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The
Bates Student



Volume XXXIII

No. 8

October, 1904

Published by the Class of 1905

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THE BATES STUDENT.

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❁ ❁ CONTENTS. ❁ ❁

LITERARY:

Dream-World People	212
Goethe's Religion	213
My Dream	218
A Trip to Saddleback	218
Encore	221
The Prince	222

ALUMNI ROUND-TABLE:

A Note to the Alumni from the Business Manager	224
Alumni Notes	225

AROUND THE EDITORS' TABLE.

EDITORIAL NOTES	228
Foot-Ball	229

LOCAL DEPARTMENT:

Glimpses of College Life	231
------------------------------------	-----

ATHLETICS	232
---------------------	-----

EXCHANGES	235
---------------------	-----

BOOKS REVIEWED	236
--------------------------	-----

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Literary.

DREAM-WORLD PEOPLE.

In the dim and fading twilight
 Floats my dream-world's shadowy people.
 Flit they there within the moonlight,
 Floats my dream-world's shadowy people.
 Dwell they there beyond my window.
 Oh, the fancies that come flitting
 'Fore my eyes and through my brain
 Of my winsome, dream-world people,
 Coming o'er and o'er again.
 Brilliant morrows bring they dreams of,
 Thoughts of worlds untried though yearned for,
 Thoughts of cities all unconquered,
 Thoughts of laurels all ungathered.
 Flitting, frail and fairy fancies
 Suited well to twilight hours.
 Yet are taught by lasting magic,
 Wrought by unknown fairy powers.
 All about me, all around me
 Float their tender, fairy faces,
 Gleaming softly in the moonlight,
 Dainty, fascinating graces,
 As with tender smiles they woo me,
 Weaving fairy spells about me,
 Calling me to rule my dream-world,
 Rule a far, uncertain dream-world?
 But they stretch out pleading fingers,
 Turning toward me sadd'ning faces,
 E'en as from me fade their features
 And reluctant seem to go.
 And they beckon, beckon, beckon,
 'Mid the passing to and fro.
 And a voice unseen, unceasing,
 Calls and calls, nor stills its teasing.
 Can I, durst I, faintly follow?
 Shall I find my dream-world hollow?
 Shall I find its people shallow?
 Shall I find myself a shadow?
 Calling! calling! still it's calling
 Murmurs round me, growing clearer.
 Shadowy wings unfold above me;
 Worlds mysterious stretch before me;
 Coming! Coming! Oh, I'm coming!
 Strangely sweet the murmur deepens,
 Coming, coming to my dream-world,
 Thronéd by a dream-world people.

MAUD A. REED, '05.

GOETHE'S RELIGION.

GOETHE. One of the world's men. Germany alone cannot claim him. The momentum of his genius has carried its influence over his own country's borders to all nations in the western world. He is a universal man.

Goethe's religion. What was it? He has not left us a complete expression of his religious beliefs in a formal doctrine. We must seek for it in a mass of literature,—poetry, plays, and letters. We cannot dissect the man and find the particular religious fibres of his soul to describe. Goethe's activities form a unit and we cannot separate his religion from the rest of him without marring the effect of the totality of his genius. To understand a part we must understand the whole, and to understand the whole of the man Goethe is a big task. I shall not attempt it. I shall not attempt even to give an adequate idea of his religion, but, approaching the subject entirely from a personal standpoint, I shall give only a few general ideas that have impressed me from the study of the "Faust."

In trying to extract from this great drama and formulate the general truths embodied in it, there are difficulties. We cannot always know just how much of Goethe's personal thought is put into the mouths of his characters. Is Goethe himself speaking, or is it Mephistopheles, Marguerite, Faust? We cannot always know what particular time in Goethe's mental evolution the ideas represent, for his religious moods were always changing and the "Faust" covers a long period of his life. Most important of all is the fact that we cannot always understand. We comprehend only what we are mentally prepared for, only what we have experienced in our own mental evolution. We must see with our own eyes, and we *may* miss the truth.

The difficulty of separating his "religion" from the rest of him I have avoided by using the term "religion" very broadly, taking it to mean all those ideas which Goethe held in regard to God, the Universe, Christ, and ethical standards. There are the three points of view,—pure religion in its narrow sense, or the emotional expression of belief; philosophy, the intellectual expression of belief; and ethics, the expression of belief in conduct.

One of the most striking elements of the "Faust" which meets us in the very beginning and which pervades the whole tragedy is the Titanic spirit of the character Faust. He is a very learned doctor, has mastered all departments of learning, but is still faced

with the fact that after all his study he has failed to learn the really vital thing, the one thing worth knowing, the one mystery of existence. He longs to know the hidden sources of life, the ultimate essence of things; he longs to have the power of a god to snatch fire from heaven itself. He resorts to magic and first summons from the spirit world the lowliest one, the Earth-spirit. To Faust's longings he makes the reply that Faust cannot even understand him, Faust can understand only that which he is like, only that which he has already in his own soul. "Du gleichst dem Geist den du begreifst!" What an answer to the Titanic Faust who wants to know the mysteries of the Universe!

Faust is Goethe in his aspiration, and can we not see here a glimpse of Goethe's philosophy? Faust longed for the knowledge of a god, but found he could not go beyond the boundaries of his own finite mind. Does not Goethe mean to teach in this definite, poetic form a larger truth, that the human mind has finite limitations, that it cannot comprehend the Divinity; that in spite of the longings to know the Divine, in spite of the doctrine that we have the divine revealed to us, still there is the boundary of the Possible forever encompassing our human intellects and a realm of the Impossible as vast as the universe itself, a realm of the Infinite into which the finite mind of man cannot penetrate. Divinity to Goethe is something larger, grander, far more incomprehensible and inscrutable than some lesser minds would have us believe. I have a quotation in Goethe's own words that bears this out. He says, "If God were to deliver and reveal unto us such mysteries we should not be able to comprehend them. All religions have not been given directly by God himself, but they being the work of excellent men are adapted to the needs of the comprehension of a large number of their like. If they were the work of God himself no one would comprehend them, but being the work of man they do not express the inexpressible." Faust has learned to renounce the Unattainable and limit himself to the possible.

