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Complete 1900

The BATES STUDENT.

H. C. Wilkinson



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THE NEW YEAR.

'Tis the glad New Year, 'tis the glad New Year!
Yet we pause for a moment, 'mid sounds of good cheer,
To look into the past with its pleasures and cares,
With its aims and ideals, its pitfalls and snares,
For we know that our lives, through deeds we have done,
Are devoid of the laurels that we might have won.
And we know that whatever the future may win,
There is ever the past and what "might have been,"
As the world in beauty sleeping lies beneath the sun,
There is little sign of battles we have lost or won.
The misery of days gone by, the sorrow and the tears,
Is wrapt in the shroud of silence in the mystery of years.
There is something in the distance like a beckoning hand,
Follow where it leads you to a future grand.
"Lives of great men all remind us, we can make our lives sublime,"
Is the language of the poet, handed down to us through time.
Well we know in life all cannot be among the great who lead,
But remember, you will gather as in youth you've sown the seed.
Make the year of 1900 full of all that's good,
Learn the truest art of living, you might if you would.
Look forth into future hours with a heart that's light,
Through purpose strong to win and do that which is right.
Then turn again and join in song of mirth and cheer,
"Tis the glad New Year, 'tis the glad New Year!"

—1900.

INFLUENCE OF FASHIONS.

THE plural of the Latin word "mos," which means habit or custom, meant to the Romans, character, and to that reasoning people the sum total of one's habits or customs formed one's character. If one forms the habit of always persevering until a difficult task is mastered the characteristics of thoroughness and perseverance soon become traits of character, manifest in the performance of every duty. This is true not only of an individual but also of a nation. The Germans possess these characteristics more than any other nation, and the result is they are a nation of the most thorough scholars in the world. In short, thoroughness is fashionable with them. The terms "fashion" and "fashionable" are then so comprehensive as to include much beyond their commonly accepted meaning, the sphere of the toilet; for they really apply to popular customs and standards of excellence that exist for every feature of life. The custom is the fashion, and customs signify much as to character, if they do not really make it.

Fashions that have obtained, have often had a very curious origin. A very ridiculous and odious fashion may originate in some intelligent device, while some fashions both healthful and sensible may have a very insignificant origin. A lady of royal family makes the toilet so as to conceal certain deformities of person. Straightway the fashion is adopted by the Court ladies, and then imitated by the common people. There is no authentic explanation of the origin of the fashion of small feet among the Chinese women; but the story is that a long time ago a princess had deformed feet. The fact that this custom still prevails, illustrates the strength of mere fashion.

In 1851 when Louis Kossuth appeared in America, winning all hearts by his brilliancy and nobility, he wore a soft hat with a feather. This style of hat was immediately adopted by the sober and dignified business men of the day—an agreeable and sensible change from the stiff and heavy silk hats hitherto worn by men.

Fashions certainly illustrate the character of the times. A hundred years ago the dress of men was much more ornate and elaborate than at present, every respected gentleman wearing his silver-buckle shoes, powdered wig, ruffled shirt, and velvet waistcoat. The present mad rush does not allow a toilet requiring so much time or work, nor would it be comfortable in daily labor. The dress of women fifty years ago exactly typified their

character. The ideal woman was sickly, sentimental, and tearful. But to-day physical strength is valued, exercise to secure it is popular, and dress adapted to it. The great activity of our nation to-day forms a striking contrast to the sentimental and moping countenance, plainly typified by dress stylish fifty years ago. The literature also characterized the age, as anything material or robust was despised.

A great change has also been wrought in the customs of polite society. If any one sighs for the good old times, let that one reflect for a moment. With regard to marriage customs we see a great improvement. In the early days of the Puritans it was a very embarrassing position for one to live a single life. Perhaps no colonial law was more comic and arbitrary than this one issued in 1695: "Every unmarried man in the township shall kill at least six blackbirds or three crows; as a penalty for not doing this, shall not be married till he does." If the prospective marriage was important, it was the custom to have a sermon preached relating to it. It was also the custom to let the bride select the text for the sermon to be preached the Sunday she "came out bride." One bride took the text II. Chron. xiv., 2—"And Asa did that which was good and right in the eyes of the Lord," Asa and his bride Hepzibah at the time sitting up proudly in front to listen. In some communities the bride and groom took a prominent seat in the gallery, and at the time the sermon was preached, rose to their feet, and turned round several times to display their bridal finery to the admiring eyes of their friends.

If we compare the average parlor of to-day with that of our grandparents, we see a marked change for comfort and beauty. The gloomy, black, hair-cloth furniture with the marble-top tables, suggestive of gravestones, is uninviting compared with the harmony of soft colors and artistic arrangement of the most modest parlors of to-day. Here it is we see the superiority in the taste and culture of our age. Even those who had at least comfortable means often cooked, ate, and slept in one room, and were by no means out of fashion.

As we reflect thus on the changes in customs, we perceive they have been along a line marked out by refinement and good sense. The tendency of typical people to-day is not to go to extremes, and whenever some fashion reaches a ridiculous extreme it immediately dies out.

We should be masters of fashion and not the servants. A person who readily submits to every freak of the moment, has a

character both weak and vacillating. We do not praise that independence that refuses to conform to prevailing modes of dress and society, thereby becoming conspicuous; such independence is mere conceit. But the golden mean in the whole matter may be observed by following Pope's old rule:

"Be not the first by whom the new is tried,
Nor yet the last to lay the old aside."

—C. G. T., 1901.

THE ST. LAWRENCE RIVER AND THOUSAND ISLANDS.

OF the six largest rivers of our country, the St. Lawrence is one, measuring over 2,200 miles in an unusually straight course. This fact is seldom realized, because to different parts of the river geographers have given different names. In reality the St. Lawrence River rises in far-off Minnesota, where it is known as the St. Louis, therefore it is Uncle Sam's own offspring. Then it swells out into the Great Lakes to such an extent that people forget it is still a river, and is commonly known as the St. Lawrence only after it leaves Lake Ontario, and from there flows into the Atlantic Ocean.

If it does stray over the boundary and flow through Canadian territory it is not by preference, for its course was determined years before the boundary line existed. But length is not its only ground of distinction. Its immense body of water, beautiful shores, and opportunities for navigation make it of utmost interest. There are places where it is over 100 feet deep, and here, where I now sit, it is rushing by my feet at the rate of a million cubic feet a minute; and there are days in the spring when 1600 tons of ice an hour pass by one place. What a fortune for some of our city ice-men! It tumbles over Niagara in its course—one of the world's wonders—and as if that alone were not enough, it keeps on only to exhibit new wonders of the Thousand Islands.

Although these islands are commonly known as the Thousand Islands their actual number is one thousand, six hundred and, as some one of a mathematical turn of mind adds, ninety-two. To those who have found everything in life, even life itself, has fallen far short of its expected fulfilment, it is refreshing to find one place on earth where more is received than promised or expected.

