,  
Willing to come at my every call,  
Fine of feature, strong of face,  
And he must have a courtly grace,"  
Said Molly.

"The man I'll love must be dark as night,  
With thick black hair and dark eyes bright,  
And he must be a great athlete,  
And I'll wait on him with willing feet,"  
Said Dolly.

"Whether he's little or whether he's big,  
Whether he's humble or whether a prig,

## THE STUDENT

Whether he's great or whether he's small,  
One or t'other, I love them all,"  
Said Polly.

Molly's husband is dark and thin,  
With an inclined plane instead of a chin;  
She parts his hair, she ties his cravat,  
She closes each window in the flat  
If he even mentions he feels a breeze,  
Or begins to sneeze.

Dolly married a parson fat,  
With a big, round bald spot under his hat.  
He is weak and light and oh! so small,  
And he never has even seen a foot-ball.  
He does just what she tells him to do  
And never says "Boo!"

As for Polly, you should see her now,  
With her little dog that says "Bow-wow!"  
With her parrot fat and her big gray cat,  
And her corkscrew curls sticking out from her hat.  
She faints at the sight of a man, 'tis said,  
And always looks beneath the bed.

Poor Molly!

Poor Dolly!

Poor Polly

ALICE DINSMORE, 1908.

Many a man has thought that he  
To his lady's heart possessed the key;  
But when at last he came to knock  
He found another had spooned the lock.

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**NOTICE**

Undoubtedly it is the earnest desire of every Bates supporter to have us print as good a paper as possible. It is also *our* desire and we have taken some steps in that direction. We would like to do more but these improvements necessitate extra expense and we must have better support from our alumni and friends both in material for the literary department and in subscriptions. From the hundreds of men and women who have graduated from Bates we have less than three hundred names on our subscription list. The management makes this offer: To any present subscriber who will send in five new subscriptions prepaid we will send in return a receipt for this year's subscription. We assure our friends that we are in sore need of this aid and any response to this appeal will be appreciated.

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