Let me next recall the garden scene in the "Faust" where Marguerite and Faust are talking religion. Marguerite is a type, one who accepts everything ready-made from the priest, swallows every doctrine and every superstition and never questions the reasonableness or the validity of what she believes. In Faust we have the type of man who has thought his own thoughts, and he is so far above Marguerite in his conception of God and the Universe that she cannot understand him at all. She is the type

of extreme dogmatism; he, of modern scientists and thinkers who are calling into question the old fundamental assumptions and who are seeking a deeper foundation for belief.

Marguerite asks Faust if he believes in God. Faust replies:

“Who dare express Him?
And who profess Him,
Saying: ‘I believe in Him.’
Who feeling, seeing,
Deny his being,
Saying: ‘I believe Him not.’”

In these few lines we find the expression of the vastness of Goethe's conception of the Divinity. We see his realization, humble and reverent, of our crude understanding and our finite limitations. He goes on:

“The All-enfolding,
The All-upholding,
Folds and upholds He not
Thee, me, Himself?”

Here is expressed the all-pervasiveness of the Spirit that is behind and within the Universe. Here is the expression of a trusting belief in the Unity of the Power that is embodied in every phenomenon of the Universe.

In the next few lines there is a reference to Nature:

“Arches not there the sky above us?
Lies not beneath us, firm, the earth?
And rise not, on us shining
Friendly, the everlasting stars?”

We feel here Goethe's idea of the close relationship between the Divinity and Nature. The two cannot be separated. Goethe once said, “I believe in God, is a beautiful and praiseworthy phrase;—but to recognize God in all His manifestations—that is true holiness on earth.” So he makes Faust see God in the sky, the stars, the firm earth. “To recognize God in *all* his manifestations,” Goethe says, and so Faust continues:

“Look I not eye to eye, on thee,
And feel'st not, thronging
To head and heart, the force
Still weaving its eternal secret
Invisible, visible 'round thy life?
Cast as it is, fill with that force thy heart,
And when thou in the feeling wholly blessed art,
Call it, then, what thou wilt,—
Call it Bliss! Heart! Love! God!

I have no name to give it.
 Feeling is all in all,
 The Name is sound and smoke,
 Obscuring Heaven's clear glow!"

I do not pretend to get the full meaning out of these lines, for I always have the feeling that there is still more in them than we are yet prepared to understand. But to me they mean briefly this, that not only does God manifest himself in the material world of Nature, in the stars, the earth, the myriad forms of life, but that He is to be recognized—seen again—in the human soul; in the very emotions of the human heart; that as He is manifested in the force that keeps the stars in their place in the Universe, that keeps the earth in her orbit, so likewise is He manifested in the great and mysterious force that wells up and expresses itself in human feeling—in the emotions of love.

He is the spirit that is in all things. He is visible, He is invisible. He is weaving an eternal secret round every bit of phenomenon, an eternal secret because our little minds cannot understand any one thing in all its relation to the Universe—an eternal secret because the Infinite may be sought to Infinity and then be Infinite.

The loftiest thought in Faust's speech is the climax,

"Name ist Schall und Raurh
 Umnebelud Himmelsgluth."

Name is sound and smoke, obscuring Heaven's clear glow. God is infinite, so vastly beyond our conception that if we name Him, if we draw a line around Him, if we define Him in terms of ourselves, if we liken Him, the Unknown to the Known, we must err somewhat from the truth, we are led astray by our definition, the real spirit is hidden and the truth obscured. The Israelites had a vague conception of a Deity and they characterized Him as a Being with human qualities and emotions. Goethe did not object to believing there was a God, he did object to the anthropomorphic conceptions of God; he did object to creating God in man's image, to believing that man, a tiny speck in the Universe, should conceive that the Founder of the Universe should have the attributes of himself or should be understood perfectly and revealed to him. "The anthropomorphic conceptions of God," says Goethe, "may be useful, but the conception of God derived from the study of His works is infinitely greater and yet as infinitely removed from any completely true and adequate idea as the Earth is from Heaven."

Goethe had the reverence that comes from the study of the natural world, not the reverence of tradition, that impels to blind acceptance or shrinks from investigation. He had the reverence for the highest truth he was capable of finding and this truth he sought. He doubted, and was led to faith not by denying his doubt but by following it out to its logical conclusions. Through doubt he was led into a higher belief. Goethe's beliefs, as we have seen, are not always in strict accordance with the Christian theology. But he did not, like the poet Shelley, wage war against Christianity, he passed through the perplexities of his times and rose above them. He was tolerant in all his opinions. He believed that all religions are the representation of human aspirations for truth. They are the embodiments more or less imperfect, of man's conception of the Infinite, and all religions, like other social ideas, are subject to their development in accordance with the development of humanity. They are not absolute religions divinely revealed but rather are they the highest thoughts on Unknown Things that human beings are capable of in a particular stage of evolution.

Against dogmatic teaching Goethe opposed the fundamental rule, that all conceptions of the Deity must necessarily be our individual conceptions valid for us but not to the same extent for others. Each one has his own religion, must have it as an individual possession.

He said of the Scriptures that we should appropriate all that could help to strengthen and develop our personalities; and of the four Gospels he said, "There is in them a reflection of a greatness which emanated from the person of Jesus and which was of as divine a kind as was ever seen upon earth. If I am asked whether it is in my nature to pay Him devout reverence, I say, 'certainly!' I bow before Him as the divine manifestation of the highest morality. If I am asked whether it is in my nature to reverence the sun, I again say, 'certainly!' For he is likewise a manifestation of the highest being. I adore in him the light and the productive power of God by which we all live, move, and have our being."

Here is the germ of Goethe's poetical pantheism. Goethe is a universal man rising above institutions and separate creeds and absorbing into his soul elements from all religions and forming one of his own. So in Goethe we find something of the pantheist. He conceived the whole universe as divine, not a lifeless mass, but the living manifestation of Divine Energy ever

flowing forth into activity. He, like Spinoza, inquired without passion, reasoned without foregone conclusions, and strove to understand fact. His worship was Nature worship, his moral system an idealization of Humanity.

Goethe's characteristic breadth of mind and loftiness of conception gave him a high moral standard. In the Faust we see the embodiment of the highest moral truth. Faust seeks happiness for himself. He does not find it in any field of personal gratification; he finds it only when he has given up its search and has given his life in wholesome service to his fellows. This is Goethe's standard. True happiness is found only in sinking self in the welfare of Humanity. This highest type of altruism is the loftiest conception of morality of which the world seems capable at present. It is the soul of the Faust. George Eliot teaches the truth in her novels, Tennyson has it embodied in his poems, Herbert Spencer in his ethics, it is the teaching of the Christ.