For 80 miles this glorious river is filled with islands of all sizes and shapes. While some are 9 and 15 miles in length and 100 square miles in area, others are mere dots on the water. While it is an easy matter to get lost in their labyrinth, it is not

because they resemble one another closely. Some are oblong, others round, some with regular shores, others with their shores broken by gulfs, capes, promontories and irregular beaches. One thing, however, is true of them all. They are works of art, Nature's art, remarkable for their beauty, lines of grace, fertility, and verdure. It is impossible to be among them and not to feel that life should be broader and deeper, should be filled with aspirations to get nearer this Divine Artist.

It is one of Nature's dramatic touches that this once primitive place should now become one of the most fashionable watering places of the country. But it is no wonder, since it would be difficult to find a more lovely spot in which to spend the summer days, and to avoid the heat and dust of the cities, which do not penetrate here. Still another charm is the rich vegetation, and striking contrasts in the color of the grasses, shrubbery, mosses, and trees of many kinds which completely cover some islands, while others are merely barren rocks under the suggestive names of "Blankets," "Eagles' Wings," etc. These are vastly different from Thousand Island Park, Alexandria Bay, or Mionay Hill, which are miniature cities, filled to overflowing with the fashionable and wealthy from all parts of our country.

The river itself appears very gay and bright. Excursion parties are popular, and steamers with their cargo of human freight are constantly passing to and fro. They make a pretty picture with flying pennants and flags, especially when they are the stars and stripes, for many fly the British colors.

It would be hard to find a more healthy, dry climate, free from the damp east wind of our shores. Even during that period known as "Dog Days" there are but few warm days here, and even then a delightful breeze always welcomes him who owns a sailing yacht. The water is always clear and invigorating, an ideal place for bathing, and when the winds are right, or when some large steamer has stirred the waters, the waves come rippling, tumbling over their neighbors, in eager haste to reach the shore, where they break with a sound not unlike that at the sea-shore. And so it is hardly with pleasure that one realizes summer is nearly gone, that work and study must be resumed; still the peacefulness and rest that has come to one here will remain after being two months among such islands as these, forever interchanging only because it is difficult to agree with the author who has said of humanity in general, "We're all islands shouting lies to each other across seas of misunderstanding."

—L. FLORENCE KIMBALL, 1902.

MY LITTLE KINGDOM.

"Beautify your rooms as much as you can, they are to be your homes for four years."—*Handbook*.

A little kingdom of mine own,
 Within four sheltering walls,
 Shut in from all the world without,
 But many a magic gate about
 To journeyings far and fair leads out,
 Wherever fancy calls.

Within my kingdom is no lack
 Of goodly company,
 Those who have wisdom dearly bought,
 The masters of all pleasant thought,
 And those who good and beauty wrought,—
 These all abide with me.

My kingdom hath its shrine also;
 It hath a quiet place
 Wherein I make a home, and where
 Whoso with me along doth fare
 I welcome make, and gladly share
 Content and mirth a space.

My kingdom is not mine alway,
 A pilgrimage my doom;
 But one who once hath reigned can see
 A realm to rule, where'er it be,
 A home to dwell in liberty,
 As in this college room.

—M. M., 1900.

THE HARMONY OF SELF-LOVE AND SOCIAL.

THROUGH the ages of progression, nature in her school of long experience has enforced upon the single life, whether plant or animal, the necessity of a supreme regard for its own being. The monsters that made primeval forests resound with their fierce struggles, were in those very struggles preparing for higher and more diversified forms of life. The infinite variety and complexity of being which fills the universe has developed through the survival of the fittest. With the animal natures law seems ever to have been that only the self-seeking should survive, that egoism should be triumphant.

Over man, too, has this law held sway. But as in him are both body and spirit, so in him do we find this law of physical evolution co-existent with a higher law of spiritual development. The former teaches that self-interest alone is necessary; the lat-

ter that service of one's fellows is the condition of spiritual growth.

Instincts inherited from the animal, the savage customs of his savage ancestors, the wars of centuries and even his boasted civilization have all united to make man a self-regarding animal, whose intellect too often serves only his own advancement.

Yet never has egoism wholly ruled the race. From its earliest awakening in the breast of the savage mother, human love has included in its ever-widening embrace, the family, the tribe, the nation, even humanity. Yes, at times, when God's love was mirrored in the noblest of our kind, has it reached out into all created being.

As the extreme expression of egoism is found in the ideal of a self-development to which all things shall contribute, so is the extreme expression of love found in that doctrine of altruism which presents complete self-renunciation and pure devotion to the interests of others as the supreme good and the true ends of life.

Self-love and social thus defined have been ever at variance. To different ideals they point, from opposite extremes of thought they emanate. Alone each is partial and unsatisfactory. Truth also does each contain. Therefore, in the harmony of their truths, for all truth is one, and in the abandonment of their errors will appear the perfect law.

And must we then depart from the teaching of Christ, which Spencer has criticised as presenting to men an impossible altruism? No, for he who lived the purest life of service exhibited also the highest ideal that the individual soul can realize in its development through time and through eternity. Christ summed up at once man's duty to his fellow-man and to his own being when he said, "Thou shalt love thy neighbor as thyself." Far from rebuking self-love, he recognized it as fundamental in man's character not to be erased, but under the guide of reason to furnish the incentive to his own growth and to serve as a perpetual object lesson of the love and service due to others.

An advancing civilization has made this ideal of egoism and altruism united in their most rational and perfect type more and more imperative. As complex as the human body with its myriad nerves, with its delicate and nicely adjusted muscles, is the social system of which we are a part. Only from the perfect development of all its individual members will come the power and harmony of movement requisite for its greatest work. Upon the

individual, then, there rest two laws which are in their deepest import, one.

The first is the law of self-development, to which the yearnings of his own spirit call him, as he sees, dimly perhaps, the heights to which he may attain. Rightly shall he seek for himself whatsoever things are truly excellent. The thoughts of men expressed in governments, in science, in literature, in philosophy, in religion and in art, the thoughts of God manifest in the order of His infinite universe, in the beauty of the rose, in the majesty of the mountain, in the glory of the sunrise, all these exist for him.

The second law is that of love and service, the law of altruism. Base indeed would he be, if for those infinite blessings bought not by his own strivings, he felt no sense of gratitude inspiring him to render unto others of the fulness of his life. This ideal of service is, moreover, both the means and the result of his own complete self-realization. Through service is power for service gained. Thus do these laws become one, the law by which the race and the individual shall best progress. Still shall man lay down his life for his friend, and in so doing he shall realize his own dreams of what is noblest. More often than before shall men combine these two ideals to produce such lives as those of Gladstone and Phillips Brooks, such lives as poets have sung, such a life as Christ lived.

—ALLISON G. CATHERON, 1900.

CHARACTER OF MACBETH.

WHEN Macbeth first appears before us, he is the hero to whom the throne of Scotland owes its safety. Before we see him we hear his name pronounced with words of honor and praise, as "brave Macbeth," "valiant cousin, worthy gentleman," "noble Macbeth," "Bellona's bridegroom."

