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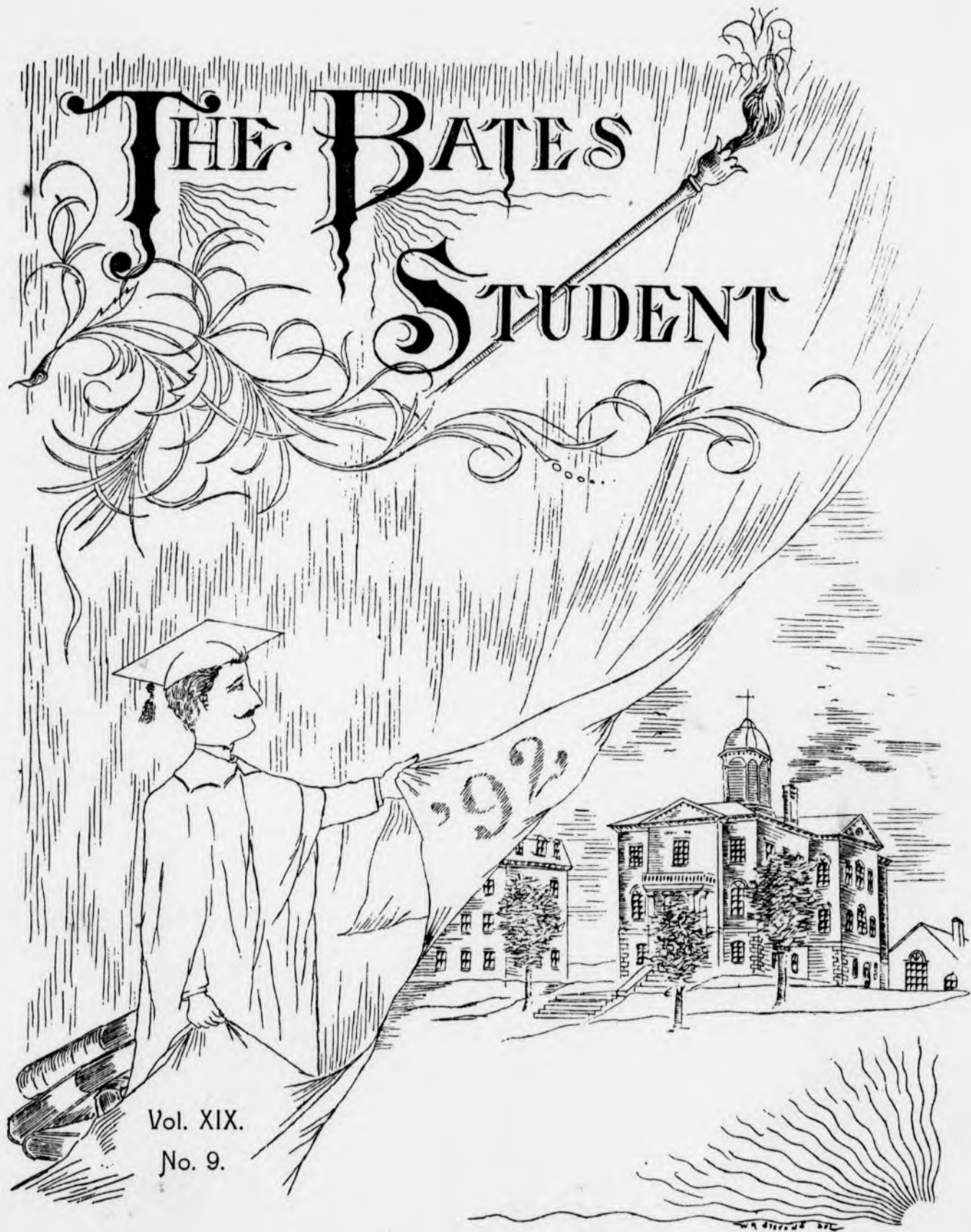
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THE BATES STUDENT



Vol. XIX.

No. 9.

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THE BATES STUDENT.

Vol. XIX.

NOVEMBER, 1891.

No. 9.

THE BATES STUDENT

A MAGAZINE PUBLISHED MONTHLY DURING THE
COLLEGIATE YEAR BY THE
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LEWISTON, ME.

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EDITORIAL.

THE issue of a new catalogue is one of the great events of the college year, and its pages are eagerly scanned for information and entertainment, not only by the undergraduates, but also by dozens of young people who are trying to decide what college to attend. It should, therefore, be the aim of the compilers to make it represent the institution in a manner both accurate and interesting. But the Bates catalogue, like those of most other colleges, has to too great an extent crystallized into a set form, retained for years after many parts of it have been entirely outgrown.

This fault is most noticeable in the list of authorized text-books. Many of the editions of the classical authors, specified in the catalogue, are in fact never seen by students; and even in some of the strictly scientific branches we find old editions retained in the list, while they have in fact been replaced by newer and far better books.

But there is one very striking change this year, consisting in the entire omission of all matter pertaining to the Cobb Divinity School. Though this reduces the stated number of instructors by four, the number of buildings by one, and the number of volumes in the library by 3,400, yet the change

seems wise, for the Divinity students are at present few in number, and probably will remain so, as long as the school is kept in too close comparison with the far stronger and more flourishing college. The more complete the separation of the two can be made, the better it will be for both.

The catalogue of 1891-92 shows a slight gain in number of undergraduates, the total now being one hundred and fifty; of these, twenty-one are Seniors, thirty-eight Juniors, thirty-eight Sophomores, and fifty-three Freshmen. This is, we believe, the largest entering class yet catalogued. It is noticeable that less than one-third of the entire number of students inhabit the college dormitory.

THE prospect of having our gymnasium supplied with baths naturally suggests the question: Of what value will they be to us? Of course all understand their worth for mere cleanliness of body, and our lack of opportunities for even this much will make them more appreciated in this line. But as a part of our gymnasium work, as a part of our system of physical culture for promoting health, will, if rightly used, be their greatest value. They are a necessary supplement of exercise in keeping the physical system in good, active condition. The more oxygen we consume, the more life-sustaining elements we acquire, and this is the main function of exercise for promoting health. The increased strain on the muscles requires more active action of the blood, and more consump-

tion of oxygen, but, at the same time, the more oxygen consumed, the more waste matter is given off. And, as we know, the skin is one of the main sewerage systems of the human body, therefore, it is very evident that there is urgent need that the pores of the skin be kept open. And particularly after active work in the gymnasium is the need of a bath clearly necessary. Then, again, it in a great measure performs a similar function to exercise, in setting the blood into more active circulation, and the exhilaration after it is sufficient to warrant such a conclusion. The student who fails to give due consideration to this phase of his college life may be doing himself an injury which he may not be able to repair.

DO WE sufficiently realize the value of a good style in literary work? When an essay or criticism of a given length is due at a given time, as the times grows short and the part fails to grow proportionately long, do we not too often write to fill space, or to make up the required number of words? This is certainly a grievous fault, if not a common one. The writer in this way acquires loose habits of style. He so far dilutes his work that his individuality becomes dissolved. He loses the power to forcibly express himself, and the satisfaction of feeling that his work is well done. It were better practice to have written one-fourth as much, and to have written that carefully.

Even among more concise writers the value of style is not always appreciated. Often the thought seems to be con-

sidered of more than paramount importance, and the dress of too little consequence. Such a writer commits a similar error to that of the man who goes through the world, depending solely on his intellect, and in nothing whatever regarding his appearance among his fellow-men. To be sure the intellect is the greatest factor in success; so is the thought the most important essential to a good literary article. Yet a good appearance, either acquired or cultivated, is necessary to the man, if he would make for himself a place of honor and esteem among his fellow-men, so the writer, unless endowed with a forcible, clear, or graceful manner of expressing his thought, must cultivate one or more of these qualities before he can hope to reach the eyes and minds of many readers.

Just what the style shall be cannot be dictated to the writer, any more than a particular style of coat or a definite code of manners can be prescribed as an unvarying test for every well-dressed and well-bred gentleman. But just as the dress and manners must be suited both to the man and the occasion, so the style of the writer must be determined by his individuality and the purpose for which he writes. In either case a world of critics stands without, ready to judge from first impressions, and he is indeed fortunate who, having the solid foundation of character as a man, of intellectual culture as a writer, still possesses the ease and grace in society of the impressive style in writing, which can early win for him the attention and approval either of the social or literary world.

THERE has recently been something of a revival among the periodical writers of the country of the old question, whether it would be better for writers of "editorials" in all kinds of periodicals to sign their names to what they write. And some have even argued that all writers for the daily papers should make themselves responsible for their statements by their signatures.

Both sides seem to be well provided with supporters. On the one hand, it is urged that the signing of the author's name makes him personally responsible for the sentiments expressed above it. On the other side, it is claimed that the papers in which writers do sign their names are less free from sensationalism and scandal, than papers the names of whose editors may not be known to one in a hundred, or one in a thousand, of their readers. The only restricting agent in either case is the combined judgment, and some writers add conscience, of the publisher and editor.

Some writers are disposed to urge the change from pecuniary motives. If they are well known and their work has attracted attention they could, of course, command better compensation for their work, if it were to be published over their signatures. But the opponents of the innovation declare that this would increase the temptation to writers to so write as to attract attention, with less thought as to the merit of their work. And it seems very probable that a journal introducing the custom of having its editorials signed would soon find its writers working for their own reputations, and thinking less

and less of how their writings accorded with the policy of the paper, and how they filled their allotted positions in the complete harmonious whole.