However imperfect our estimate of Goethe has been, I feel that we have here and there hit upon a truth and have at least become a little acquainted with the loftiness of the mind and religion of Goethe who could take and absorb into himself so much of the world's truth and beauty. BESSIE L. BRAY, '04.

MY DREAM.

Upon the misty curtain of my sight
My truant fancy draws your face,
Set dim in mem'ry's softest silver light,
And wreathed around with wondrous grace.

Amid the dusky shadows of your hair,
Beneath the softness of your eyes,
There glows the purest light that angels wear.
A radiance caught from star-lit skies.

I fain would let the misty curtain fall
And hold you fast within my heart—
But thou, thou wilt not heed my far-flung call,
My dream, how far away thou art!

ROSS M. BRADLEY, '06.

A TRIP TO SADDLEBACK.

WE started—four of us,—the village barber, the parson, a friend and I, from the busy street of a little white-housed village of northwestern Maine. For the first five miles we were to ride; so we hurried along to the livery stable to

board our coach. Two big work horses with untrimmed fetlocks pranced into their places and then the coachman clambered up to his seat. Out of the village we went on the gallop. Before us was a steep climb, which did not in the least, however, dismay the driver. He turned around long enough to say, "Guess Bill Jones's been spoilin' these hosses, lettin' 'em walk up hill."

As we climbed higher and higher we gained a more beautiful view,—a lake just beyond the village with its shores completely fringed with woods,—then another still farther away came into view. Now we were jouncing along between stretches of rough mountain pasture-land. Here the driver ventured another remark: "Saw a thund'rin' big moose 'long here last winter." There was no sign of him now, however, though those big gray boulders almost appeared to move.

Leaving the team, we started out again on foot, down through an old wood road. The ruts still showed, but the grass was growing in the horse path. Possibly four such looking tramps had trod this road before, but I think it is doubtful. Four slouch hats of four different shades, four flannel shirts, a shot-gun, a rifle, a bundle of fishing gear and a guide's pack, were the most noticeable features of the scene. But it little mattered, for only one human being did we look upon for the next twenty-four hours.

Now, a mile or two through pastures and small thicket growth brought us to a deserted and forlorn set of farm buildings. The boards were stained only by the sun and rain, the bricks had fallen off the chimney and the big barn door had fallen in. Making our way down through the tall grass we came to a boat-house. Out we rolled the boats and winding down the brook among the alders came upon a broad and beautiful pond. The owner of the camps toward which we were aiming had given us explicit directions. "When you get into Dead River Pond, follow the right bank till you come to a point and right across from that is an inlet where the Saddleback trail begins." Having confidence in this we rowed along leisurely, enjoying the scenery. Over there loomed up the great mountain ridge, one solid mass of green. Here was the point, plainly enough, and the landing must be right straight across. But there were three inlets and each one divided into three parts. Up each and every one of these we poled our boats, till their prows grated against some old log and the heavy alder bushes

closed in over our heads. Still we could find no landing. Back to the point, and thence two of the party struck off through the cedar swamp toward a big yellow farm-house that stood on the hill. Just back from the pebbly shore was a little clearing with a huge, rough-barked oak at one side. Under this we took refuge from a passing shower and awaited the return of the path-seekers. Now and then the piercing note of a whistle the barber had taken with him cut the air. Every five minutes we fired off a rifle shot and it rattled and re-echoed over the water for several seconds. The clear, plaintive call of a "yellow-legs" enticed us off along the reedy shore; the distant laugh of a loon was borne to us across the pond; but, there, wading into the water was a handsome buck. Before my friend could get the rifle to his shoulder the deer had scented or seen us and scrambled back into the woods.

The other two had now returned with the desired information. There was no waste of time. Up through alders and cedars we came to a hardwood growth. The trail was overhung with young birches and maples. Here was a turn in the path and before us was a stream perhaps twenty feet wide, with no bridge. However, by means of brush and fallen trees we made our way across; only to get into a rather interesting situation. Up an old dead pine scurried a black bear cub which we had interrupted at his meal of raspberries. The barber vainly blazed away at him several times, and at last the youngster, as he peered at us around the trunk, decided to descend, and descend he did,—indeed he seemed to drop ten feet at a time, noisily clawing the bark as he came down. And once into the bushes, he disappeared completely. Though we had wanted him, we did not want anything of his mother, and were not sorry that she did not force herself upon us as there was only one rifle in the crowd. With this thought uppermost in our minds, we gladly made good time for the next half mile of ascent, though it was over a corduroy road.

Now we were up in the big timber. The trail wound among the standing trees, over their big roots, under and over fallen trees, among rocks and boulders. But through all this, in the dusk, we went on the run, without spraining our ankles or breaking our necks. Now the path changed into a steep and rocky climb. When we reached the top of "half-mile cliff," as it is called, we were glad to stop a minute and drink out of the brims of our hats from a cool spring that was almost in our

pathway. Now up again, through deep woods, over the "saddle"—four thousand feet above the sea-level—and then down a short distance, we came once more into the sunlight. Here was a clearing and there ahead were the camps,—neat little log structures, with a platform in front. Down the slope was a little pond, and over there the setting sun was lighting up the bald and jagged height, which constitutes the "withers" of the "Saddleback." Everything had a quiet air about it. All was silent but the evening song of a few strange birds. It was a scene filled with all the beauties of wilderness. After supper, we were glad to sleep,—though occasionally disturbed by the wild screech of a bob-cat.

W. C. JORDAN, '06.

ENCORE.