While he is yet fresh from the battle field, all flushed, we may well imagine, with the triumphs he has won, in that mood when ambition, spurred on by recent success, is eager for still greater things, it knows not what,—then the weird sisters come before him, saluting him with the title already his, and also with two new ones: "Thane of Cawdor" and "Macbeth! that shalt be king hereafter." How timely do these salutations come, suggesting to his vague ambition definite shape. Half wondering, half doubting, he rides on, and soon is met by messengers who hail him thane of Cawdor. And thus is half the prophecy fulfilled. By the truth of this, convinced in part of the truth of all the prophecy, a way

to bring about the second half of the prophecy comes to his mind,—a suggestion “whose horrid image” fills him with awful terror. But attempting to deceive himself, he disclaims all intention of following the suggestion and expresses faith and reliance on superstition and fate, as he says:

“If chance will have me king, why chance may crown me,
Without my stir.”

Yet for all this a guilty feeling manifests itself in his profuse protestations to Duncan, which, when he learns that Malcolm is to be Prince of Cumberland, speaks openly:

“Stars, hide your fires;
Let not light see my black and deep desires;
The eye wink at the hand; yet let that be,
Which the eye fears, when it is done, to see.”

Here, particularly in the last line or two, we see a distinguishing mark of Macbeth's character. He desires the fulfillment of his ambition, yet shrinks from wrong-doing not because he hates wrong, but because he fears retribution. To him, in fancy, Lady Macbeth says: “Wouldst not play false, and yet wouldst wrongly win.” Fear is a potent factor in withholding him from crime. This is shown when he says:

“Yet let that be
Which the eye fears, when it is done, to see.”

And again as Lady Macbeth says:

“An act which rather thou dost fear to do
Thou wishest should be undone.”

From Lady Macbeth we learn that pity, too, has its influence on him, for she says that Macbeth “is too full o' the milk of human kindness to catch the nearest way.”

The time for action comes, and with its coming Macbeth's courage, fearing the consequences, fails. He meditates:

“If it were done when 'tis done, then 'twere well
It were done quickly; if th' assassination
Could trammel up the consequences, and catch,
With his surcease, success; that but this blow
Might be the be-all and the end-all here,
But here, upon this bank and shoal of time,
We'd jump the life to come. But in these cases
We still have judgment here; that we but teach
Bloody instructions, which, being taught, return
To plague th' inventor; this even-handed justice
Commends th' ingredients of our poison'd chalice
To our own lips.”

Then he gives himself another reason why he should not murder Duncan. It is a three-fold reason—Duncan is his king, his kinsman, and his guest. I cannot decide whether the real cause for his hesitation is his moral obligation to protect Duncan, arising from the tie of loyalty, blood, and hospitality, or whether it is the severe and general condemnation that would fall upon a murder committed under the circumstances. I suspect, however, that it is the fear of general sentiment and punishment that makes him waver, for he next speaks of Duncan's virtues which

"Will plead like angels, trumpet-tongued, against
The deep damnation of his taking off."

And again he tells Lady Macbeth that he will not go on, for he has won

"Golden opinions of all sorts of people
Which should be worn now in their newest gloss,
Not cast aside so soon."

All his words and thoughts show how utterly he disregarded right for right's sake, how little there was in him of true conscience that would condemn him for the deed itself.

His lagging courage is spurred on by his wife, and he prepares to commit the murder, when suddenly his overwrought imagination brings a dagger before his eyes, and after the murder that imagination caused to sound in his ears an awful mandate,—
"Sleep no more!"

The first crime over, conscience begins its work. What a strange conscience it is! Never does it awaken true repentance; but twice does it call forth remorse:

"Wake Duncan with thy knocking; I would thou couldst."
"Had I but died an hour before this chance,
I had lived a happy time."

His conscience, however, convicts him of his crime, and, working through his active imagination, arouses in him such fear of the consequences that he is ever urged on to new crimes to cover those already committed.

But once does he do murder because he seems bloodthirsty—that is when he orders the death of Macduff's wife and children. Hecate tells the weird sisters that he is "Lover for his own ends, not for you." Neither is he converted to the witches' maxim, "Fair is foul, and foul is fair." For almost at the end of the play he says:

"I've lived long enough; my way of life
Is fall'n in the sere, the yellow leaf;

And that which should accompany old age,
As honor, love, obedience, troops of friends,
I must not look to have."

These truly good things of life have not lost their charm for him, "supped full with honors" though he is.

One virtue in Macbeth let us not pass,—he loved his wife. That is shown throughout the play. He does not mourn loudly her death, but in his words after the news of her death there is a deep and black despair.

The time for the final conflict is at hand. Birnam wood has come to Dunsinane, and thus does one supernatural promise of safety fail. Yet he relies in part upon the other—that man born of woman shall not prevail against him—and goes boldly to the battle.

"Blow, wind! come, wrack!
At least we'll die with harness on our back."

When at last he meets Macduff and finds that the last promise of safety holds to its word, but not to the hope it raised, he is for a moment unnerved, but soon the valiant warrior, whom we first saw, stands before us, inviting again our admiration for his physical bravery.

"I will not yield
To kiss the ground before young Malcolm's feet,
And to be baited with the rabble's curse.
Though Birnam wood be come to Dunsinane,
And thou opposed, being of no woman born,
Yet will I try the last; before my body
I throw my warlike shield; lay on, Macduff;
And damned be he that first cries, 'Hold, enough!'"

—J. B. N., 1901.

The oldest college in the world is the Mohammedan College at Cairo, Egypt, which was 1,000 years old when Oxford was founded. It has 11,000 students.—*Ex.*

Be an American in acts, habit, dress, and talk. Don't put on foreign airs or be a snob. Stand up manfully for your country, your state, your town, and your home, wherever you are, and obey the laws. Love truth, honor, virtue, and your fellow-men.—*Ex.*



TRUTH.

“New occasions teach new duties,
 Time makes ancient good uncouth,
 They must onward still, and upward,
 Who would keep abreast of truth.”

Such are the thoughts of the Class of 1902 as they enter, in this winter term, upon the study of Physics. When we were Freshmen we were perfectly contented with our Greek, Latin, and Geometry. We presume that 1903 is more than satisfied with the addition of French. But we are now Sophomores, and “new occasions teach new duties.”

We are now beginning the study of Physics. We have learned that a body is a limited portion of matter. From this we know that our Physics book is a body. Of its general properties we have little to say, but we have already found that its characteristic property is hardness.

We are being taught to consider that matter is indestructible. Hence we know that the rubbers worn out in our daily pilgrimages will reappear in some other form. We have studied molecules, and we wonder why it is that the molecules of our bodies move so slowly as we are on our way to Science Hall. (For the benefit of the uninitiated we will say that the preceding sentence means that we are cold.)

We have studied impenetrability, or that property by virtue of which two bodies cannot occupy the same place at the same time. We see this illustrated when we meet our classmates of the other division in the narrow path where no room is given to turn out, unless we wish to step into the snow. We have all felt the downward pressure exerted by the books which we carry. Physics has taught us that this downward pressure is called weight.

"They must onward still, and upward,
Who would keep abreast of truth."