We do not know that this discussion has ever been carried into the realm of college journalism, nor are we prepared to say that it should be. But we venture to say that the editorials of any college journal would not be so universally passed over, as they are, if each editor made himself responsible for the lack of staleness and general merit of his article by his signature.

WHILE the present school year is still in its youth, we would recommend that the two societies take some action relative to the annual address under their auspices, that has, hitherto, come the very last of Commencement week. Though far from being in favor of doing away with this exercise altogether, it does seem as though it would be quite as well as to let it go on in its present way. For instance, last June, when the services of a very fine speaker had been secured, the church was almost deserted. A large majority, in fact nearly all, of the students outside of the graduating class had gone home, and not over twenty-five out of one hundred and fifty were there; only two or three members of the Faculty were present, with even a smaller proportion of the graduates who were in town. Now, the reason for this lack of attendance and interest is not to be found in the subject of the lecture or the character of those that have come before, from which the people were to judge of the merits of

this one. The whole trouble arose, as it has always arisen, from the fact that it was held when those interested in the college exercises had become so tired out that they cared for nothing more of the sort. When the whole week has been taken up with Commencement exercises of some sort, and this very day, from 9.30 A.M., to 4 P.M., has been devoted to anything but mental and physical rest, it is ridiculous to anticipate an appreciative hearing for any lecture. Commencement week is too much crowded with exercises to give the last of them a fair show, and if the literary societies are going to the trouble and expense of providing such a lecture, as they do well to do, they should take steps to put it somewhere in the year when some one besides the speaker may profit from it. It looks very well on the programme for Commencement week, but that is not all we are after.

LITERARY.

LOMBARDO'S TEMPLE.

By E. E. OSGOOD, '92.

I stand amid the ruins of the past,
Lo, where yon ivy-mantled walls yet rise,
Of old a castle lifted its proud towers,
Whose lofty halls resounded to the tread
Of stateliest royalty. O what a place
Is this! I feel 's though all the myriad spirits
Of the past pressed close around me, longing to
Unfold their radiant stories of lost power
And majesty.

From out the ages comes
To me a legend. 'Tis a heart's history
Of one who in yon castle filled long years
With sorrow, but at length the flood-gates
raised,
And then flowed in streams of divinest joy
Across the barren deserts of his soul.

Ye ancient spirits! I care not for your tales
Adorned with war and blood. But tell me of
Lombardo, who—no mighty prince of earth
Nor warrior bold—yet by faith's gleaming
sword
Was made at last a holy knight of heaven.

'Twas evening. On his jeweled throne arrayed
With festal robes, the king in victory's
Triumphal splendor sat. Before him stood
His knights—the pluméd bravery of his realm.
Fair maidens, too, were there, and white-
locked sires
And gentle-hearted dames. The minstrels
sang
Their joyous songs; clowns cracked their wit-
tiest jokes,
And all hearts glowed with joy for the bless-
ings of
Sweet-smiling victory.

Removed from those
Bright halls, yet near enough to hear the shouts
Which echoed through the corridors, sat one
Alone in the gloomy darkness of a cell.
In through that cell's scant window sent
No moon her cheering light; no hope divine
within
Himself arose to soothe his sorrowing soul.
He was a prisoner, whom the king had brought
When he returned victorious from his wars
In Italy. Italia mourned to see
Her noble son thus from her bosom^{*}snatched,
For he was chief of sculptors. Many a church
In the south lands gained its fairest ornaments
From Lombardo's skillful hands. But now,
alas!
No more his chisel's magic power would call
From out dead marble, forms so beautiful
And pure that on them God's eternal smile
Would seem to rest. So from his heart's deep
gloom
Up to God's throne he raised his mournful
prayer:
"Thou Ruler over all, O let me die!
Torn from my life's dear toil, must I stay here?
Thou gav'st me skill, and to Thy holy church
I consecrated it with loving heart.
But now faith veils her angel face from me,
And all is dark. Thou God of love, out of
This prison's gloom, O let me rise to Thee!"
It was a soul's despairing agony,
As when of old from Arabia's wilderness
The Tishbite prophet raised his cries to God.
And when the feast was o'er, and all else slept

Within the castle walls, still from that cell
Came forth the cry, "O let me rise to Thee!"

Years rolled along, each gloomier than the one
Before. Lombardo ceased to pray. But at
The last glad thoughts returned, like angels
from
The heavens sent to his burdened soul, and
faith
Sprang up anew within his breast. "O God,"
He cried, "I ask no more to die. But let
Me live, and lend me strength to do Thy will."
He snatched a chisel from his bosom, where
He'd ever kept it through those dreary years,
And dug from out the walls some loose, rough
stones
And worked on them till darkness bade him
stop.
Month after month he toiled from early morn
Till day gave o'er its sceptre to the night.
Men came, and peering through his grate,
flung scoffs
At him. Lombardo heeded not, but toiled
As though death, hovering o'er, would slay
him ere
His work was done. Each night his praises rose
To heaven's courts; at morn, a prayer for
strength
Another day.

So after many a year
Of toil and prayer and praise, he finished all.
It was a temple's model, beautiful—
The chiseled language of the soul.
A central rod, invisible without,
Held bound together all the polished stones.
Lombardo called it faith; "because," he said,
"It keeps the whole in place; without it, all
Would fall apart."

And when the setting sun
Was casting in its farewell gleams upon
The temple's polished surfaces, and thus
Made radiant his life's last masterpiece,
The angel who once came to Peter's cell
Descended yet again from heaven, and set
Lombardo's spirit free, and led him up
To God.

Such is the soul's own epic. Thus
Torn from its fond ideals, it lives alone
In its prison of despair. Perchance it prays
For death. But God heeds not the selfish cry;
Yet when it pleads for strength to build for God
A temple pure and beautiful, O then
Heaven hears, and strength is given for each
day's toil.

Thus if we build our temples, having faith
The central rod,—which, though invisible,
Yet holds the white, fair blocks in place—
when all

Is done, they shall be glorified in heaven's
Pure light; and, lo we, too, shall rise above
Man's little now to God's eternity.

REMARKS ON LOWELL'S PROSE.

BY G. M. CHASE, '93.

I AM aware that in the merit of Lowell's poems lies his strongest claim to remembrance; yet so varied have been the activities of this eminent American, so many the fields in which he has won success, that I think there may be interest in a few thoughts upon the character and quality of his prose writings. But I should feel it almost presumption in me to speak on this subject, had it not been that, while Lowell's poems have been fully considered by able and eminent men, less attention has been given to his prose; and it seems to me that some knowledge of this also is essential to a full understanding of his literary merits and defects.

In reading a list of Lowell's prose writings one is astonished by his wide range of subjects. That versatility displayed in Lowell's life is no less shown in his prose, which embraces political essays, nature-sketches, eulogies, and criticisms. But this great variety is, I fear, rather a fault than a virtue, for the ability shown in these essays is very unequal, and varies with the nature of the subject. It may be well, first to consider the success with which Lowell has treated these several classes of subjects, and then with more

care to study the characteristics of his best and most typical works.

For Lowell's political essays I have only praise. Composed, most of them, at the time of our national crises, they exhibit a sturdy patriotism not too common at the beginning of that period. At a time of great confusion of thought, when sophistry was rife, and the principles of common-sense, and even of right and wrong, were sadly muddled, these essays show a clear knowledge of the questions at issue during those momentous years. Their cogent arguments, moreover, are reinforced by powerful irony and satire. But, best of all, every word throbs with conviction, giving these writings the power that only earnestness can give.

In his sketches of nature, it seems to me Lowell has not been very successful. While he found delight in books, and in the study of mankind, he betrays a lack of appreciation of nature. So much we should infer from his unsympathetic criticism of Thoreau. And so we find that, in his essay on "Winter," for example, he overloads his thought with quotations, and then tries to lighten it by ill-advised attempts at humor; so that, while the essay contains one or two beautiful paragraphs, the general effect is of something strained and artificial. Sometimes a bashful person, thrown into unaccustomed society, tries to hide his ill-ease by talking much and rapidly, and with a forced gayety. In the same way Lowell seems to show himself out of place when removed from his library, and set down in the woods or fields.

Of more pleasing character are the brief eulogies of Lincoln and of Emerson. With no attempt at exhaustive criticism, Lowell gives us some of the impressions made upon him by those two remarkable men. The evident sincerity of these eulogies, and their tenderness of feeling, together with their simplicity—a quality rare in his essays—give them an excellence surpassed by few specimens of Lowell's prose. But far the most important of Lowell's prose writings are his criticisms; and his merit as a critic, together with his poetry, is the basis of his reputation as an author. And we recognize in him many of the qualities of the good critic. His criticisms exhibit careful study, independent judgment, and originality. He also understands well that no author can be correctly appreciated without a knowledge of the age in which he lived. The only fault I find with the soundness of his criticisms is that he occasionally shows a bias against certain authors, with whom his temperament does not fully sympathize. For example, I think he was not qualified to criticise a writer so different from himself as was Thoreau; and I believe he did not value Tennyson's poems as they deserve. In general, however, I think his criticisms just and discriminating.

Such, then, are the main characteristics of some of Lowell's more important essays. It will perhaps be well to study also some of the qualities of his style, as illustrated particularly in his criticisms. His style has many pleasing features. He abounds in apt and original figures, and in strokes of

wit and humor, his language is generally forcible and pointed, and he introduces quotations usually with good effect. But he has also grave faults. One of these is his want of simplicity. Sometimes, also, he brings in the humorous in such a connection as to lower the dignity of the style, and to outrage our sense of propriety.