At close of day, when sound of many feet
 In homeward hasting cheered the shadowy street,
 I wended gladly in the classic shade
 Unto a home that kindly love had made.
 The open door, the seat that loving hands
 Had placed for one who many hearts commands,
 Received me. On the walls the gift and grace
 Of penciled art and chastely chiseled face,
 The hearth-fire mellowed with an added light
 To rapt forgetfulness of coming night;
 In casement and recess the serried tomes
 Reposed as in the crypted catacombs,
 Tongueless, to speak, voiceless, yet eloquent;
 From age to age thus genius' light is lent.
 But more than these a gracious man was there,
 Rich crowned with years told by his silver hair,
 Though in his face wisdom's fair lines could show
 Not a dissemblance of the long ago,
 When from his lips my latest lesson fell,
 And in th' untried, to fail or to excel,
 As when the eagle's nest is rent, the young
 Assay to flight the dizzy crags among,
 My trepid way I took along the steep,
 Far heights above, below unfathomed deep.
 A nameless joy imbued the passing hour,
 As thought in contact twined and wreathed a bower
 Of fact and fancy, past and present sheen,
 That dissipated bodings of th' unseen;
 And while in chosen converse there we sate,
 Clear voiced he spake of the transcendent state
 Beyond the zone that metes the passing years,
 Where time is lost among the cycling spheres.
 "For me," he said, "it hath some great surprise,

Some nameless beauty for new-sighted eyes,
But simple as the starlight and the dew ;
Such is the Power that maketh all things new."
To us, contemplating a theme so high,
Little betokened the trite word, good-bye.

FRANKLIN F. PHILLIPS, '77.

THE PRINCE.

FAR away in a beautiful valley there lived a king, rich and powerful, with subjects many and lands wide. His only child, a maiden pure and lovely as a flower, was now nearing her sixteenth birthday, and on that day the king had decreed a most wonderful feast to which all the princes and nobles of the land—and even the common people were invited. The day drew near and the people thought of but little else. They talked about the little princess and wondered what she would be like both in beauty and in character. No one had ever seen her, for since her mother's death, fifteen years before, the little princess had been brought up in seclusion, knowing nothing of the sorrows and pleasures of the world. Yet the humble subjects loved her already, for was she not the daughter of the good queen who had known and loved her people, ruling them with gentle, kindly hand. Since her death it had gone hard with the people, for the king, though just, was merciless. But now the loved queen's daughter would fill the mother's place and all would be well again.

At length the great day, the sixteenth birthday of the princess, had come. For the first time her Royal Highness would see the world. Great were the preparations in the palace, dazzling indeed the splendor of the hall. Then in the hushed silence the princess came—a girl of slender, delicate frame and lovely face. Shyly she advanced to a seat near her father's throne, glad to escape for an instant the admiring gaze of the people. Everything seemed wonderfully beautiful and joyous to her as she looked around over the magnificent hall. Early in the morning her father had sent for her and had gently told her that upon that day it was his wish that she choose a noble husband, one worthy of her vast inheritance. As the pure young princess thought of the words of her father her soft cheek glowed red, and bashfully she glanced at the long line of nobles and courtiers. They were so handsome, so courageous, surely the earth must be ennobled by their very living on it. "Oh,"

thought the little princess, "how good it is to be in the world. How glad life is."

In the midst of the feast there rushed into the hall a dusty, blood-stained messenger. With trembling hand he gave a letter to the king. The king read, then scowling, rose and addressed his knights. "My knights, this is a letter from our greatest and our cruelest enemy, asking for help. There has been an insurrection of savages from the North who have plundered and laid waste his towns. They have put to death his subjects. He himself is their captive and if we do not send a large army immediately to his rescue, he will be tortured to death. Shall we avenge this monster who has wronged and persecuted us? Answer me, my knights." With one accord the knights cried, "No." The little princess looked over the whole hall but not one pitying face could she see. Her own grew pale. She cried, "Oh, my father, whatever the king may have done, give him succour in his deep distress. Were he ever so wicked, in this his great need, help him." The king smiled—"My fair daughter, you little know the mad joy of vengeance. Much has this king wronged and baffled us, and were he burning before our very eyes not one finger would my knights or I raise to help him."

The princess sank back with the look of one who waking from a dream does not know his surroundings. As if there had been no interruption, the feast continued to a splendid close, and when the music ceased the king addressed his lovely daughter—"My daughter, I am growing old; my kingdom stands in need of a strong arm to guard and defend it. I solemnly ask you, the last of all my race, on this your sixteenth birthday, to choose a prince worthy of upholding our name and vast kingdom." Gazing at her pleadingly, he awaited her answer. Without hesitation, she cried—"Your Majesty, the King, my father, my prince is not among these people who gloat over the fallen without one spark of true knightliness. If he had been, he would have fled, indignant at your thoughts of mean revenge. I will return to my beautiful tower where no sounds of a wicked and polluted world can penetrate, and there, pure and spotless, will I await my prince." Amid the deep, breathless silence that followed her words the trembling princess fled from the room, fled back to her innocent tower there to await her prince. Patiently she waited there full ten years, shut away from the world nor hearing aught of its busy life. But the ten years though quiet were not happy ones. The princess thought of the poor sub-

jects in such want of her gentle hand. She thought of her father, cruel indeed, but still her father, whom her waiting maid, breaking her oath of silence, had told her had grown old and gray since the night when she forsook him. She thought of the prince. Why did he not come? But she had kept herself pure for him and she would keep herself pure for him though she grew weary and faint at his delay. Now ten long years had passed and this very morning the waiting maid, once more breaking her oath of silence, had told the princess that there was a horrible plague sweeping over the country, that the king had died and the subjects were suffering cruelly.

Then at last, the princess awoke from her long dream and saw what she had only dimly seen before—that she had missed her true duty. Busied in keeping herself pure and noble she had forgotten compassion, mercy, love. With a wail of pain she ran from her tower down into the plague-stricken valley, with her own hands to help the sick and suffering. Like a ministering angel she knelt at the beds of the dying. It was she who gave them peace and rest. Short, yet awful, was the attack of the plague and when it was over the princess, wan and weary, but with peace at last in her heart, knelt and prayed for forgiveness for her long sin and for strength and wisdom to guide her subjects aright. Long she prayed, and when she arose she saw coming toward her—the Prince. CAROLINE W. CHASE, '07.

Alumni Round-Table.

A NOTE TO THE ALUMNI FROM THE BUSINESS MANAGER.

WE believe that the Bates alumni understand that it is only by the prompt payment of subscriptions that the publication of the *STUDENT* is made possible. So please notice the slip bearing your name pasted on the outside of the wrapper. If it is not marked paid to '05 your yearly subscription of \$1.00 is due, and we trust we may receive same at once. Instead of looking for a receipt for subscriptions look for the mark after your name on the next issue.

All subscriptions should be addressed to the Business Manager.