Friends, to find truth it is necessary to keep straight onward by Hathorn Hall, by the Chemical Laboratory, and even to pass Roger Williams Hall. Then you should take a diagonal beeline—if you can find out what that is—in the direction of Science Hall. When you reach the hall, carefully follow these directions. Turn to your left, enter, take the flight of stairs at your left, mount them. Then turn to your left until you are completely turned around. Then, with your head in a whirl, enter Professor Leonard's room, where, on cold days, the molecules of the atmosphere need to be spurred on with a stove-poker. This is the place where we Sophomores "keep abreast of truth." Try it if you wish to prove it. —1902.

RALPH HARMON'S DECISION.

It is late on Christmas evening, and the busy streets have long since been deserted. In the private office of a large warehouse the lights still shine out brightly. The crackling embers in the fireplace have fallen from the andirons and are slowly dying out. Ralph Harmon sits at his desk with long columns of figures on the paper before him. Over and over again he passes over them, but his thoughts are not of what he does. The memory of boyhood days, the days of purity and innocence, seems now to force itself upon him, and will give him no rest.

Shall we look for a moment and see what he sees? A little white cottage nestling down so peacefully among the hills in his native village. The aged father and mother, with white hair covering their temples, he knew were sitting this evening by the home fireplace, the big Bible before them, their faces wrapt in peaceful joy as they talk of the great Gift which had come to all the world. And then he sees a little sigh escape from the parted lips of the mother as she raises her eyes heavenward, and he knows that she is thinking of the boy who had left the old home so many years before and gone to seek his fortune among the people of the world.

Ah! those had been years of wandering and sin; of business ambition; of failure and success. The little Bible, so tenderly given him by his mother, had remained for long years unopened. The loving lessons which he had learned in his childhood, had long ago slipped from his memory. Father and mother had not heard from their only boy for many an anxious year. Only He who knows all things, knew where he was,

Ralph Harmon still loved the old home. He knew that father and mother were still there, watching and praying for him; yet he chose not to let them know where he was—to keep them in ignorance of what his past had been. Now he sits at his desk and tries to work, but the columns of figures will constantly vanish, and the little old kitchen with those two most dear to him, will hide all else.

At length he threw down his pen in despair. "It's no use," he groaned. "This thing has got to be settled." He rose from his chair and with clenched fists, began to pace the room. His face told of the fierce struggle that was going on within his breast.

An hour passed. He stopped before the window and gazed up into the starlit sky. Oh, so peaceful there! From the nearby belfry sounded the hour of twelve; and with it came the thought to him that it was Christmas morning, and that to all the world,—to him, a Saviour had come. His head sank upon his breast; then, with a sob, he fell to his knees. "O Master, I will!" he murmured. A long time he knelt there—the beautiful starlight bathing his bowed head. When he arose, all traces of the struggle through which he had passed were gone away. His face shone with a new light; the Father of all had brought peace to his heart.

He glanced hastily at the clock. "There is barely time," he said aloud.

It was early morning. The bells in the churches were pealing forth their glad messages of joy when a young man stepped from the train at B——, and walked with light step up the village street. On and on he went till he came to a little white house which stood apart from all the others. Noiselessly he opened the door into the old familiar kitchen, where an aged father and mother were kneeling in silent communion with the Saviour above. Ralph Harmon knelt silently beside them, and tenderly whispered, "Father!"

G. B. L., 1901.

Teacher—"What is a peninsula?" Bright little boy—"A peninsula is a neck that stretches out to sea."—*Ex.*

To be thrown upon one's own resources is to be cast into the very lap of fortune.—*Franklin.*

Alumni Round-Table.

PERSONAL.

Bates alumni are well represented among the members of the Androscoggin Bar. Among those present at the opening of the court now in session in Auburn, were: N. W. Harris, '73; W. H. Judkins, '80; H. E. Coolidge, '81; J. L. Reade, '83; W. B. Skelton, '92; A. L. Kavanaugh, '96; J. M. Libby, '71; H. W. Oakes, '77; D. J. Callahan, '76; F. A. Morey, '85; and E. M. Briggs, '79. Judkins, Skelton, and Callahan have important cases.

'68.—President G. C. Chase, D.D., while in New Jersey recently, spent a few days with Dr. Baldwin, of the Class of '72.

'75.—Dr. A. T. Salley is conducting the weekly teachers' meeting of the Lewiston and Auburn Sunday-schools, and they have been thus far a great success.

'76.—Rev. G. L. White is doing some very important work, raising special funds for New Hampton Institute. He is meeting with good success.

'82.—Since his departure for the West in 1891, Hon. S. A. Lowell of Auburn has been signally honored by the people of Oregon. He was appointed a judge by the Governor and was afterward elected to the position. He has occupied this place on the bench with his usual tact and ability and has won the praise of the bar and the people of that section. Judge Lowell has now decided to retire from the bench and devote his time to the practice of law. His retirement will be a cause of regret to every one in the district. He has made such a record as his friends knew he would make when he began his official duties, the record of a gentleman, a jurist, a citizen of clean hands, a judge of spotless character. Seldom has a man carried himself in official position with greater dignity, or acquitted himself with more credit.—*Lewiston Journal*.

'86.—Professor W. H. Hartshorn seems to be very much appreciated as a lecturer. His recent lecture before the Sorosis Club was very interesting. The subject was, "Schools in Germany." He is to lecture soon in Lisbon under the auspices of the Progressive Club. The Auburn Art and Literature Club is also anticipating a lecture by him upon "The Genius of Shakespeare."

'88.—Miss Lucy Ames Frost is a charter member of the "Astronomical and Astrophysical Society of America," which

was proposed at the conference at Harvard in August, 1898, and formerly started at Yerkes Observatory in September, 1899. This is her eighth year in the Dorchester High School, and her salary is over thirteen hundred dollars (\$1,332).

'94.—Among the gifted young physicians, who have gone out of Lewiston to make their way in the world, is Dr. Albert H. Miller, a son of Charles H. Miller, of the firm of Nealey & Miller. Dr. Miller is resident physician at the Rhode Island Hospital at Providence, R. I., and a graduate of Bates College and some of the leading medical institutions in New York City. A young man of rare intellectual gifts, he is also an original investigator of unusual promise, a skilled microscopist, and an advanced student of bacteriology. His work at the Rhode Island Hospital shows his purpose to advance along his own lines of original investigation, being eminently successful in all branches of his work. As an instance we note a valuable paper by Dr. Miller, printed in the "Annals of Surgery," December, 1899. The paper is on the subject of "Nitrous Oxide and Ether Anæsthesia by the Open Method."—*Lewiston Journal*.

'94.—Mr. L. J. Brackett, who for two years has been managing editor of the *Jamaica Plain News*, *Roslindale News*, and *West Roxbury News*, has now assumed the ownership and control of these papers. The former proprietor says of him, "I heartily recommend him to the readers and patrons of the *News*. I am pleased that I can dispose of my interest to one so eminently fitted to assume the proprietorship." Mr. Brackett still retains his connection with the *Morning Star*.

'95.—Miss Roberts, who is teaching at Lincoln Academy at Newcastle, has been spending her vacation with friends in Lewiston and Auburn.

'96.—Oren C. Boothby, Harvard Law School, '99, has been admitted to the Suffolk County Bar and is practicing in the office of Charles F. Choate, Jr., in the Sears Building, Boston.

'96.—E. I. Hanscom has entered the Maine Medical School at Brunswick.