But Lowell's worst fault seems to me to be the lack of harmony and proportion. He often discusses trivial matters at wearisome length, or gives disproportionate attention to what bears only indirectly on his subject. For example, a large part of an essay on Chaucer is taken up by an account of early French poetry, and an equal part is occupied in discussing Chaucer's metre. The same fault appears also in the disconnectedness of his writing. One of Lowell's essays is rather a collection of thoughts concerning its subject than an harmonious whole, grouping itself about one central idea. Lowell's criticisms are valuable for their thoughts—the results of patient study—but they fail to give that vivid conception of their subject that will stamp itself forever on the reader's mind.

One essential characteristic of genius in a literary composition, as in any work of art, is harmony and completeness. An author who cannot attain these qualities, while he may have great talents, cannot be a truly great writer. And the works of such an author, though thoughtful and scholarly, cannot have that permanence which entitles works of literature to be called classics. Thus it seems to me that,

except a few choice selections, Lowell's prose will ere long be forgotten, and that in the end his reputation will rest wholly, as it now rests mainly, on the merits of his best poetry.

PARNELL'S LIFE NOT VALUELESS.

BY N. C. BRUCE, '93.

IF THE late great Irish leader had died three years ago all Europe would have mourned his loss. Not only Europe, but America would have paid reverential respect to his ashes. Orators, poets, and historians in every land would have spoken, sung, and written fitting praises to his worth. His name would have been one to inspire youth with hope, courage, and perseverance for ages to come. And not without reason, for truly he was a man of achievements and not of words. Until he fell a victim to his own depravity, he was a noble example of what a young man can accomplish even in aristocratic England, at the Court of Saint James, if he labors zealously and possesses reason, intellect, and will. How much more impressive should his former life be upon the youth of free America? Though greater orators, Burke, Grattan, O'Connell, did not accomplish as much for oppressed Ireland in all of their lives as Parnell did in the brief sixteen years of his public career. His method of procedure was unlike that of any past or present champion of a great cause. His was a policy of cool calculation, and the application of his greatest powers, where the greatest amount of efficiency could be gained,

and that was through the English Constitution itself. Where other great agitators by their much speaking had to overcome the friction of a huge populace, Parnell, by his matchless adroitness, tenacity, and readiness to action and duty spent his force in convincing one great and good leader, W. E. Gladstone, that the Irish cause was just. Instead of attempting to move the feelings and the emotions of large numbers by eloquence, Parnell chose the direct way and went straight to the hearts of a few great leaders, who would listen only to reason. In his mighty struggle for his people, Parnell succeeded first in inducing those in power to join him. O'Connell, Garrison, Phillips, Gough, the cold water apostle, Miss Willard, Henry George and even our own Sockless, Free Silver, Jerry Simpson have all sought reforms through the power of speech. But Parnell, the silent (for we have more than one good reason for giving him that appellation), has shown to the world that great things can be accomplished in politics as well as in the sciences, arts, and other professions of life, and that not necessarily by much speaking. This new policy of Parnell is certainly one worthy of emulation. It is true that this great leader from the very beginning to the end of his days had to fight foes both within and without his own camp, nevertheless he closed his lips, exercised his brains, and with undaunted courage rose superior to every external resistance. By his work, enthusiasm, and power of concentration, he secured first, the passage of the "Act" to

take the power of renting land from the hands of the extortionary "Landlords" and to place it under the jurisdiction of the Courts. Then immediately he caused a law to be passed exempting the poor Irish tenants from seventy-five per cent. of their usurious indebtedness. The Landlords abused him, and shouted, "Down with the rascal!" But while they hooted and poured out their wrath upon him, Parnell was going forth with closed lips, endeavoring to accomplish more for the poor classes of Ireland. He next persuaded Gladstone to become so devoted to his cause as to propose that the English government buy out the Irish Landlords and present Ireland to the laboring classes as their own free government. Thus, step by step, he gained victory after victory through legal means, until he reached the very threshold of the realization of his hopes for Ireland. Can such a life be totally valueless? May young men not profit, at least, by the successful part of such a life! It may be said, that his failure to control himself renders his whole life worthless. But, to my mind his fall teaches a more profitable lesson than all his victories combined. For by his fatal weakness we have impressed upon our minds with double effect, the all-important truth, that there are pitfalls, abysses of sin and degradation and vices to shun as long as we exist; that we are no less exposed to temptation in middle life than in youth; that the only sure defense in life is true religion and firm reliance in the Lord Jesus Christ; and that we should put forth even greater effort in

trying to rise superior to our own sinful and naturally weak and depraved selves than in striving to conquer outward foes.

COMPARISON OF THOMAS GRAY AND OLIVER GOLDSMITH.

BY A. L. BEAN, '93.

IT WOULD be difficult to choose two literary characters at first sight more unlike than Thomas Gray and Oliver Goldsmith.

A study of their lives, however, shows that they possessed some points of similarity, and though their circumstances differed widely the same human nature exhibited itself in their lives through all the varied circumstances of their careers. Their early lives differed widely, the one reared in an English home, the other in a typical Irish family.

We know little of the boyhood of Gray, but we imagine him a quiet, reserved, and studious boy, going to the root of everything to which he turned his thought, for his love, for thorough research was inborn.

Of the boyhood and youth of Goldsmith we know that he was a heedless, lazy, blundering fellow, always at the foot of his class, an object of the ridicule of his school-mates for his homely face and awkward manners, showing little of the genius that afterwards made him famous. His keen sensitiveness to his personal defects followed him through life. But although these defects and his recognition of them may have had much to do with his unfortunate career, he was not the hapless

victim of circumstances, as one has charitably said of him, for this is true of no man.

Both poets owed to the kindness of relatives their later opportunities for education. Gray profiting by them, bending all his energies to the one thought of his life, self-culture. Goldsmith, abusing the kindness of his benefactor by wasting his time, standing at the foot of his class, getting into numberless scrapes, and gambling away his money. Finally he left the university, and still aided by the same kind uncle, tried five or six different professions. But, as might be expected from his previous life of wasted opportunities and lack of application, he was unsuccessful in all. Then came a dark period in his life. Shut out from every scholarly pursuit he stooped to the lowest form of work to earn his livelihood, at one time a pounder of drugs, at another an usher in a boys' school, and for quite a long period a wanderer in different countries earning his bread by his flute-playing, going about as a traveling minstrel, not knowing one day what would be his fate the next. Finally after having lived to no purpose for more than thirty years, from sheer necessity he entered upon the work which was to make him world-renowned. His life was brightened at this time by acquaintance with some of the great literary men of the age, who recognized and appreciated his genius. His former carelessness had, however, its effects upon him, and acquaintance with the greatest of men could not give him in society or elsewhere, what he might have acquired

by previous thought and earnestness.

His disposition for gaming had by no means decreased, and worn out at last, with a debt of two thousand pounds upon him, he died, dissatisfied with his career, unknown and unmourned by the many who afterwards gave him praise.

The life of Gray after leaving the university was in sharp contrast with that of Goldsmith. Receiving money from private sources, he was unfortunately freed from the necessity of earning his living, and so traveled in different countries, eagerly noting all that in any way could add to his classic knowledge and his own self-culture.

Much of his subsequent life was spent at Cambridge with little to mar or interrupt his thought and study. Here he died in 1771, known the world over for his "Elegy," but, like Goldsmith, leaving for himself as a man few sincere mourners.

Such is the bare outline of the two lives, lives whose possibilities were great, but whose results were disproportionately small.

To the same cause we may ascribe the failure of both lives (for certainly neither was a success), viz.: lack of moral earnestness. From this resulted a selfishness that although manifested in far different ways, was the same human failing in both. Gray was deliberately self-centered, ignoring, shutting out from his life all that did not concern him directly in his acquisition of knowledge, his one ambition; for we cannot say of him as of Goldsmith that he was without purpose.

His purpose was strong, persistent, but utterly selfish. Goldsmith, on the contrary concerned himself with serious thought for no one, not even himself, and although thoughtlessness of this kind may well be called selfishness, we can look on it with greater charity than on the selfishness that characterized Gray. Besides along with Goldsmith's selfishness there was a generosity which, thoughtless as all else, makes us more charitable toward his failings. We cannot help thinking that if Gray had had a little more adversity to fight against, and if Goldsmith had had more of Gray's perseverance, both would have been stronger men.

Socially they had some points of similarity and others of great difference.

Gray's studious, contemplative life had given him a reserve that bordered upon moroseness. Withdrawn from all that was alive and stirring, from companionship with all except a few intimate friends scorning inferiors in learning, he had neither knowledge of men, nor the sympathetic regard for the personality of others, to make him agreeable in society or capable of enjoying any society but his own. Goldsmith liked conventionality no more. In the society of his later days his ready humor, his drollness and good-nature were covered by his sensitiveness which he could never quite master. But with his all sensitiveness he had a "broad and tender sympathy with the human life around him."

"Society he loved, but it was of little moment to him how it was formed. The children in the court in which he

lived, the watchmaker, the printer's devil, everybody was made welcome and contributed to his happiness."

Their works are reflections of the poets. "In Gray the man and the poet appear in perfect harmony with each other. The whole being was graceful, fastidious, painstaking, and artificial."

Goldsmith's writings accord no less perfectly with his heart and his nature, although there is a strange contrast between them and his surroundings at the time of his writing.