This is a new feature in the management of the *STUDENT* and it is hoped that it will meet the favor of the alumni, for it saves the unpleasant "dun," simplifies and economizes.

ALUMNI NOTES.

'68.—President George C. Chase delivered addresses during the summer at Monmouth Academy Reunion, at Litchfield Academy Reunion, and at United Centennial Celebration.

'71.—George W. Flint is teaching in East Jeffrey, N. H.

'72.—E. J. Goodwin is Deputy Superintendent of State of New York, with an office at Albany.

'76.—Amaziah Getchell of Fort Ignace, Wisconsin, an optician of some note, recently died while undergoing a critical surgical operation.

'76.—Hiram Waldo Ring died at Seattle, Washington, September 15. Mr. Ring was born in Richmond, Maine, June 18, 1851. After graduation he taught in Wiscasset, Me., Hopkinton, Mass., New Market, N. H., and Ogden, Utah, until 1891, when he went into real estate business in Ogden. Some seven years ago he moved to Seattle, where he was engaged in the same business. A year ago he had a severe shock from which he never recovered. He left a widow and a son.

'77.—Benjamin T. Hathaway is superintendent of schools near Redwing, Minn.

'77.—Giles A. Stewart is superintendent of schools in New Bristol, Conn.

'78.—Clarence E. Brockway is secretary and treasurer of Massachusetts Superintendents' Association. Mr. Brockway is superintendent of schools in West Springfield.

'79.—Edgar M. Briggs was married to Miss Louise N. White of Cambridge, Mass., on July 13, 1904.

'81.—Rev. C. W. Williams, pastor of the Free Baptist Church in South Chelmsford, Mass., visited college recently.

'86.—Professor W. H. Hartshorn lectured during the summer before the Maine Summer Literary School, held in Augusta from August 9th to 23d.

'91.—F. L. Pugsley is studying in Boston University Law School.

'91.—Mrs. Gertrude Littlefield Nickerson visited college recently.

'92.—H. E. Walter is taking graduate work at Harvard.

'93.—C. C. Spratt is studying in Harvard.

'94.—Miss Bessie W. Gerrish has returned from Europe and is teaching French in Jordan High School, Lewiston.

'94.—On September 20 occurred the marriage of Julian Woodman and Miss Annie Lea Wade of Providence. They will reside at 61 Laurel Street, Melrose, Mass.

'97.—Miss C. Anna Snell is teaching Mathematics and English in Melrose High School.

'98.—Dr. Henry Hawkins of Sullivan and Miss Ellen W. Smith of Richmond, were married at Richmond, September 15th, by Rev. R. W. Churchill, Cobb Divinity School, '83. Dr. and Mrs. Hawkins will reside in Dorchester, Mass., where Dr. Hawkins will practice his profession.

'98.—Miss Percie Morrison is studying and teaching for a year in Germany.

'99.—Mrs. Ina Maxim Moulton is living at Northampton, Mass.

'99.—Miss Annie Roberts is studying osteopathy.

'99.—Miss Muriel Chase has entered upon a course at Yale, leading to the degree of Ph.D.

1900.—Richard S. M. Emrich was married to Miss Jeanette Wallace in July. During the summer Mr. Emrich preached at Pownal, Me. This year he is taking graduate work at Hartford School of Biblical Pedagogy. In September, 1905, Mr. and Mrs. Emrich will go to Turkey, where Mr. Emrich will become professor in Maidin College and Mrs. Emrich will engage in kindergarten work.

1900.—Miss Hattie Skillings is teaching in the Commercial Department of the Franklin (Mass.) High School.

'01.—Lincoln J. Roys and Miss Alice M. Cartland were married in Lewiston, August 3, 1904.

'01.—Miss Josephine B. Neal is one of four assistants in the Berlin (N. H.) High School. She has charge of the Department of Mathematics and Science.

'01.—On August 9, Carlon E. Wheeler was married to Miss Ora S. Morse of Hudson Mass. They will reside at 109 West Street, Leominster, Mass.

'01.—Miss Annie E. Bailey is teaching in Gray.

'01.—Frank W. Halliday, formerly of this class, was married in July to Miss Helen E. Pierce of Monmouth. Mr. Halliday is a graduate of Dartmouth, and holds a fine position in a military academy at Ossining-on-Hudson, N. Y., where they will reside.

'02.—Charles O. Turner, ex-'02, has returned to college in the Class of 1907.

'02.—Miss Ellie L. Tucker is assistant in Franklin Falls (N. H.) High School.

'02.—Miss Georgiana Lunt is assistant in Edward Little High School, Auburn.

- '02.—E. R. Bemis is principal of Litchfield Academy.
- '02.—Miss Angie L. Purinton is teaching in Rumford Falls.
- '02.—Ernest L. McLean is studying in Boston University Law School.
- '03.—Miss Theresa E. Jordan is assistant in Edward Little High School, Auburn.
- '03.—Miss Lucy Freeman is assistant principal in Deep River (Conn.) High School.
- '04.—Miss Lucy M. Billings is teaching in Richmond Grammar School.
- '04.—Miss Bessie A. Lugin is assistant in Winthrop High School.
- '04.—Harry E. Fortier is assistant principal of Dow Academy, Franconia, N. H.
- '04.—Carroll L. McKusick is teaching French and Greek in Cushing Academy, Ashburnham, Mass.
- '04.—Miss Virabel Morrison is assistant in Livermore Falls High School.
- '04.—A. K. Spofford has a scholarship in Pedagogy in Dartmouth College.
- '04.—J. C. Sweeney is assistant in Physics at Bates.
- '04.—Miss Carrie M. Alexander is assistant in Athens Academy.
- '04.—Miss Emma Bray is canvassing for Stoddard lectures in New Haven, Conn.
- '04.—Miss Bessie Bray teaches History, Germany and Elocution in Franklin (Mass.) High School.
- '04.—Miss Anella Wheeler is teaching in Franklin (Mass.) Grammar School.
- '04.—Misses Russell, Phillips and Sands are at their homes in Lewiston.
- '04.—Ernest M. Holman is preaching in Melrose and taking work in the theological department of Boston University.
- '04.—Miss Ethelyn White is teaching History and English Literature in the Richmond (Vt.) High School.
- '04.—Miss Elsie Reynolds is at her home in Livermore Falls. She is studying music.
- '04.—Miss Elmira Wallace is teaching in Hartshorn Memorial College, Richmond, Va.
- '04.—Charles H. B. Seliger is pastor of the Methodist Church in Oxford, Maine.
- '04.—J. H. Gould is pastor of a church in Norridgewock.