'96.—A. L. Kavanaugh has become a member of the law firm of McCann & Kavanaugh in Auburn. The senior member of the firm is the County Attorney of Androscoggin County.

'96.—J. E. Roberts is principal of the Presque Isle High School.

'96.—F. H. Purinton is travelling in Massachusetts as a correspondent of the *Lewiston Journal*.

'96.—George W. Thomas, Harvard Law School, '99, has recently entered the office of Thornton, Earle & Kienell, New York City.

'97.—Mr. Burrell is teaching at Houlton, Me., with excellent success.

'98.—E. L. Collins is teaching at Worcester Academy.

'99.—Everett Peacock was elected vice-president by the Union Teachers' Association at their recent meeting in Gray.

'99.—Perley Graffam is at Magnolia Springs, Florida, filling a musical engagement for the winter.

'99.—Miss Mabel Jordan has been at home during her vacation. She is teaching at Lincoln Academy.

'99.—Miss Wildie Thayer has recently accepted an excellent position as a reporter on a daily paper in Lowell, Mass.

THE TRAINING OF A LIBRARIAN.

Herbert Putnam, Librarian of Congress, writes of "What It Means to be a Librarian" in the February *Ladies' Home Journal*, giving this advice to aspirants for library work: "First, secure the best possible general education, including, if possible, a college course or its equivalent; second, acquire a reading knowledge of at least French and German; third, add to this a training in a library school; fourth, if a choice must be made between the special training in a library school and a general course in a college, choose the general course, but make every effort to supplement this by the special course, if only for a brief period; fifth, if an opportunity occur for foreign travel, utilize it; sixth, if you have not been able to contrive either a thorough general education or special training, your best opportunities in library work will be in a small library where your personal characteristics may be such as to offset these other deficiencies; seventh, without at least a fair reading knowledge of French and German you cannot progress beyond the most subordinate positions in a large library."

Around the Editors' Table.

WITH this number the STUDENT appears to you under new management, and 1901 in turn is represented on its editorial board. We take up the work before us fully realizing our responsibility, to equal which will be our constant aim throughout the year. It must be remembered, however, that we editors are but students ourselves, and need the aid and support of every member of the college. Without this, success is impossible. Bates is growing, so should the STUDENT, in quality at least, to keep pace with the college which it represents. It becomes the duty, then, of each and every one of us to take an active interest in its welfare, and to see to it that we give our best efforts toward making it a true representative of the best literary work and feeling of our institution.

ANOTHER year has begun and we have entered upon the work of a new college term. No doubt most of us, as we have taken a retrospective view of 1899, have resolved to make 1900 the best year that we have thus far spent in college. How can we do this? In the first place let us as students begin this year aright by taking hold of all our work in earnest at the very start. Especially let us remember the Y. M. C. A. work. We are in college for self-improvement, but not for that end alone. Every student expects, some time, to be of service to his fellowmen, and we are training ourselves that we may be able in after life to improve our opportunities of usefulness. The best way to do this is to improve such opportunities as they come to us every day, and nowhere can we find more of them than in the Christian Association right here at Bates. The Sunday morning association meetings and the Wednesday evening union meetings afford grand opportunities for our spiritual up-building, and every student may be a help to his fellows by his presence and enthusiasm in these services. Nowhere can a student receive greater inspiration and help in building a Christian character than in such a meeting of active, Christian students, and the characters that we are forming here in college will have much to do with our future success. Education without good character will not insure success. Let us, then, improve these opportunities as they come to us from week to week and allow no slight excuse to hinder us. If every Christian student will carry out this resolve we may make 1900 the best year in the history of Y. M. C. A. work at Bates,

AT the risk of seeming to emphasize too insistently an already well-worn subject, the STUDENT desires to call the attention of the undergraduate body to an organization that has languished in the past, for lack of earnest support—the Male Glee Club. When the club was organized, during the Freshman year of the present Senior Class, it was received as a desirable addition to the social life of the college, and regarded as containing the possibilities of great assistance to the programme of all college functions. But interest has died down of late, and for the last year we have had no glee club worthy of the name. At this time, just as the club has been reorganized, it seems the duty of the STUDENT to urge that the very best encouragement be given it. If we do not sing ourselves, we should manifest an interest in it, and bring our influence to bear upon those who do, to induce them to join it, even at the cost of a little time and sacrifice. We should make them feel that we considered it a representative college organization. If we do sing, we should join and practice faithfully. May we revive the old spirit, and see again at Bates a glee club such as now exists only in the memory of the upper classmen.

WHAT shall I be when I leave college? is the question which comes to every thoughtful student. There can be but one answer. He should be a leader, a conscientious and courageous leader. In whatever line he may choose his life work he will find a great lack of right leadership. Two courses will present themselves to the student as he leaves college and unites himself with the great mass in the world of reality. The one, that of leadership, where he may throw his influence on the side of a higher standard of right. If he enters politics to purify them, if law to bring justice, etc., the call will be for men of conviction, men of courage to seek and speak the truth, to be just, to be honest, to resist temptation, men of courage to do their duty. The other, to be one of a great number to be led, and follow without resistance the tendency of the day.

On the one side are conscience and knowledge of right and wrong, on the other are indolence, selfishness, love of pleasure.

These calls shall come to every man, the duty of each shall be clear, but the ability to respond to duty will depend very largely upon the use of time while in college. In proportion as the student, during his course, has resisted the tendency of the times "to go with the crowd" and has dared to stand alone, when duty

has demanded it, shall he be prepared to respond to the larger call in the world of action.

"Real greatness," says one, "consists in one doing his duty, and what stands in the way of performing that duty is irresolution, weakness of purpose, and indecision." He who for four years has allowed himself to be led rather than to lead, to yield rather than to conquer, will not be the man to stand alone at the moment when friends and country are dependent upon him. Students are inclined to live a different life from people in the outside world, and often sanction what as citizens of a community they would never tolerate. It is a false conception of life. Students need to realize that it is not the number of years spent in college that give strength of character, but the manner in which those years are employed.

To act as we know we ought to act in all places and under all circumstances is the duty of each one. When the meaning of Carlyle is realized, when he said, "The everlasting duty is the duty to be brave," the call of the world will find a response in our college young men. The student failing in this is detracting from his own powers and robbing the world of what it needs most, "Brave Men."

Local Department.

THE BATES ROUND-TABLE.

On Monday evening, December 18th, the Bates Round-Table was very pleasantly entertained by Mrs. Rich at her home on Frye Street. Dean Howe acted as chairman of the evening.

The program was in charge of Professor Anthony, who introduced the subject of the evening, "Story-telling as an aid to Education," by several general questions, such as, How many have ever read Mother Goose? Do you consider it helpful, or not? How many have read fairy stories? Are they helpful? Did you believe in Santa Claus? What stories of the Bible first impressed you? Do you enjoy stories, in the sense of fiction?

Professor Anthony then introduced Mr. Addison Small, who spoke of the story-telling vein of business life. Judge Drew spoke of story-telling in the legal profession; Dean Howe, of the use of stories by the preacher.

Professor Anthony then read an original story entitled, "How Willie Woodchuck Got Lost."