He was the "writer by trade," while Gray was the "gentleman who studied and wrote for his own amusement," and yet, the writings of Goldsmith are easy, graceful, natural, delighting all by their "happy expression," utterly free from the classic finish and labored expression that characterize the writings of Gray.

Only the "Elegy" and "The Deserted Village" can be noticed here, and they but briefly. The reason for the popularity of both is the same, viz. : that they "express thoughts and feelings that are universal," the one in a way that is the culmination of scholarly expression and artistic genius, the other with the same simplicity and spontaneity that characterizes all his work. Great love of nature is seen in neither poem. In the writings of Gray "fields and hills were admitted only in the background of his dignified poetry, and just so far as they were appropriate to the sentiment to be expressed. His love of nature implied at the most the development of a new taste."

Goldsmith's imagination was representative; Gray's, contemplative. "The taste" of the latter "was cultivated rather than his imagination." "The Elegy" is probably better known and more popular than "The Deserted Village," but it certainly lacks the one thing that makes the latter so delightful—its natural ease. By a study of these two lives we learn from the one that mental culture can be sought to the exclusion of all heart culture and realization of moral obligation; from the other, that without self-control the possibilities of life lose half their value; and from both, that moral earnestness can be replaced by no genius, however great, whether inborn or acquired.

IN MEMORIAM.

VICTOR E. SAWYER AND EDWARD E.
WHEELER.

"Insatiate archer! could not one suffice?
Thy shaft flew *twice*, and *twice* our peace
was slain!"

THUS with quick, unheralded step,
the messenger of rest came among
us and turned

"That golden key
That opes the palace of eternity."

The work was done. The souls of two we loved had winged their way across the chasm that lies between earthly light and eternal light. The reunion here that we had hoped for, even against hope, had been deferred to a time when it should never be broken again.

Victor E. Sawyer was born January

29, 1872. He was graduated from the Latin School in the class of 1888 and entered Bates College the same fall as a member of '92 and of the Euro-sophian Society. He staid with us until about one year ago, when, on the removal of his parents to Sioux City, Iowa, he entered the university there. Last summer he was stricken down with quick consumption and, in spite of a noble struggle, the end came October 28th of the present year.

Edward E. Wheeler, son of E. G. Wheeler of West Bethel, was born January 29, 1869, just three years before Mr. Sawyer. He was also a member of the class of '92 and of the Polymnian Society. Though not well for some time before, he kept bravely and cheerfully at his work until less than a year ago, when the disease, consumption, had got such a hold on him that he was obliged to go home. His death occurred October 30th, just thirty-six hours later than Mr. Sawyer's.

Both had won enduring places in the hearts of those who knew them. Both had shown ample promise of brilliant and useful careers. Their loyalty to class and society, their fidelity to and sympathy with their friends, their respect for those above them and kindness toward those below, are eulogies that speak louder and live longer than any words of tongue or pen.

SOCIETY RESOLUTIONS.

Whereas, In the death of Victor E. Sawyer, the Euro-sophian Society loses a faithful co-worker and much beloved member, be it

Resolved, That we, the members of the Euro-sophian Society are deeply grieved at the loss of one whose able services and warm friendship were so helpful to us all;

Resolved, That we extend to the family of the deceased our deepest sympathy in their present affliction;

Resolved, That a copy of these resolutions be sent to the family of the deceased, entered upon our records, and published in the BATES STUDENT.

E. W. EMERY,
ANNIE L. BEAN,
H. M. COOK.

CLASS RESOLUTIONS.

Whereas, An all-merciful Father has seen fit to remove from the midst of those we loved, our dear friend and classmate, Victor E. Sawyer, be it

Resolved, That the class of '92 feel deeply the loss of one who was ever loyal to his class and his friends, who filled a large place in the hearts of those who knew him, and whose talents gave promise of a useful and brilliant career;

Resolved, That we sympathize with the parents and friends of our beloved brother, in their great bereavement;

Resolved, That a copy of these resolutions be sent to the parents of the deceased, and also printed in the BATES STUDENT.

W. B. SKELTON,
J. F. KING,
J. R. LITTLE.

In affectionate remembrance of our former classmate, Victor E. Sawyer:

Now the evening breeze moans sadly,
And our hearts with sorrow bow,
As again we bear the tidings,
Death has felled a brother low.

Was it death? Oh no, we answer;
'T was the Christ, who loveth all,
Saw our brother's pain, and pitying,
Him to heaven's bright joys did call.

He has only gone before us
There a little time to wait;
While in memory's temple to him
We a shrine will consecrate.

And, dear class, when life is ended,
May in heaven we gather all.
And, with him, there answer "present,"
At eternity's roll call.

SOCIETY RESOLUTIONS.

Whereas, In the Divine order of events, death has removed from our society a loyal and faithful member and a beloved friend, be it

Resolved, That the members of the Polymnian Society deeply regret the loss from their number of one so talented and so highly esteemed;

Resolved, That we extend to the bereaved family and friends our earnest and heartfelt sympathy;

Resolved, That a copy of the above be entered upon the records of our society and also be printed in the BATES STUDENT.

N. W. HOWARD,
R. HUTCHINSON,
W. A. FRENCH,
Committee.

CLASS RESOLUTIONS.

Whereas, It has pleased an all-wise Providence to remove from our midst and call to a higher home our beloved classmate and friend, Edward E. Wheeler, be it

Resolved, That we, the members of the class of '92, recalling his noble qualities, and the cheerful and genial disposition that endeared him to all, do deeply deplore the loss sustained by the college and class in his early death;

Resolved, That we extend to the family and friends of our late classmate our heartfelt sympathy in their bereavement;

Resolved, That a copy of these resolutions be sent to the parents of the deceased and also be printed in the BATES STUDENT.

SCOTT WILSON,
A. F. GILMORE,
V. E. MESERVE,
Committee.

In loving memory of our classmate,
Edward E. Wheeler:

Comrades, while we now assemble,
Sorrow on our hearts doth weigh;
For a loving brother's fallen
From our little band to-day.

Has he fallen from our number,
Who walked with us for a while,
Making all our pathway joyous
With his own heart's radiant smile?

Fallen? No; his work here ended,
He the answers now doth find

To the problems we still study
Vainly, for our hearts are blind.

Lo, these flowers we send shall wither;
Death upon them now doth move.
But the heart's flowers perish never,
Growing in the soil of love.

Soon we, too,—earth's lessons over—
From life's mysteries shall rise
And recite with our loved brother
In the class-room of the skies.

◆◆◆

LOCALS.

Pedagogué vous?

Ferguson, '92, has resigned his position as instructor in the Latin School, and Small, '92, has been appointed to fill the vacancy.

A committee of award, consisting of Skelton, '92, French, '94, and Graves, '94, served at the Prize Declamations of the Lisbon High School, Friday, November 6th.

Following the suggestion made last month in our editorial columns the three underclasses in college have met, and decided to adopt a uniform cover for the BATES STUDENT in the future.

The Freshman-girls celebrated Halloween at Miss Summerbell's, '95. The fairy fates decreed that Miss Collins was to be the first bride and that Miss Cooper was doomed to old-maidhood.

The improvements in the gymnasium are well under way. The plumbing has been completed, and at the first of next term the gymnasium can be opened with the baths in running order.

In mechanics: Thirsty Jake (on the back seat)—“Professor, could you use a hydraulic press for a cider mill?” Professor (with his mouth watering)—“No, it would be too slow!”

Adams, ex-'92, has recently visited the college. He is at present the secretary and manager of the Eastern Protective Association, an insurance concern whose organization in Maine he has just completed. His home office is at Madison, Maine.

The Junior class have elected Moulton as their STUDENT manager, and Moulton has chosen Pennell as his assistant. The editors have been appointed as follows: Fanning, Miss Conant, Miss Bean, Adams, Sturges, and Winslow.

One who lives outside Parker Hall, inquires why don't we have a directory of the occupants of the rooms there posted near one of the entrances? This could be done quite easily, and would be a great convenience especially at the beginning of the year and Commencement week.

The college was represented at the State Convention of the Y. M. C. A., which sat at Bangor from October 27th to November 1st, by Tuttle and Walter, '92, and Joiner, Small, and Hoffman, '93. The delegates reported to the Association on the Wednesday night after their return.

Professor Stanton has completed his Saturday morning lectures on the butterflies of Maine, having described in an eminently useful way, in connection with specimens and colored plates, seventy-one species. For the conven-

ience of the rising young entomologists of Bates, the collection of Maine butterflies now in the bird-room will be made complete at an early date.

According to the new catalogue there are 41 young ladies and 109 young men in attendance at Bates. 110 of the whole number are natives of Maine, 15 of New Hampshire, 10 of Massachusetts, 7 of Vermont, 4 of New York, 2 of West Virginia, and one each from Virginia and Rhode Island.

The prize winners in the Sophomore debates were as follows: S. I. Graves, W. A. French, J. B. Hoag, L. J. Brackett, and J. C. Woodman; and the following were selected from the class to participate in the Champion Debate of next June: Graves, French, Leathers, Hatch, Hoag, Brackett, Woodman, Miss Leslie, Harris, and Cook.

The Cynescans are doing special club and dumb-bell work and are preparing to give another exclusive exhibition. This time we understand that not only are the young men and pet dogs to be debarred from witnessing the feats that the Cynescans "do can," but even the sunlight is to be required to enter through cheese cloth and the head of the ladder is to wear blinders.