Around the Editors' Table.

WHAT use is the editorial? Does it add any value to the paper? Does it have any effect on the college life or the private life of the student? Is it sure to be read? Will anybody ever think of its substance and try to profit by the sage advice of the philosophical editor? These are a few of the little inquiries that come as I begin to write my eighth article along these lines. We have had stirring appeals to the college spirit displayed in foot-ball, base-ball, track, and debate; we have spoken of the value of books and have given hints as to how to enjoy such company; love of society has been touched upon; and now I want to ask you to cast your eye carefully over the editorials. Read those of the present magazine and, if they suit, read some of the past articles. Read them because they are intended to help better the condition of our student body; read them for what thoughts you may get; read them because you want to; read them if with no other reason than to criticise.

WHY not apply the old psychological law, "*Ad plura intentus minus est ad singula sensus*," to study? School-girls' preparation of lessons with gossip and text-book mingled in strange confusion is, perhaps, a worn-out theme, yet it is paralleled by half the students in college. It is not infrequent that we read a page while our mind is on the foot-ball field or last night's entertainment. When the hand reaches involuntarily to turn the leaf we realize that we have no idea of the subjects over which our eyes have traversed. We read it again, giving half of our attention this time, and possibly get half of the meaning contained. But when we have finished, only a few facts remain with us. The rest is an indistinct mass requiring another reading, and we complain that the course is hard and takes too much of our time.

The habit of concentrating the mind on one thing at a time, putting everything else aside, is certainly a valuable one for us as students to acquire. Few of us have minds capable of doing justice to two things at once. We simply divide our capacity for doing either. Let us test our powers of concentration to-day. When we pretend to study let us fortify ourselves against interruptions, let us determine to get the thought of *every sentence* and to have the lesson learned at a definite time.

We shall soon find that we save time and energy by doing one thing at a time and doing that "with our might."

FOOT-BALL.

THE all-important feature of college life now before the student is foot-ball. Other interests for the present are subordinate and it is right that they should be. The interest, the spirit, the hopes and all that is best are directed toward the gridiron and the garnet-stockinged veterans who are making Bates' record this season. Every year there are heard frequent complaints to the effect that our team is not receiving the support of the student body and this year is no exception. It may seem a bit disloyal and inconsistent with the sentiment of the foot-ball interest, but we believe that the Bates College foot-ball team, as a rule, receives the support and co-operation of the students. We believe that this year every member of college would make sacrifices for the welfare of our foot-ball team and know that many actually are making sacrifices. All have a word of encouragement, all are ready to help and anxious when the opportunity is given, by their presence on the gridiron, to urge the men on to the attainment of their best work. Even in defeat if defeat be honorable as Bates' defeats are, the students show, with few exceptions, no desire to desert the team but stand behind them to the end, bitter or sweet, as it may be. We do not believe that we are surpassed by our rival colleges in the matter of supporting the foot-ball team any more than we would be surpassed by them in any other way.

Furthermore we believe that we have every reason not only to support but to be proud of our athletic teams, not because they are always victorious, for such is impossible,—no team can win every contest. They deserve our support, the support they receive, because of their earnest, persistent hard work. They are worthy of our pride because they are truly representative of Bates, the college we cherish.

CHAPEL,—what does the word mean to us? To some, perhaps it brings pictures of the quaint, vine-covered English chapel, of which we have read, with their dim and shadowy arches and pervasive atmosphere of calm and rest; to others, it calls to view, the little wooden chapel nestling close beside its church in some quiet New England village; to all Bates stu-

dents, it brings to mind our college chapel,—plain, unpretentious, yet ever breathing messages of peace and help to those who will but listen.

We love these spots. We look with reverence upon the English picture; we love, with all the strength of childhood's love, those little wooden chapels where some of us as children, learned to know of Christ; we love, with our maturer years' affection, the chapel where we, as men and women with a common aim, meet to commune with God.

We revere and love them—yes,—yet here as everywhere in life, how deep our love may be we never know until that which we have loved is taken from us. We love some friend, perhaps—love them truly and well—but yet how thoughtless of their happiness sometimes. And if that friend be gathered Home, how then our thoughtlessness grieves our hearts! So with our chapel. We love it and all for which it stands. We mean to do the best that in us lies, but we grow strangely thoughtless. We forget that for those few moments we are in the House of God; we forget to make our hearts receptive to the lesson that is read. Our minds wander, and perhaps we sit there merely through habit, and because we must.

Ah, that is not the way to show our love and reverence. Did we but stop to realize for what purpose we are met, we would enter and leave quietly, respectfully, we would not throw our books upon the seats, or sit and whisper with our neighbor. Our hearts would grow responsive and, with Ruskin, we would feel that in true reverence is the chief joy and power of life.

ONE of our graduates, N. C. Bruce, Principal of the St. Joseph (Missouri) Colored High School, is doing a great work for his people in that city. An industrial department has this year been established in connection with the school. Concerning it Mr. Bruce is quoted as saying:

“The industrial education that I advocate is very different from the training of a few hundred girls to cook and sew, and boys to handle tools and learn a mechanical trade. I believe in that complete industrial, moral and book learning, which together develop habits of industry and economy, and that will enable our young people to turn to the nearest opportunity of gaining self-respect, which comes of being of use to a community.

"My industrial school scheme, therefore, includes every kind of wholesome education, with special emphasis on the practical, which takes hold of the people where they are and helps them off their high-horses of false dreams and uncanny comparisons to the point where they can see themselves where others see them and set about the serious task of working out their own salvation. I believe in the 'toil terribly' argument, to be silent, making hard and earnest work the answer to loafers and cowards who strike in the dark and revile by proxy. . . . Whatever is said or done, I am going to work with no thought for false issues, criminations, abuses, misrepresentations, and the offenses that will come thick and fast against the mover, as against all who have striven to lead from error into truth, from following shadows to a desire for the more excellent."

We take the space to quote these words because in them are contained, we believe, the only real solution for many problems which are to-day confronting the people of America. Many difficulties which now obtain in dealing, not only with the negro, but with all classes of society would vanish, could we but bring men and women to see that the nearest opportunity of gaining self-respect, comes by being of use to the community.