Professor Purinton spoke of the use of the story to illustrate the truths of the Old Testament; Mr. Cox, of the use Christ made of stories, or parables; Professor Stanton, of the story as a means of education, as illustrated by the ancient historians.

Then followed two more of Professor Anthony's inimitable stories, "The Story of the Mill Bell," and "How Bre'r Possum Played Dead."

Professor Hayes spoke of "The Function of the Imagination." Professor Robinson favored the company with a vocal solo.

Professor Anthony then closed the discussion with brief remarks to the effect that in this materialistic age it is not well to lose sight of the imagination, that creative faculty that affords so much pleasure not only to children, but also to those of larger growth.

The program was unusually varied and interesting, and the meeting among the most enjoyable in the history of the Round-Table.

MARY FRANCES ANGELL, *Secretary.*

Y. M. C. A. NOTES.

The Bible Study Committee have secured Dr. Smith Baker to deliver an address on "Bible Study." This makes the second address in the series, arranged for the winter. The committee should be congratulated for its success in securing the services of such men as it is bringing before the student body. The appreciation for its work will be shown by the effort on the part of the students to give Dr. Baker a crowded house on the evening of his lecture, the date of which will be announced later.

The Bible classes have resumed work again with as good an attendance as can be expected while so many of the members are out teaching. In the Junior Class Mr. Stinchfield, 1900, has taken the place of Mr. Summerbell as leader, Mr. Summerbell's other duties compelling him to give up his work as leader of the class.

The work of the College Settlement on Railroad Alley, which was suspended for three weeks on account of diphtheria, has been started again, much to the satisfaction of the children.

The Missionary Study Class has changed its hour of meeting from eleven o'clock Saturday morning to 1.30 in the afternoon.

Mr. S. Earl Taylor, Traveling Secretary of the Student Volunteer Movement, who addressed our Association on November

22d, sailed from New York on the steamer Misaba, for England, to attend the London Student Volunteer Convention which was in session the early part of this month.

The last number of the *Intercollegian* announces that the exact date of the World's Student Christian Federation Conference is August 4 to 8, 1900. The place is Le Vandreuil, about two hours' ride from Paris, France. The possibility of holding a Student Congress of one day in connection with the French Exposition, is being considered.

The number of Student Volunteers reported as having sailed for mission fields from America since June 1, 1899, is 139.

Y. W. C. A. NOTES.

Miss Chase, 1902, took charge of the Settlement work during vacation. The usual hours were kept, and in addition, a college delegation assisted at the Christmas celebration, Saturday afternoon. The visits, which have been interrupted by the diphtheria scare, have been resumed.

At a fall business meeting the Y. W. C. A. voted to appropriate five dollars to the purchase of Northfield views for the Association room.

It is expected that the informal socials among the girls will be continued this term.

Miss Ruth Rouse, who served the Volunteer Movement and the Young Women's Christian Association so efficiently during the past two years, sailed from Marseilles, November 30th, for India. She goes out to work in connection with the Missionary Settlement for University Women.

GLIMPSES OF COLLEGE LIFE.

Have you registered?

Keep all your pennies to pay library fines.

Where shall the "New Library" be placed?

M. G. Sturgis, formerly of the Class of 1900, has entered Bowdoin Medical School.

President Chase is absent on a tour through the Eastern States in the interest of the College.

Calhoun, Palmer, and Wheeler, of the Class of '99, were in town a few days during vacation.

Mr. J. (standing on chapel steps watching the snow-plow)—
"I wish that the plow was a little wider."

Professor Jordan has been unable to meet his classes for a few days on account of illness.

Stinchfield, 1900, Ayer, 1900, Staples, 1900, and Guptill, 1901, have been chosen as substitutes for the Colby debate.

Mr. Raymond L. Reed, of the Class of 1900, Harvard, is spending a few weeks with his friend, Mr. Emrich, 1900.

The new arrangement in the course of study introduced this term is meeting with general satisfaction by both students and Faculty.

In Zoology class. Professor—"Mr. B., why does a giraffe have a longer neck than other animals?" Mr. B.—"Because it gets its food on high."

Quinn, of the Class of '99, who is now attending the Bowdoin Medical School, paid a flying visit to his friends in Parker Hall, Friday evening, January 19th.

A room in Parker Hall has been fitted up for those interested in photography. This is welcomed by those owning cameras as quite an addition to their equipment.

Halliday, formerly of the Class of 1901, now a student at Dartmouth, has been chosen as a member of the team for the intercollegiate debate with Brown, which takes place in the early spring.

The Male Glee Club has awaked from its lethargy and is practicing daily under the leadership of Staples, 1900. With the musical material there is in college, there is no reason why we should not have a first-class club.

The officers of the Class of 1903 have been elected as follows: President, Baldwin; Vice-President, Towne; Secretary, Miss Norton; Treasurer, Catheron; Executive Committee, Ramsdell, Miss Bartlett, Allen; Chaplain, Kelly.

Professor Robinson has taken possession of the chapel, allowing admission to none save Freshmen, whom he is training for their declamations. All strange noises heard about the campus for the next few weeks may be explained by keeping the above fact in mind.

Arrangements are being made for a series of basket-ball games, to take place during the present term. The games will be played between classes, the two winning teams playing for the championship. The arrangements are being made under the direction of the Y. M. C. A.

A class of students has been organized which meet with Professor Hoag every Thursday evening, at his home on College Street, for readings on selected topics in English Literature. This class is practically an outgrowth of a class in "In Memoriam," which carried on an interesting outside course of study and reading, last term, with Professor Hoag.

The regular work in the Gymnasium began on Friday, January 12th. The classes at present are somewhat small, due to the absence from college of many of our students. The special attraction as usual is from five to six, when the Freshmen gallantly attempt to perform the wonderful feats on the "Swedish Horse," under the direction of their invincible leader, Deane, 1902.

Professor Anthony sailed for Liverpool Thursday, December 28th, on his way to Palestine, where he will spend several months, having his headquarters at Jerusalem. He writes home that he was in Liverpool Sunday, January 7th, and had the pleasure of listening to a sermon by Ian Maclaren. Professor Anthony will pass two weeks in Italy and two in Egypt before going to Jerusalem.

The annual course of general lectures at the Divinity School will be opened February 1st, by Rev. C. S. Patton of Auburn. His subject is "Herbert Spencer and the Christian Faith." On February 8th Rev. C. S. Cummings of Auburn will lecture on "Sense, Sentiment, and Superstition." All the lectures of the course are open to all the students of the college and their friends. They will occur Thursdays at 3 P.M.

One of the new features of this winter is the well-cleared walks about the campus. The work of the snow-plow is greatly appreciated by the students, who realize that a long-felt need has been supplied. The past year has brought many such improvements, which while simple enough in themselves, add much to the comfort of both Faculty and students, and cannot fail to leave a better impression upon our friends and strangers who happen to visit our college.

The Library has recently received a copy of the "Stage Quarrel," the work of the late Roscoe Addison Small, '92, whose death has been noticed in a former number of the *STUDENT*. In substance the work is identical with that submitted to the Faculty of Arts and Sciences of Harvard University, by Mr. Small in May, 1897, in candidacy for the degree of Doctor of Philosophy. The college is indebted to Mr. Addison Small, father of the author, for

the copy. This is only one of many books in the library which Bates is proud to possess as the work of her alumni.