There is to be an interesting course of lectures, on Greek antiquities, made accessible to the college students and their friends some time about the first of next March. Miss Annie S. Peck, a graduate of the University of Michigan, is to be the lecturer. Miss Peck is an experienced traveler and a scholar well fitted to deliver such a course of

lectures, and she comes highly recommended by such men as Dr. Harkness of Brown University, Dr. Allen of Harvard University, and President Angell of the University of Michigan.

The public meeting of the Euro-sophian Society occurred in the college chapel, November 6th, and was voted a decided success by the large audience who enjoyed the exercises. The following is the programme:

PART FIRST.

Quartette—Moonlight on the Lake.—White.
Messrs. Brown, Shepard, Wingate,
and Sturges.

PRAYER.

Violin Solo—The Drummer Boy, Air
Varie.—David.

F. L. Callahan.

Declamation—Fourth of July Oration.—Gregg.
N. C. Bruce.

Poem—Lombardo's Temple. E. E. Osgood.
Discussion—Are Our Laws Relating to Chi-
nese Immigration Too Stringent?

Affirmative—A. C. Yeaton.

Negative—L. M. Sanborn.

Clarinet Solo—The Rose, Air Varie.—Missud.
K. C. Brown.

PART SECOND.

Recitation—The Swan Song.—Brooks.

Miss A. L. Bean.

Oration—The Palladium of American
Liberties. Scott Wilson.

Duet—I Know a Bank.—Horn.

Miss E. E. Williams, K. C. Brown.

Paper. Miss C. B. Little, E. W. Emery.

Xylophone Solo—Concert Polka.—Stobbe.

F. L. Callahan.

Some important changes in the way of the physical laboratory are soon to be put in effect. The lower chapel is to be made to communicate directly with the present physical room, by means of folding doors, and important additions are to be made to the apparatus. \$300 has already been given towards accomplishing this much needed change.

The following is a statistical report of the work of the Y. M. C. A. in the Maine colleges for the year 1890-91, as learned at the Bangor Convention :

	Bates.	Bowdoin.	Colby.	M. S. C.	Total.
Men in college.....	100	185	140	85	510
Unconverted men in college.....	35	130	60	70	295
Active members of Association.....	44	41	64	15	164
Associate members of Association.....	18	78	31	10	137
Men serving on committees.....	18	30	15	11	74
Newly professed Christians.....	0	2	0	3	5
Volunteers to Foreign Missions.....	4	0	3	0	7
Amount contributed to Foreign Missions.....	\$6.30	\$5.00	0	0	\$11.30
Amount contributed to Int'l Y. M. C. A. work..	1.00	10.00	0	0	11.00
Men in Bible Classes...	35	60	50	20	165
Delegates to State Convention.....	5	13	9	16	43
Amount contributed to State work.....	\$20	\$60	\$50	\$20	\$150

This year Bates will improve on her statistics, financially at least, for she has already contributed \$50 for State work and \$15 for the International work.

The following is the programme for the Prize Declamations of the Freshman class: The committee, consisting of Rev. Mr. Gwilym, Professor Stetson of Auburn, and Mr. Pugsley, '91, awarded the prizes to Miss Neal for the young ladies, and to Mr. Russell for the young men. Music was furnished by Given's Orchestra.

The Maid of Orleans.—Sagebeer.

W. S. C. Russell.

Let us Rejoice Together.—Sheridan.

E. W. Packard.

The Death Bridge of Tay.—Carleton.

Miss H. M. Willard.

The Little Hero.—Anon. E. G. Campbell.
 Speech Before Convention for Secession at Atlanta, Ga.—Stevens. J. E. Mason.
 The Loss of Union Irreparable.—Webster. F. A. Knapp.
 The Pilot's Story.—Howalls. Miss S. L. Staples.
 Extract from Eulogy on Grant.—Frye. F. S. Wakefield.
 The Rival Singer.—Anon. Miss E. B. Cornish.
 The Battle of Waterloo.—Hugo. H. P. Parker.
 Tarpeia.—Anon. Miss L. E. Neal.
 Danger to Our Republic.—Mann. W. S. Brown.

The Public Exercises of the Polymnian Society occurred November 13th, and reflected great credit on the members who took part. We sub tend the programme :

PART FIRST.

Piano Solo—Faust.—Leybach.

Miss E. E. Fairbanks.

PRAYER.

Quartette—In Silent Mead.—Emerson.

Messrs. Stickney, McFadden, Blair, and French.

Declamation—Eulogy on Webster.—Anon.

F. L. Pennell.

Poem—Perio's Service. Miss A. V. Stevens.

Violin Solo—Sixth Air, Varie.—Chas. Dancla.

A. H. Blair.

Discussion—Is it Probable that England will Become a Republic within Fifty Years?

Affirmative—N. W. Howard.

Negative—H. B. Adams.

PART SECOND.

Vocal Duet—The Morning Shines Bright.—Cramer.

Messrs. Stickney and French.

Recitation—Youma.—Lafcadio Hearn.

Miss A. G. Bailey.

Oration—Ethics of Doubt. W. B. Skelton.

Mandolin Polka—Wood Nymph.—Pratt.

A. H. Blair.

Paper.

Miss Rosabel Hutchinson, J. B. McFadden.

The youngest and tenderest of the daughters of Bates has put in her dimpled appearance since our last issue, in

the form of "The Bates College Co-educational Society for the Suppression of Slang." The most impressive and depressive article of the constitution provides for "a fine of one cent for every slang phrase and of two cents for every little swear-word," the proceeds to be applied to some benevolent object. If the Society had the small-pox it would have more support from the young men. It is too much like putting a revenue stamp on the air we breathe, but nevertheless we wish to be understood to give it our hearty editorial support. May the organization flourish and may its coffers ever overflow!

ALUMNI DEPARTMENT.

THE STORM BIRD.

There falleth from yonder shadowy hills
A call that is strangely sweet;
And with new rapture my wild heart thrills
At the sound of distant feet.

For the King of the storms abideth there,
In the heart of the mountains dim;
He is coming forth from his palace of air;—
With rapture I wait for him.

No bird am I when his voice I hear;
Transformed to a spirit of air,
I rise when his footsteps draweth near,
And the world to me grows fair.

When the sky glooms black as with shades of
death,
And the sweet light faints and dies,
And the listening earth seems to hold its breath,
And low-dread whispers rise,

That tell of death on the far-off sea,
Of billows that writhe and foam,
And mists that drive where the lights should be
That beckon the sailor home.

A spirit I, though in earthly form,
What fear of death can I know?
For my soul was wed with the soul of the storm,
In the shades of the long ago.

And I hear with joy the step of my King,
As forth from his home he flies;—
Ah, see! he cometh;—on gladsome wing
To meet him I swiftly rise.

He beareth death in his strong right hand,
And his glance is wild and free;
There falleth a shadow upon the land,
A terror upon the sea.

But my lightsome heart thrills through and
through,
With an ecstasy wild and sweet;
All hail, my King! right loyal and true,
I follow your flying feet

Away o'er the wastes of the wild black sea,
To the place where the lightnings dwell;
Ah, death and danger are sweet to me;—
Dull earth, we must say farewell!

MABEL S. MERRILL, '91.

MEDICINE AS A PROFESSION.

THE medical profession is confessedly the most intricate and difficult of the sciences. It deals with the three great mysteries, birth, life, and death. Its object is the relief of human suffering and the prolongation of human life. No one comes in contact with a greater variety of character and social position than the physician. No one is required to think more accurately, to judge more correctly, to decide more promptly. When we consider the magnitude and importance of the interest he represents, no one has more responsibility resting upon him. No one has to administer more sacred trusts, nor does any one have more happiness or misery depending upon his capacity and fidelity.

The profession deserves the highest type of men. Here are problems requiring solution which may well enlist the most brilliant minds. Here, too, is a field for the broadest culture and the

highest development. I confess I do not know of any special intellectual trait or ability which prove one's adaptation to the medical profession.* To be sure, a retentive memory, well developed perceptive faculties, and a logical mind, are of great assistance to the physician, but not any more so than to the minister or lawyer. A successful physician is, in my opinion, an intelligent practitioner of medicine. The number of his patients, the money he makes, or his popularity, are not proper criteria of his true success. All these may depend upon a dozen different things entirely foreign to his ability or skill as a physician.

The conditions of success in medicine are just the same as in everything else. Understand your business, be master of your position, is the secret of success. To do this in medicine means *work*. I have never seen the man to whom the details of anatomy, or the facts of materia medica, came by intuition. The physician of all men needs ever to be a student. Medicine is a science. The doctor must *know* what he is doing. The doctor who divided all diseases into two classes: viz., those above and those below the diaphragm, and who for the former, gave a little of everything on the upper shelf of Mr. A's drug store and for the latter a little of everything on the lower shelf, lived in Missouri.

As was just stated, medicine is a science and knows no "schools" or systems. We are not allopaths, although frequently called such. We are not homeopaths, but our treatment may in some cases resemble home-

opathy. We are not hydropaths, although water may constitute an important element in our treatment. We are not eclectics, although we select our drugs from all parts of nature's vast domain. We are not electricians, yet we use electricity. These are all only one-sided views of some phase of medical science. We are simply physicians and we use anything, from any source, in any way, that will benefit the patient.

To make a financial success of medicine one must attend to the business side of the profession. The physician attends alike those who can not and those who will not pay him. As the jingler has it:

"God and the Doctor alike adore,
Just at the brink of danger, not before.
But when the patient is required,
God is forgotten and the Doctor slighted."