Local Department.

GLIMPSES OF COLLEGE LIFE.

As the leaves fall and the trees become bare, eyes are turned from all parts of the campus toward the new dormitory. Although nowhere near completion, the work is progressing rapidly and gives promise of a handsome building.

Once in a while, a little spirit of enthusiasm enters into our college boys, and when it does, look for something to happen. It must have been a genuine surprise to our foot-ball boys on their return from Cambridge to hear the old Bates yell as soon as they reached the railroad station at a little after one o'clock in the morning. Let's welcome our team more often in the same way.

We have been fortunate, at college, in being able to listen to Mr. Biederwolf, who has been holding evangelistic services in the city, and Prof. Maxwell who conducts the singing at these services. Once in place of the regular union meeting, and once in connection with the chapel exercises, Mr. Biederwolf addressed the students, and Mr. Maxwell sang, with fine effect.

The decision of Mr. Peavey, 1906, to finish his college course at Harvard instead of Bates, comes with regret to his friends here. This necessitated the election of a new assistant manager in foot-ball and also a vice-president of Piæria. In a meeting of the Athletic Association, Mr. Austin, '06, was elected assistant manager. His resignation, soon afterward, was followed by the election of Mr. Giles, '06. In Piæria Mr. James, '06, was elected vice-president.

The season of class-rides is over. Everybody seems to have had a good time, and is satisfied. Early in the term the Seniors took their ride to Squirrel Island, having a two-hours ride on the water, a picnic dinner, a stroll, and a long ride back. The Junior ride came latest, including a trip to New Meadows. When the Sophomores had their ride, they went to Merrymeeting Park and to Bath. The Freshmen were particularly fortunate and unfortunate. On their first ride to Lake Auburn, they were unable to ride on the lake because of heavy wind, so they tried a second time but without success. However, two trolley rides in as many weeks are not to be despised, so the Freshmen have sufficient cause to be satisfied.

Athletics.

BATES, 20; HEBRON, 0.

Bates defeated Hebron September 28, on the Maine State Fair Grounds, twenty to nothing. The game was one-sided, Bates showing a vast superiority except during a part of the first half when Hebron rushed the ball through Bates' line for 60 yards.

Bates scored two touchdowns during each half. Hebron used straight line plunges for their gains. Bates made many pretty end runs. The star work for Bates was done by Connor at full and Kendall at half. The former once broke through Hebron's line and ran 18 yards for a touchdown.

The summary:

BATES.	HEBRON.
Mahoney, Dolloff, l.e.....	r.e., Ellis.
Reed, l.t.....	r.t., Andrews.
Johnson, l.g.....	r.g., Corson.
Thurston, c.....	c., Boynton.
Turner, r.g.....	l.g., Stanley.
Schumacher, r.t.....	l.t., Trask.
Foster, r.t.	
Libby, Foster, r.e.....	l.e., Loring.
Wight, q.b.....	q.b., Seiders.
Kendall, r.h.b.....	r.h.b., Abbott.
Schumacher, f.b.....	f.b., Morrill.
Connor, f.b.	
Frazer, l.h.b.....	l.h.b., Butterfield.
	l.h.b., Barlowe.

Time—15-m. and 12-m. periods.

BATES, 0; HOLY CROSS, 0.

In one of the most exciting games of foot-ball ever seen on Garcelon Field, Bates played Holy Cross a tie game on October 1st. The outcome of the game was a surprise. Most Lewiston people thought Holy Cross would defeat Bates by a large score, but Bates proved fully the equal of the Worcester team, rushing the ball during both halves 125 yards while the visitors advanced it only 95 yards.

Both teams went into the game with a snap and vigor on offensive as well as defensive work and both played to win. In the first half the game was played mostly in the Holy Cross territory but in the second half in Bates' field. Once near the close of the game Bates' goal was in danger.

The star work for Bates was done by Johnson at guard and Schumacher at tackle. For Holy Cross McManus and Cronin played the strongest games. In the first half Bates tried Lord and Messenger as halfbacks and both played in a commendable manner. This was the first game of foot-ball ever played between Bates and Holy Cross. The line-up:

BATES.	HOLY CROSS.
Libby, r.e.....	l.e., Ford.
Schumacher, r.t.....	l.t., O'Donnell.
Foster, r.t.	
Turner, r.g.....	l.g., Carney.
Thurston, c.....	c., Callahan.
Johnson, l.g.....	r.g., Cronin.
Reed, l.t.....	r.t., McCarty.
	r.t., Kenney.
Mahoney, l.e.....	r.e., Campbell.
Wight, q.b.....	q.b., Larkin.
Lord, r.h.b.....	l.h.b., Carrigan.
Kendall, r.h.b.	
Messenger, l.h.b.....	r.h.b., Reed.
Frazer, l.h.b.	
Connor, f.b.....	f.b., McManus.
Schumacher, f.b.	

Umpire—P. W. Hehir, Worcester. Referee—Carlos Dorticos, U. of M. Linesman—Douglas. Time—two 15-m. periods.

BATES, 0; EXETER, 29.

Says the special correspondent to the *Journal* from Exeter: "Bates College was up against Phillips-Exeter's mighty eleven, at this place, October 8, and considering the quality and condition of the home team the Bates men did well to hold them down to the score of 29 to nothing, in 20- and 18-minute halves."

Bates' offensive work was good. She rarely failed to make her distance through Exeter's line, which would average 20 pounds heavier than Bates. Exeter made her greatest gains around the ends.

In the first half Exeter scored three touchdowns, two of them being secured from costly fumbles on the part of Bates. Bates probably would have scored the first half if it had not been for the fumble on Exeter's 33-yard line.

The opening of the second half was spectacular. Jones received the kick-off on his 10-yard line and with superb interference ran for a touchdown with Hart beside him throughout the run. Bankart missed the goal. Exeter then put in numerous substitutes. She scored once more, however, and at the game's close was at Bates' one-yard line.