Professor Bolster represented Maine at the Third Annual Meeting of the Society of the College Gymnasium Directors of America, held at New Haven, Conn., December 29th and 30th, 1899. The leading institutions of learning were represented as follows: University of New York, F. H. Cann; Tufts, Dr. Stroud; Haverford, Dr. S. A. Babbitt; University of Pennsylvania, Dr. Casper Millar; Trinity, Mr. Velte; Yale, Dr. W. G. Anderson and Dr. J. W. Seaver; Columbia, Dr. W. S. Savage; McGill University, Dr. R. S. McKenzie; Princeton, George Goldie; Harvard, Dr. D. A. Sargent; Amherst, Dr. Hitchcock, Paul Phillips; Swarthmore, Dr. Cummings; Bates, W. W. Bolster; Colgate, Dr. Banning.

Papers on the following subjects were read and discussed:

"What action can be taken to increase the dignity and importance of the physical work in the estimation of college authorities?" Dr. Hitchcock, Amherst College.

"What is the best means of preventing students from entering athletic contests when in a crippled condition?" Dr. Anderson, Yale University.

"What should be the physical standard to guide the physical director in passing candidates for athletic teams?" Dr. Savage, Columbia University.

"Some tests with the Grip Dynamometer," Dr. Millar, University of Pennsylvania.

"The physical supervision of college men," Dr. Linhart, University of Ohio.

"What do we mean by physical training?" Dr. Crenshaw, Johns Hopkins University.

"The college athletic trainer," Dr. Seaver, Yale University.

The object of the association is to increase the importance of and elevate the standard of physical training in the American institution. To hold membership, one must have "not less than three years' professional teaching experience and at time of election actively engaged in college work."

The base-ball men began practice on Monday, January 22d, under the direction of Captain Purinton. The squad assembles each afternoon in the cage in the basement of Parker Hall for regular work; at the close of each practice in the cage the men go to the Gymnasium, where they are given a series of exercises for

hardening and developing the muscles. The number of men taking the work this season is unusually large; the following are included in the squad: Captain Purinton, 1900; Lowe, 1900; Hussey, 1900; Smith, 1901; Lang, 1901; Roberts, 1901; Deane, 1902; Clason, 1902; Daicey, 1902; Sullivan, 1902; Tryon, 1902; Moody, 1902; Blanchard, 1902; Adams, 1903; Allen, 1903; Bucknam, 1903; Browne, 1903; Curtis, 1903; Kelley, 1903; Maerz, 1903; Munroe, 1903; Murphy, 1903; Thayer, 1903; Stone, 1903; Towne, 1903. With the above material Capt. Purinton is hopeful of turning out a winning team this year. Much time and labor has been put upon the cage, resulting in a better cage for the men than possessed in former years. An excellent coach has been secured in Mr. Emery, a graduate of Bates in the Class of '92. Mr. Clason has arranged games with Brown University, Tufts College, and Andover, and has under consideration games with other teams out of the state.

The Maine State Intercollegiate schedule has been filled out as follows:

May 9, U. of M. vs. Colby at Orono.
 May 16, Colby vs. Bates at Lewiston.
 May 19, U. of M. vs. Bates at Lewiston.
 May 26, U. of M. vs. Bates at Orono.
 June 2, U. of M. vs. Colby at Waterville.
 June 19, Colby vs. Bates at Waterville.

College Exchanges.

THERE is a noticeable lack of Christmas stories in the December exchanges, the few which are found being of excellent quality, however. They are, for the most part, characterized by pathos rather than Christmas cheer. "Christmas Eve," in the *Dartmouth Literary Monthly*, is genuinely pathetic. "The Nonentity," in the same magazine, portrays graphically and truly the sad but too common picture of the boy who is struggling through college against great odds.

Another Christmas story, with a touch of pathos, is found in *The Wellesley Magazine*, entitled "Joe." It is told in a natural and easy style, and is in all ways charming.

An exceedingly interesting exchange upon our table this month is the *Vassar Miscellany*. Much of it is worth re-reading. Among the literary parts we mention especially "Queen Alice," which shows a pretty fancy, and "Just For Fun." "Omar

Khayyam" is a finished piece of work, clearly conceived and well presented. It has beauty of vocabulary and a graceful style.

The Mount Holyoke contains many good things. "A mistake at Central" is amusing, and the sketches in the department "In Short" are breezy and well told, while not strikingly original in subject.

The essay on "Greek Mythology" might well have been omitted from *The Buff and Blue*. It is a worn-out subject for an essay, and the article savors strongly of an encyclopedia.

"The Last Entry," the second prize vignette in *The Occident*, is weird and fascinating. The poor, feeble philosophy of the condemned man is natural, and the climax touching.

"A Christmas Tale," in the *Georgetown College Journal*, does not come up to the standard of a college paper. It lacks originality in style and description.

We are glad to welcome among our exchanges *Oak Leaves*, from Oak Grove Seminary, and *The Oracle* from Bangor High School.

We clip the following:

ADVICE DEDICATED TO THE PROFESSORS.

Be kind to the Seniors, for when they were young
 Who loved thee as fondly as they?
 They caught the learned accents that fell from thy tongue,
 And joined in thy innocent glee.
 Be kind to the Seniors, for now they are old,
 Their locks intermingled with grey,
 Their footsteps are feeble, once fearless and bold,
 The Seniors are passing away.

Be kind to the Juniors, for lo, on their brow
 May traces of sorrow be seen,
 With essays to write and supplementaries to take
 Now they are not what they have been.
 Remember the Juniors, to thee will they pray
 As long as remaineth their breath,
 That they may get through, make just forty-five
 E'en down to the valley of death.

Be kind to the Sophomores, their hearts will be sad
 If the smile of thy joy be withdrawn;
 And Sophomore rackets and sprees will be had
 If the dew of affection be gone;
 Be kind to the Sophomore whoever you are,
 The love of a Sophomore will be
 An ornament purer and richer by far
 Than pearls from the depths of the sea.

Be kind to the Freshman, not many may know
 The depth of a true Freshman's love,
 The wealth of their nature lies fathoms below
 The surface that sparkles above;
 Thy kindness to them will bring thee sweet hours,

And spare thee hard trials and frowns,
Affection will weave thee a garland of flowers
More precious than wealth or renown.

—*Acadia Athenaeum.*

THE LEAVES AROUND THE WALKS.

A soft wind plays among the trees,
Blowing a host of dancing leaves
Upon my path; a gorgeous spread
Of nature's last autumnal flowers,
Meet to adorn the halls and bowers
Of fairy queens. Deep crimson'd red
Begg'd with sparkling morning dews
Now shares around its lively hues
On sob'rer mates in garb of gray
Or mellow brown; now gives the bare
And barren earth a cover gay
To shield it from cold winter's fray.
Dark russet leaves that softly fall,
Bright golden leaves that strew the wall,
Admiring eyes your tints enthrall
And make charmed bondmen of us all.