The physician earns his money and he should see to it that those who are able, pay him. I know no reason why a doctor is obliged to donate his services to the poor any more than the merchant his goods, or the farmer his produce. But it is a glowing honor to the profession that its members respond as willingly to the appeal of charity. No physician, worthy the name, will hesitate or refuse to go when summoned, even if he knows he will not be paid.

There would be much actual pleasure in the practice of medicine if the physician could find his patient better at each visit. But from the very nature of many diseases this is impossible. But whatever the course and termination of a case, we find satisfaction in

the consciousness that we have done everything that any one could do. Even then we are liable to be censured. Some people would begin to lose confidence in a doctor if a typhoid fever patient was not cured in a week. On the other hand we often get much more credit than we deserve. Women insist that we have saved their lives when we have brought them through an attack of hysteria.

This is an age of specialties in medicine. But if the specialties keep on multiplying, as at present, there will soon be no room for the general practitioner, unless it be, as has been suggested, to act as a Medical Directory to direct his patients to the right specialists.

To the public, any man who puts up his sign and calls himself "Doctor" is a physician. And yet many of these men are without even a pretense of medical education. And for their misdeeds, for their ignorance, the profession must share the obloquy and the shame, for the public does not stop to discriminate. And yet it is not the fault of the legitimate profession that such is the case. Scarcely a session of legislature goes by in any State that the request does not come up from the organized profession for laws establishing tests of knowledge and scientific attainments before men shall be permitted to take into their hands the care of human life.

There are laws to protect game and government timber, but no laws adequate to protect the people against the quack. Some advertise "No poisonous minerals" used, as if there were

no poisonous vegetables. Dr. Fraud makes electricity his hobby, as if the regular physician did not know when or how to use it. In Los Angeles there are several Chinamen who claim to diagnose disease by feeling the pulse, a statement any school-boy who has studied physiology knows to be false. It is truly surprising the number of apparently intelligent people who are thus humbugged.

Since the recent craze of Christian Science, Faith Cure, and Divine Healing, there would seem to be very little need of the physician. An example of the first is the woman who tried to remove the warts on her boy's hand by making him say several times a day: "I have no warts. There are no such things as warts. I just imagined I have them." Great is Christian Science! If these advocates of Faith Cure and Divine Healing would only practice their insane ideas upon themselves, I don't think any one would complain. But oftentimes it is innocent children who have to suffer "for the sins of the parent." Instances not a few have I heard of where children's lives have been lost, simply because the parents refused to have them treated. In other cases fractured and dislocated limbs have been left unreduced till the civil authorities interfered and had them properly treated. I confess I have no patience with such paranoiacs. (N. B.—This is Greek for "cranks.")

I must not ignore my young lady readers. It takes no more strength to practice medicine than to teach troublesome children, or to play tennis all day. It is no more immodest to understand

disease and to know what remedies to use than to nurse the sick. Woman is particularly adapted to the treatment of children. She is neat, her influence soothing, her touch tender, magnetic. I have found the young ladies bright, enthusiastic students, and, above all, modest ladies. And to such, in my opinion, the medical profession in all parts of the country will extend a cordial welcome. I have no desire to urge young women to enter the medical profession. I simply wish to assure them that they have as much right in it as we have, and if they wish to practice the healing art, there is no obstacle in their pathway.

Sir Andrew Clark, in enumerating what conditions he thought were essential to make a man a successful physician, said: "Firstly, I believe that every man's success is within himself and must come out of himself. No true, abiding, and just success can come to any man in any other way. Secondly, a man must be in earnest. He must act with singleness of heart and purpose; he must do with all his might and with all his concentration of thought the one thing, at the one time, which he is called upon to do. And if some of my young friends should say here, 'I can not do that, I can not love work,' then I answer that there is a certain remedy and that is work. Work in spite of yourself, and make the habit of work, and when the habit of work is formed, it will be transformed into the love of work; and at last you will not only abhor idleness but you will have no happiness out of the work which then you are constrained out of love to do.

Thirdly, the man must be charitable, not censorious; self-effacing, not self-seeking, and he must try at once to think and to do the best for his rivals and antagonists that can be done. Fourthly, the man must believe that labor is life, that successful labor is life and gladness, and that successful labor with high aims and just objects will bring to him the fullest, truest, and happiest life that can be lived upon the earth."

W. V. WHITMORE, '85.

Wilmington, California.

ANNUAL DINNER OF THE BOSTON ALUMNI ASSOCIATION.

WE HAVE been requested to give notice to our alumni and alumnae that the Boston alumni will hold their annual dinner in Boston, near the last of December. The feature of the event this year, it is hoped, will be the presence of many of our alumnae, as it was voted last December to make this one a ladies' dinner and especially invite the alumnae to attend and bring their husbands or friends. Although the dinner is arranged by the Boston Association, all the alumni and alumnae are cordially invited and desired. Dinner will be served at Young's or Parker's at 5.30 P.M., on December 28th, 29th, or 30th, the exact place and date of which has not been decided. However, notice of time and place will be sent to all persons requesting same of George E. Smith, Secretary Boston Alumni Association, 23 Court Street, Boston.

PERSONALS.

'67.—Rev. George S. Ricker, pastor of the Church of the Redeemer, St. Louis, Mo., has accepted a call to the First Congregational church in Cheyenne, Wyoming.

'69.—Rev. L. C. Graves has resigned the pastorate of the Free Baptist church at West Lebanon.

'74.—The *Morning Star* of October 1st publishes a letter entitled "To the Pastors of our Churches," by Rev. C. S. Frost.

'74.—The *Morning Star* of October 8th publishes portions of a paper on the subject, "The A. C. F.," read by Rev. Thomas Spooner, of Lawrence, Mass., before the Maine State Association, September 30th.

'76.—J. H. Huntington, of Northampton, Mass., is local editor of the *Northampton Daily Herald*, regular correspondent of the *Boston Herald*, and special correspondent of the *New York World*.

'76.—From the *Christian Education and New West Gleaner* we clip the following item: "Prof. H. W. Ring, who, as principal of Ogden Academy, has built up that institution from its infancy until it has become one of the leading schools in Utah, has been at his own request released from his charge. He commenced the academy with thirteen pupils, in the year 1883, and during the last year its numbers were in the neighborhood of 300. He has given to the school years of arduous labor, and retires with the hearty gratitude and best wishes of

many pupils and friends of the Commission."

'77.—L. H. Moulton, formerly principal of Lee Normal Academy, has accepted the principalship of the high school at Lisbon Falls.

'79.—Rev. R. F. Johonnot, of Lewiston, delivered an essay at the session of the Western Maine Universalist Ministers' Association, held at the home of the secretary, Rev. C. L. Waite, in Brunswick, Monday, November 9th.

'83.—C. E. Sargent is professor of Natural Sciences in Texas Normal College, Denton, Texas.

'83.—Dr. William Watters, of Lynn, Mass., was elected a member of the American Association for the Advancement of Science, at the last annual meeting, held in Washington, D. C.

'85.—The *Morning Star* has recently published two letters from Rev. E. B. Stiles, of Midnapore, India.

'87.—Fairfield Whitney and Miss Alma M. Brackett were married on Wednesday, August 5th, at Cumberland, Me.

'88.—E. F. Blanchard has entered Yale Divinity School.

'88.—C. C. Smith, Esq., is teaching in the evening schools at Everett, Mass.

'89.—F. J. Daggett has been engaged to deliver the Memorial Day Address in Lewiston, next May.

'90.—L. W. Fales, Esq., for a while a member of '90, was married, August 14th, to Miss Kate Goodwin, of Lewiston.

'91.—Miss L. M. Bodge has been elected an assistant in the Lewiston High School.

'91.—Miss Stella D. Chipman was married October 22d, to Mr. James C. Johnson, of Auburn. The ceremony was performed by Rev. T. H. Stacy.

'91.—The *Morning Star* of October 29th contained a story entitled "The Fairy Chariot," by Miss Mabel S. Merrill.

'91.—E. L. Peabody, for a time a member of '91, is now proprietor of the Walling House at Keyport, N. J.

'91.—F. L. Pugsley has accepted a position as principal of the high school at Henniker, N. H.

'91.—Probably most of our readers have already heard the sad news of the death of A. C. Hutchinson. He went to Princeton Theological Seminary this fall and began the course there in preparation for the Presbyterian ministry, but was attacked with typhoid fever soon after the opening of the term. Only a short time before his death news was received that the fever had turned and that he was better; but on November 13th a telegram conveyed the sad intelligence of his death at Princeton the day before. The funeral occurred at Antrim, N. H., on Sunday, the 15th.

EXCHANGES.

The *Palo Alto*, published "for, of, to, with, and by the students of Leland Stanford, Junior, University" is one of the most interesting of our exchanges this month. It is not remarkable for the elegance of its appearance, nor for any literary merit, since it consists merely of a short history of the famous University it represents, together with

an account of its opening exercises, but solely for the institution itself. Upon the outside of the magazine is a drawing of the University buildings as they will some time appear, but at present only a part of them are completed. The large quadrangle of low buildings surrounding an open court, and the lofty and massive gateway look very strange to us.