The summary:

PHILLIPS-EXETER.	BATES.
Vaughn, l.e.....	l.e., Messenger.
Pattee, l.e.....	l.e., Mahoney.
Peyton, l.t.....	l.t., Reed.
McFayden, l.g.....	l.g., Johnson.
Bankart, c.....	c., Thurston.
Allen, Blanchard, r.g.....	r.g., Turner.
Power, r.t.....	r.t., Schumacher, Foster.
O'Brien, Burch, r.e.....	r.e., Libbey.
T. Jones, q.b.....	q.b., Wight.
H. Jones, Tanner, l.h.b.....	l.h.b., Kendall.
Hart, West, r.h.b.....	r.h.b., Lord, Messenger.
Cooney, f.b.....	f.b., Connors.
Lane, f.b.....	f.b., Schumacher.

Score—Exeter, 29. Touchdowns—Hart 2, H. Jones, Jones, Tanner. Goals from touchdowns—Bankart, 4. Umpire—F. B. Moody of Lewiston. Referee—R. E. Stevenson. Time—20- and 18-min. periods.

BATES, 0; HARVARD, 11.

The best game of foot-ball Bates ever played against Harvard took place on Soldiers' Field, October 12. Bates fought a hard, plucky game from start to finish and had a surprise in store for the big crimson eleven.

Says the *Boston Herald*: "Twenty-two men in the field and a ball does not constitute foot-ball, and the 1,500 people who braved the rain and hail at Soldiers' Field yesterday, saw Harvard work her hardest to score eleven points against Bates. It was the natural expectation that after the showing made against Maine Harvard would run up a much greater score on Bates than Exeter, who made 29 points to Bates' nothing. Harvard had a heavier line and heavier backs, and yet Bates was able to gain at will through Harvard's line, and only twice were they held for downs by the Crimson."

In the first half Harvard kicked off and Bates made four first downs, carrying the ball 25 yards before Bates was forced to kick, Harvard getting the ball on her 30-yard line. The ball was rushed back some 20 yards by short rushes. Reynolds dropped back to punt but ran instead, making 30 yards. Another series of short rushes sent Mills over the line. Noyes missed the goal. At the beginning of the second half after a series of short runs Mills was again sent over and Noyes kicked the goal. Line-up and summary:

HARVARD.	BATES.
Shurtleff, l.e.....	l.e., Mahoney.
Meier, l.t.....	l.t., Reed.
Paul, l.t.....	l.g., Foster.

Parker, l.g.....l.g., Johnson.
 White, c.....c., Thurston.
 Squires, r.g.....r.g., Turner.
 Carr, r.t.....r.t., Schumacher.
 Filley, r.e.....r.e., Messenger.
 Hall, r.e.
 Noyes, q.b.....q.b., Wight.
 Kernan, q.b.
 Wendall, l.h.b.....l.h.b., Lord.
 Nesmith, l.h.b.
 Reynolds, r.h.b.....r.h.b., Kendall.
 Mills, f.b.....f.b., Connor.

Umpire—Hoag. Referee—Brown. Touchdowns—Mills, 2. Goal—
 Noyes. Score—Harvard, 11; Bates, 0. Time—Two 15-minute halves.

Exchanges.

OUR list of exchanges is limited this month, but of those which we have received the *Brunonian* takes the lead. It appears in covers of a new and attractive design showing us, at a glance, that a new board of editors have succeeded "1904." The paper is certainly a credit to the new staff, ranking high in comparison with *Brunonians* of the past. It consists largely of fiction, but the stories are bright and to the point. Perhaps the highest tribute we can pay them is to say they begin at the beginning and end at the end. "The Blazing Scar" is a weird, fantastic story. It shows some imaginative power and originality on the part of the writer. In it sound and sense harmonize. We feel the spirit of the work from the beginning and are prepared for the mysterious disappearance of the more mysterious Hindu. "From the Valley of the Shadow" is written in a style somewhat similar to "The Blazing Scar." It is a short sketch, but tremendous in its suggestiveness. "The Story of McChesney" is pathetic. The characters each have a distinct individuality and a naturalness which makes us feel as if we heard them speak. "A Journey up the Rhine" contains plenty of information but fails to arouse our interest in the beauties mentioned. Possibly this is due to the fact that so many things are merely mentioned with little attention to detail.

IN A PINE GROVE.

Ye cloisters of eternal poesy,
 Where man may flee to feel the Rhythmic All,
 And in the soul-embalming rise and fall
 Of breezes wavering wondrous melody,
 Dream vaguely of a deep felicity,
 And looking up through the green-vaulted hall
 See lingering clouds in mystic runes enthrall
 The fitful gleam in azure tapestry;

Awhile ye rear your Druid crests aloft,
 Ye give a rich cathedral to the man
 That hates the hounding discord of the mart;

Who, listening to thy soothsaying full oft,
 Will in the silence of the heaven scan
 A poetry that heals his heavy lot. —*The Brunonian.*

The Ottawa Campus has also improved its personal appearance and comes arrayed in white and gold. Two "drawings and wood-cuts" in colors by Earl Shultz, add to the attractiveness of the paper. "Fairburn Armstrong," a story of Norse sea-life and the magic and mysteries of the past, is well told. We quote from the poetry:

THE UNSEEN.

Shall we only trust what the ear can hear,
 What the hand can grasp and the eye make clear;
 Shall the dearest hopes of the human heart
 In our inmost being have no part,
 Because we fail to understand
 The movements of an Unseen Hand.
 —*The Ottawa Campus.*

CHEERFULNESS.

It isn't raining rain to me;
 It's raining daffodils.
 In every dimpled drop I see
 Wild flowers on the hills.

The clouds of gray engulf the day,
 And overwhelm the town;
 It isn't raining rain to me;
 It's raining roses down.

A health unto the happy;
 A fig for him who frets.
 It isn't raining rain to me;
 It's raining violets. —*The Ottawa Campus.*

Books Reviewed.

"If I were to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading. * * * Give a man this taste and the means of gratifying it, and you can hardly fail of making a happy man." —*Sir John Herschel.*

BATES'S EURIPIDES—IPHIGENIA IN TAURIS. Edited by William Nickerson Bates, Ph.D., Assistant Professor of Greek, University of Pennsylvania.

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LATIN COMPOSITION. By Basil L. Gildersleeve, Professor of Greek in Johns Hopkins University, and Gonzalez Lodge, Professor of Latin in Bryn Mawr College.

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CAESAR'S GALLIC WAR. Edited by H. T. Towle and P. R. Jenks, Boys High School, Brooklyn.

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