—*Georgetown College Journal.*

Our Book-Shelf.

We have for our first book to review this year, one which is well worthy of being placed at the head of the list,—Professor Anthony's new book, "The Method of Jesus; An Interpretation of Personal Religion." ¹ It is a noble and very helpful book, full of good things and abounding in wise counsels.

"Theology," says Professor Anthony, "is but man's attempt to state his conception of the divine nature and the divine laws. As man develops in capacity to appreciate the Infinite, and perceives ever a little more clearly the operations of divine energy and the expression of divine thought, his theology must change; it cannot remain at a standstill. But he will need no new Bible; he simply needs to understand the old Bible better."

The first thought considered is, as to what is the essential element of the religion that Jesus came to bring, and the author says that "it was not faith of an abstract character that Jesus emphasized, certainly not a faith that embodied a definition of sin, and an explanation of salvation, and convictions concerning God's sovereignty and man's free agency." * * * "The faith which means merely an intellectual apprehension and syllogistic statement of Biblical history, chronology, and doctrine, cannot represent Christianity. Jesus Christ has left no evidence that he was a great theologian in the modern sense." There is a difference between morality and spirituality. "A Christian is not a Christian in spite of what he does, as was once thought; because of faith he cannot presumptuously commit sin."

In Christianity, no axioms, rites, or ceremonies, are demanded; "nothing, indeed, but a personality, a living being, the Christ."

"Suppose one expounds to a child the depths of tenderness and the patient endurance of a mother's love; or lets the child nestle in its mother's arms, weep out its woes, and tell its joys in the sympathizing ear; which

method will reveal to the child the real maternal affection? Can another's eloquence take the place of personal experience?"

"Alas! it has been only in religion that men have thought it needful to inquire into devotion by means of the catechism, to ascertain the heart-beats by investigating what the head contains, to test the depth of love by the strength and lucidity of opinion, and to estimate the value of discipleship by the correctness of theological views."

It is the life of Jesus rather than the record of His life, which has left its impression upon the world. The recorded history of the life of Jesus, contained in the four Gospels, with the parallel passages eliminated, would in length, altogether, "scarcely more than equal one chapter of an ordinary biography." And yet, what has been the influence of that life upon this world! Jesus left no written word; He gave simply His life. "The life is plainly more than the record. The life gives radiance and brilliancy and glory to the record. The record condenses and epitomizes; the life was vast and full."

From the wonderful power manifested by the life of Jesus, Professor Anthony draws three corollaries:

(1). "Since the life has been the light of the world, we need feel no anxiety for the perpetuity of the church of Christ, and need not yield for a moment to discouragement concerning her work. Despite the fact of Sabbath desecration, despite the prevalence of crime and lust and sin, despite forgetfulness of moral obligations and denials of God, despite the mass of horrid human actions, which a sensational press daily brings beneath our eyes, yet we must not think that the world is growing worse, that the church is failing in her mission, and that Christianity is not gaining ground. Sensational news is news simply because it is exceptional."

(2). "Emphasis upon the life gives to the Bible its rightful significance."

(3). "In preaching and exhortation unto others and unto ourselves we ought to lay greater stress upon the life, and the necessity of seeking that alone." "The life coming into a human heart may propound a hundred questions and arouse a thousand misgivings, leading to multitudinous doubts and mysteries, but the questions and misgivings and mysteries do not concern the soul that truly finds Christ. As Christ enters into that soul the shadows must flee away. As Christ is the light of the world, so is he the light of the single soul."

Professor Anthony compares the ethical system of Herbert Spencer with the teachings of Jesus. In the natural world, Spencer taught "the preservation of oneself and propagation of one's kind;" or, the having of life and having it abundantly. This language resembles very closely that of our Saviour: "I came that they may have life, and may have it abundantly." After marking the points of similarity between the two, the author shows the superiority of the Christian ethics over those of Spencer.

But the book, as its title signifies, treats of the "method of Jesus." He lived among men; not withdrawn from them. He took part in their pleasures and festivities. Asceticism has no place in the method of Jesus. Jesus took men just as He found them. He lived among them—was one of them. He taught them and then left his words to grow in their hearts. He did not conquer men at one instant,—though the whole world was offered to Him, and the great work which He had come to accomplish,

might all have been finished in a moment's time, without the awful sacrifice on the cross, had He but fallen at the feet of Satan and worshiped him.

"Sympathy with all mankind was a part of the Master's method. He sought, but did not seize men. He offered himself so freely, but yet He did not force men to love Him. Jesus taught that God, our Father, is everywhere and always present. He is not far, far away from us, in the distant heaven. "God does not specially draw near his people, when they have pacified Him and strenuously invoked Him, but He is always near them, always trying to reveal Himself, always seeking to make His children think of Him and realize His presence and help." These are a few of the many beautiful thoughts given.

The great influence which the man of business, the physician, journalist, and teacher, have over those with whom they are brought in contact, is most forcibly brought out. "The teacher really teaches personality, and little else." "Teachers have assigned lessons, but teachers, unassigned, have been studied even more." "All that is on the lips is of little avail; but whatever is in example—that never fails."

"In the person of Christ, when we know Him as He is, shall each of us find personal satisfaction and fulfillment. His method is one of progressive development and growth. He does not work through sudden revolution, but by slower, surer evolution."

Colton's *Physiology, Briefer Edition*,² by Professor Colton of the Illinois State Normal University, marks a great advance in the study of Physiology. This Brief Edition contains all the substantial merits of the author's larger work, but is designed for schools, where, for some reason, so rigorous a course as is laid out in the larger work, cannot be taken.

The Briefer Edition has somewhat less of experiment and dissection than the larger, but it is still based upon the experimental work. The instruction which it desires to give is set forth clearly and concisely. Appended to the various chapters are questions for study and investigation. The author seeks to give to the pupil an understanding of the underlying principles, that he may work out, in some degree, his own conclusions. Changes in nomenclature have also been adopted, which do away with much of the confusion arising from a misunderstanding of the terms;—*anterior, posterior, dorsal, ventral*, etc., for "up," "down," "back," "front," etc.

Professor Colton's arrangement of the topics is especially noticeable. He treats of the skeleton and various muscles toward the close of the book, laying the stress not so much upon these two, as upon the more important functions of the body;—the circulation of the blood and its control, the digestive system, and the senses. Quite a good deal of attention is given to the effects of alcoholic drinks upon the different parts of the body. One chapter deals entirely with ventilation and heating, dust and bacteria. The large and clear illustrations are most helpful. A considerable number of them being colored, aids greatly in an understanding of the work.

¹The Method of Jesus; An Interpretation of Personal Religion, by Alfred Williams Anthony. Silver, Burdett & Co., Boston. \$1.25.

²Colton's Physiology, Briefer Edition, by Buel P. Colton. D. C. Heath & Co., Boston. \$1.12.

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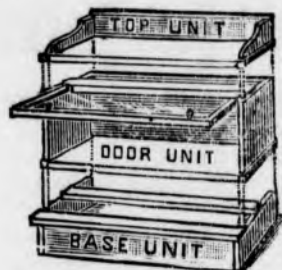


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