The first number of the *Palo Alto* shows a total of twenty-nine names upon the faculty, but only nineteen of these can be reckoned as full members of the faculty of instruction. The University, founded in honor of their dead son by Leland Stanford and his wife, has the princely endowment of twenty million dollars. Its government is vested in a board of twenty-four trustees, who are to have absolute power over the entire management of the University, except that during their life-time the grantors "reserve the right to assume and fulfill all the functions of the trustees." These trustees are directed in the original grant to fix the salaries of the President, professors, and teachers "at such rates as will secure the services of men of the very highest attainments." They are also directed to maintain an educational system "which will, if followed, fit the graduates for some useful pursuit, and to this end to cause the pupils, as early as may be, to declare the particular calling which in life they may desire to pursue." Sectarian instruction is prohibited, but "the immortality of the soul, the existence of an all-wise and benevolent Creator, and that obedience to his laws is the

highest duty of man" must be taught. The institution is to be strictly co-educational. While all must admire the motives with which the founders established the University, the wisdom of some of their ideas in regard to its management may well be doubted; especially does it seem decidedly wrong to open elective studies throughout the course to young people not fitted to enter any one of the Eastern colleges. We shall welcome the succeeding numbers of the *Palo Alto*, for we expect to learn from them more of the workings of the novel plan in accordance with which the University has been established.

The *University Magazine* contains many articles of interest and merit, but none more practical than the discussion on "Learning Languages" by ex-President Hill of Harvard. The writer makes a first attack on our old-fashioned method of teaching children the alphabet and the spelling of words before they learn their use or meaning. He then applies the same reasoning to teaching foreign languages and urges the necessity of learning to think in the language to be studied instead of translating thoughts from the mother-tongue into meaningless foreign words or trying to put into good English words that in themselves suggest no meaning to the translator. One objection to requiring a pupil to merely translate from English into the various other tongues lies in the difficulty of laying aside English idioms and the English arrangement of words and substituting the correct forms and phrases of the foreign language. This

objection is rendered still greater by the tendency to continue in the use of wrong expressions. "When the pupil has once written an awkward phrase in the new tongue he will be likely to repeat it and it will presently be so strongly impressed upon his memory that it will rise first to his mind even after he has learned the idiomatic expression." In this connection an illustration is given of a German who, when on a botany expedition invariably asked "What for a plant is this?"

As a remedy for these evils it is suggested that instead of first learning grammar, mere vocabularies, or translations, the student fill his mind not only with the sound of foreign words but foreign idioms. This may be done by reading silently and listening to native speakers and readers but without any special attempt to translate. At the end of eight or ten weeks spent in this way the grammar may be studied and oral translation may be begun, though the practice of reading without translation and of listening to good readers and speakers should be continued. By this means it is thought that in four months a student may learn to think in the desired language. Such methods are urged for all languages allied to the Teutonic or Norman element in English. If the language to be studied belongs to an entirely different family this course may be preceded by listening to literal translations by native teachers. All these directions are prescribed only as a beginning in the language, which must be followed by thorough work with grammar and lexicon.

COLLEGE NOTES.

The students of Wellesley will hereafter have access to the library on Sunday afternoons.

The Glee Club of the University of Michigan recently cleared \$4,500 at a single concert in Detroit.

The net profits of the Yale Glee and Banjo Club for '90 and '91 were \$3,873. \$1,800 was given to the crew.

Sixty-seven per cent. of Yale's students are from the New England and Middle states; Harvard's per cent. from the same section is eighty-two.

Harvard expends \$16,000 annually on her library, Columbia \$20,000, Cornell \$8,000, Yale \$7,500, and Princeton about \$4,000.

A new regulation at Wellesley is that all who incur conditions will be required to withdraw from all outside duties, whether of society, club, class, committee, or publication.

At Yale the increased size of the academic class has made necessary a Freshman faculty of nine members, whereas in former years this body has consisted of only six men.

Allen University, Columbus, S. C., founded in 1879, and maintained since then entirely by persons who were formerly slaves, has an attendance of six hundred.

The Amherst Faculty are holding weekly meetings for the purpose of revising the college curriculum. The classical course will not be materially altered, but the scientific course will be radically changed.

A heated campaign for Sophomore president has been going on at Cornell.

One of the candidates has issued a circular letter to the members of his class, presenting arguments in favor of his election.—*Ex.*

There are in the United States twenty-eight national Greek letter fraternities among the male students. There are 638 colleges represented, and there is a membership of 92,279. They own and occupy sixty-four chapter houses.

Amherst College has made such progress in the effort toward supporting a missionary in the field that it is expected that a man will be sent before the end of the year. President Gates will take charge of the Senior Bible class this year.

An intercollegiate university settlement society, which will maintain in some poor section of the city a house where educated Christian men can live and work among the poor, is being formed in New York. James W. Alexander, a prominent Princeton alumnus is president.

The faculty at Wesleyan have created a sensation in the college world by attempting to regulate the calling hours of the students. They propose to adopt a card system whereby they may know when, where, and how often a young man calls. The young women are highly indignant.

Bowdoin College has received a cast of the celebrated Satyr of Praxiteles, the Marble Faun of Hawthorne's romance. It was presented by the class of '81 in commemoration of Bowdoin's great novelist who has made this masterpiece of sculpture so well known to English-speaking people.

Princeton, Hanover, Toronto, Yale, Hamilton, Cornell, Johns Hopkins, Dartmouth, University of Tennessee, University of Iowa, Davidson, and Syracuse possess special Y. M. C. A. buildings. The first one to be erected was that at Princeton, built in 1879, and the most expensive is that at Cornell, which cost \$55,000.

The Brunonian offers two prizes for verse. First, a prize of ten dollars for the greatest number of contributions published before April 1, 1892. Second, a prize of five dollars for that contribution published before April 1, 1892, which shall possess the greatest merit. Length of contribution is limited to thirty lines.

It is noteworthy that while Denmark and Austria have already undertaken University Extension, the Ministry of Education in France has appointed a committee to investigate the workings of the movement in England and that delegates of the French Government were present at the Oxford summer meeting.

The University of Pennsylvania is about to erect its first dormitory. A great deal of doubt has been expressed as to whether the introduction of dormitories on the campus of a college situated as is the University of Pennsylvania, in the midst of a large city, will prove beneficial to the interests of the institution. The main objection raised is that, as the great majority of the students of the university reside in Philadelphia the dormitories would be of little practical use to them.

So much trouble has been experienced at Brown from the nomination and

election of incompetent men for prominent parts at Commencement, simply because they were the members of a powerful faction of the class, that the Juniors have just passed stringent regulations to correct this abuse. They have resolved that a secret committee of three shall be appointed by the class president forty-eight hours before the Senior election, and that this committee shall nominate the two persons who shall in their judgment be the best fitted to fill each office. No other than these two shall be balloted for by the class.

To complete any one of the post-graduate courses at Princeton requires two years of study, of which one year must be spent in the university; or by giving three years to the work the course may be pursued elsewhere under the direction of a committee of the faculty. Some changes have been made from the old system of conferring degrees. The new plan is derived chiefly from the German university. The candidate selects some one department as his chief subject of study and in addition two cognate subsidiary subjects. At the end of two years he may take his final examination, provided he has handed in a satisfactory thesis on some topic connected with his chief subject. The candidates are required to take entrance examinations before registering for post-graduate degrees, since in America the B.A. degrees from the various colleges are not as universally satisfactory as those of the German students.

The Biblical Institute is to be held in Philadelphia during the holidays, under

the auspices of the American Society for the Extension of University Teaching, and the American Institute for Sacred Literature, for the general discussion of "The Pentateuch." The Institute is to hold four sessions and the leading Biblical scholars of America are invited to present both sides of the question. There will be, first, a general discussion on the question and the problems that are involved in it. The special topics to be discussed are: Arguments from Language and Style, Historical Material, The Religious Development of Israel, Effect of Biblical Criticism upon the Doctrine of Inspiration, Effect on Personal Faith. Among the speakers chosen are President W. R. Harper, of the Chicago University; Professor R. W. Rogers, of Dickinson College; Professor E. C. Bissell, of Hartford; Professor Francis Brown; Professor Willis J. Beecher, of Auburn, N. Y.; Professor E. P. Gould; Professor William Henry Green, of Princeton; Professor Sylvester Burnham, of Hamilton, and Professor George S. Burroughs, of Amherst.—*Ex.*

MAGAZINE NOTICES.

Ambitious collegians with journalistic aspirations will be interested in Prof. W. J. Stillman's paper on Journalism and Literature in the November *Atlantic Monthly*. It is a scathing criticism of the press of to-day. From it we quote the following: "It is truly a grave question for the young man who desires to follow literature and must work for his daily bread how he shall

pay his way. I might say, with Dr. Johnson, that I do not see the necessity; and in fact the greater, far greater part of those who attempt it do not justify the experiment. But I will suppose that the individual in any one case is justified in devoting his life and all its energies to letters; that his calling is irresistible, or at least so strong that he is willing to do all but starve and freeze to be able to follow it. Even then I say, with all the energy of a life's experience put into my words, and a knowledge of every honorable phase of journalism to give them weight, Do not go on a daily journal unless the literature of a day's permanence satisfies your ambition. Now and then, with the possible frequency of being struck by lightning, you may, as a special correspondent, find a noble cause for which you may nobly give your whole soul,—once it has happened to me; but even this is not literature. Better teach school or take to farming, be a blacksmith or a shoemaker (and no trade has furnished more thinkers than that of the shoemaker), and give your leisure to the study you require. Read and digest, get Emerson by heart, carry Bacon's essays in your pocket and read them when you have to be idle for a moment, earn your daily wages in absolute independence of thought and speech, but never subject yourself to the indignities of reporterism, the waste of life of the special correspondent, or the abdication of freedom of research, and individuality of the staff writer, to say nothing of the passions and perversions of partisan politics. That now and

then the genius of a man survives all these and escapes above them is not a reason for voluntarily exposing ourselves to the risks of the encounter; and who can tell us how much of the charm of the highest art those successful ones have lost in the experience? For what we get by culture is art, be it on canvas or in letters. Study, fine distinction, the perfection of form, the fittest phrase, the *labor limæ* and the purgation from immaterialities of ornament or fact, and the putting of what we ought to say in the purest, simplest, and permanent form,—these are what our literature must have, and these are not qualities to be cultivated on the daily press. Of no pursuit can it be said more justly than of literature, that ‘culture corrects the theory of success.’ ”

Isabel F. Hapgood has an article on “Count Tolstoy at Home.” There has not been a more vivid or appreciative sketch of Tolstoy yet written. Miss Hapgood, although admiring his great gifts, is not a blind adherent of his changeable philosophies. And her sketch is so clever, so trenchant, so well-bred, that it must be read if one would understand Tolstoy better than he understands himself. Here is a bit of useful information: the name Tolstoy with the y is the writer’s own way of spelling his own name, and not a typographical error.

There is the first installment of a two-part story by Henry James, entitled “The Chaperon,” a subject quite to Mr. James’s taste. He delights in portraying the joys and sorrows of a

highly conventional society, and how cleverly he does it is again proved by the story in question.

The *Century* comes to us just entering on the twenty-second year of its existence, varied and spicy as usual. No article, perhaps, is more interesting than that relating to the San Francisco Vigilance Committees. Now, before the heat of elections is over, when every American, who was n’t entombed in the same coffin with his great-grandmother, ought to be interested, it may be worth while to quote from it with reference to the ballot-box stuffers:

“The next important work was the action to be taken with regard to notorious ballot-box stuffers and other desperate characters. They were a curse to the country. Every one admitted it, but no effective action had been taken against them. In many cases they held the polls at election and attacked, maimed, and terrified those voters who were opposed to their friends. If arrested, such was the dread they had inspired, and so great their influence with the courts, that conviction was almost impossible. This immunity from punishment increased their insolence and violence, and it was evident that no reform could be made while they remained in the State. What was to be done with them? They could not be hanged; they would be a source of expense and trouble; safe and satisfactory imprisonment was plainly impracticable. It was therefore suggested that if, after fair trial, the charges against them were proved, no course would be so satisfactory and safe as banishment, with a warning never again

to return under pain of death. This was adopted, and a black list was made of all these notorious characters. Evidence was collected, and orders were soon given for the arrest of these men wherever they could be found in the State. They were tried, convicted, sentenced, and departed, many of them as first-class passengers, by sailing ships and steamships, at the sole expense of the committee, and in a style far above their deserts; this was not appreciated, but flattered and exalted them to the belief that they were important personages and had suffered great damages, and they brought suits against the committee. Singularly, or perhaps naturally, these suits were only brought by those who were best treated. Those who were shipped in the steerage never brought suits, and were never afterward troublesome."

In the same article are some reflections on the recent Italian trouble in New Orleans, from which we quote the following:

"Referring to the recent lynching at New Orleans, there surely was ample cause for prompt and severe action, but the mode adopted was frightfully at fault. Californians must forgive it, tacitly pass it by, but it is with regret and not with approval. Under the same influences and circumstances, the people in California would have met, as they did in New Orleans, under the impulse that moved them; but they would have organized in full force, and in military form if necessary; they would have taken quarters, formed a court, appointed a judge; and selected a jury of good men; called for evidence in

the case that had been before the recreant tribunals, analyzed it carefully, put on trial the people who had been discharged by the perjured jury, given the accused good counsel, the benefit of all doubts that occurred; and finally, with deliberation and in regular form, would have executed those whom they found guilty. Those entitled to the least doubt would have been discharged. Had it required 5,000 men in this organization, or 20,000, they would have been found ready for the work. For execution, California forms would have been carried out. The criminals would have been allowed time to arrange their worldly affairs, and the benefit of clergy. The execution would have been carried out with gravity, deliberation, and firmness, securing thereby a moral as well as a legal triumph, which is all lost by the wild, stormy, heedless action of a mob. The rule of the leaders of the California Vigilance Committees was that it was better for a thousand guilty men to escape than that one innocent man should suffer.

"It is to be feared that even the qualified approval of the New Orleans affair may encourage hasty people in other quarters and in other cases to adopt the modes of the New Orleans incident; whereas the California fashion has the great advantage of giving time for reflection and examination. A man in the heat of passion does many things that in cooler moments of the next day he would gladly change. None of the California executions, except that of Jenkins, was made within four days after arraignment. Every one who had a right to say anything

was given an opportunity to do so; time was given for close inspection of testimony as to all pleas of justification and all equities. The New Orleans episode was a demonstration that could be made by any rude party, but the work of the California Vigilance Committees could only have been done by men who could govern themselves as well as others—men determined to do right and to admit of nothing but the right.”

The following words from Professor Atwater may help to clear up some gloomy forebodings of Political Economy students:

“The doctrine of Malthus regarding the future food-supply of the world and the ultimate starvation of a portion of the race has been greatly misrepresented, but even the most favorable interpretation is a gloomy one. Briefly stated the theory is that population increases in a geometrical and food-supply in an arithmetical ratio; and hence the time must come when there will not be food enough. Perhaps the simplest and most correct reply to this theory is that the assumption that the race increases and will continue to increase in geometrical ratio is not borne out by observed facts. The theory that the food-supply increases in only arithmetical ratio, and must ultimately reach its limit, is doubtless nearer the truth. But while there is a limit to the possible production of food, it transcends all the ideas that ever occurred to Malthus or to the people of his time. It has always been assumed that the capacity of the soil to produce plants is measured by what is popu-

larly called its fertility—that is to say, the amount of production possible under ordinary conditions of culture. The science of to-day, however, shows this measure to be incorrect, and the practice of agriculture is already beginning to add its testimony to the same effect. And remarkable as is the story told in market-gardening, in the reclaiming of the desert, and in irrigation, it is only the first chapter of a tale, the already attested wonders of which almost rival those of the Arabian Nights.

“The fundamental mistake out of which grew the gloomy doctrines of the older theorists was in measuring the possibilities of production by what they knew of soil-culture. Science had not revealed to them that, aside from proper temperature and moisture, the essential factor in vegetable production is plant-food; that this may be given to the plant without the aid of the soil; that what they understood by soil-fertility is a comparatively unessential factor of agricultural production; that, in short, the possibilities of the food-supply in the future are measureless.”

POETS' CORNER.

MY GARDEN.

I owned a garden; therein grew
Tall trees, and many flowers;
Birds nested, sunbeams filtered through
Among the trees in showers.

One day a black frost nipped my bloom,
A wind my trees uprooted;
The sky was overspread with gloom,
The birds their nests deserted.

I left my ruined garden plot,
And wandered out in sorrow;

The world was cold, nor any spot
Whence I could gladness borrow.

But now and then, in sunny hours
I see my garden, fairer
Than ever yet the trees and flowers,
The birds of plumage rarer.

C., '93.

LOVE.

The world is full of errors,
And Justice, with cold, hard face,
Looks down on the weak and sinful
With naught of softening grace.

Fear, too, grasps an iron scepter
And over the world it waves,
Casting dark shadows o'er evil,
And making its victims slaves.
But Love is a kindly ruler
Leading with gentle hand,
And cleansing with drops of mercy
The vilest in the land.

Q., '92.

O spirit, say, what will it be
When faith becomes reality,
And virtue's cause is won?
A firmer faith in higher laws,
A strength renewed, a nobler cause,
A grander strife begun.

E. J. W., '93.

TO A CLOUD.

O white cloud, swift sailing,
On wing never failing,
Through heaven's blue deeps!
While lowly reclining,
'Neath Luna's soft shining,
The weary world sleeps.

Pray pause for a season,
And tell me the reason
Thou fliest so swift.
Why not, with thy fellow,
Where moonbeams are mellow,
More lazily drift?

With what art thou freighted,
That, like one belated,
Thou speedest away?
Is it news for the morrow,
Or message of sorrow,
Or summons to pray?

Why thus art thou flying
O'er hill and dale, lying

In silence below,
While many are sleeping,
All safe in God's keeping,
As hours come and go?

But only the shimmer
Of moonbeams that glimmer,
Brings answer to me.
For away like a fairy,
The cloudlet so airy
Has fled, light and free.

G. H., '90.

POT-POURRI.

American Citizen—"Welcome to free
America." Immigrant (just landed)—
"Please show me where I can buy
some knives and pistols."—*New York
Weekly*.

She—"I hear that Mr. Sheffield Hall
has written such a fine thesis that it
will soon be out in print." Lopher,
'91, S.—"Oh, that's nothing; my thesis
was out in print before I wrote it."

—*Yale Record*.

Change cars—"The Episcopal church
will lose a good man if it loses Heber
Newton." "Yes, but it's got Bridg-
man." "True. That's a heavy loss
for the Baptists, eh?" "Yes; unless
the Baptists get Parkhurst." "What
would the Presbyterians do then?"
"Give it up. Try to get Newton, may
be."—*New York Herald*.

Watchful Mother (entering library
suddenly)—"Good heavens! Maud,
wh-what are you doing? Go to your
room instantly." Fair Daughter (sob-
bing)—"I wa-was doing just what
papa told me to." W. M. (aghast)—
"What?" F. D.—"Ye-yes. He said
it was high time I was sitting down on
that impudent Mr. Jiggs, and that is
ju-just what I was doing."—*Ex*.



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