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GREEK ARCHITECTURE, ANCIENT AND MODERN.

VOLTAIRE once boasted that if God wanted an idea to make the circuit of the world, he put it into the heart of a Frenchman. We claim this marvellously communicative power for the ancient Greeks. There was in the character of the Greeks a subtle, penetrating influence that has diffused itself over the whole world. They were able to make themselves felt and remembered. They possessed elements of character that enabled Greece to triumph over her conquerors. Rome, by a superior force of arms, subjugated Greece; Greece, by a superior force of soul, made Rome her captive and pupil. In literature and art the Greeks stand unexcelled. Their language is not a dead language. Their literature is a well-spring of classic learning. Their works of art are living expressions of vigorous thought. We study them with ever-increasing delight. We are pleased especially to know much of Greek architecture, for we seem by that means to come into direct communication with the life and thought of the Greeks. It is doubtless true that they took their first knowledge of architecture from the Egyptians. In fact, they probably learned from the Egyptians the most that they knew about anything; but the Greeks had too keen an eye for beauty and constructive truth to make a thing simply because the Egyptians or any one else had made it.

The few relics of Greek architecture that remain to us are the ruins of the temples. Nothing remains of the dwelling-houses.
The Greek temple was designed for the worship of the gods. It was the shrine of a statue of marvellous size and beauty, in ivory and gold. The temple was lighted from above. The interior dimensions were small. To increase them would be to dwarf by comparison the size of the statue. A small apartment was reserved for a treasury. A portico was built, the exterior extension of the temple. It enhanced the beauty of the temple by making a break in the monotony of the dead wall surface. The portico had its use. It was the waiting-room for those for whom there was no room within the temple. Thus no one felt that he was excluded. The columns that supported the roof of the temple were often of the purest marble and beautifully chiselled. Their appearance is most satisfying to the eye. The lines rise in constantly varying curves. The seemingly perpendicular lines are never perpendicular, and always out of parallel. The columns and capitals were purposely made of different sizes, and the spacings between the columns are delicately irregular. These nice variations in size and distance in apparently corresponding parts, the curving horizontals, the leaning perpendiculars, the complete absence of parallels, all these make the Greek temple as pleasing to the eye as it is difficult to copy.

We may trace in the delicate outlines and wave-like surfaces a delineation of the Greek character. The Greek model is free, spontaneous, and true. The modern copy is stiff, rigid, "correct." The Greeks sought for expression, the modern copyist for "style." In very ancient times, the Greeks had no temples. They worshiped in groves and upon high mountains, with the ocean clearly in view. We may not doubt that their conception of purity and freshness in building was drawn from the simple grandeur of the wide-spreading forest, the lofty mountain, and the unbounded sea. Nature is free, but never wanton; lavish, but never wasteful. So it is in the Greek temple. There is no limit of inflexible law or dwarfing stint, but there is in no part an inch of superfluous material. The structure is complete, and that is enough.

The Greek temples were, in the first instances, of the most simple form and without decorations. As the Greeks increased in power and wealth, their buildings took on great splendor and magnificence. The finest temples were built during the fifty years following the battle of Salamis, 480 B.C. The gods had favored the Greeks in battle, therefore the gods must have shrines commensurate with the increased power of the country. National pride was at its height.
The old temples were pulled down and their places filled with new ones which were "the pride of Greece and the shame of the rest of the world." Some of these temples were so massively built that they remain after a period of over two thousand years. The Pantheon and the Temple of Theseus still stand upon the Acropolis at Athens, the Temple of Theseus being the oldest edifice in the world. In the island of Delos, also, are remains of temples to Apollo and Diana, all in a wonderful state of preservation. These remains are most valuable, as they are sufficiently complete to enable us to study the plan and character of the original structure. A temple was frequently dedicated to two or more gods, and was always built after the manner considered most acceptable to the particular divinities to whom they were consecrated. Almost every god had a form of building peculiar to himself, which was deemed more pleasing to him than any other. The Doric style of architecture was sacred to Zeus, Ares, and Heracles, as the massiveness of this order seemed fitting for gods of most ponderous character. The most famous temple of this order was the Parthenon, dedicated to Athena as goddess of war. It is considered the most beautiful building of its class in the world. The graceful Ionic order was sacred to Apollo, Artemis (or Diana), and Dionysus. This style belonged primarily to the Greek cities of Ionia and Asia Minor. The most celebrated example of this order was the temple of Diana at Ephesus. This temple was 425 feet long by 220 feet wide. The Corinthian order was used in temples dedicated to Venus, Flora, and the nymphs of the fountain, because the flowers and foliage with which this order was adorned seemed to express most aptly the delicacy and elegance of those deities.

As Greece declined in wealth and political influence, Greek literature and art declined accordingly. Rome came to the front, and the products of Greek genius were neglected and nearly annihilated. The Greek spirit was not dead. Its influence was being felt in Rome in every branch of activity. It was inspiring in the Romans an admiration for Greek literature and art. When the Romans saw what the Greeks had done in those lines, they were eager to imitate them. They accordingly wrote books somewhat similar in style to those of the Greeks, but more stately, and lacking in simplicity and spirit. They constructed edifices which were considered by some more beautiful than those of the Greeks, but which we now know were vastly inferior. There is about them something unstructural
and profuse which produces an unsatisfying effect. In our own country, the Catholic cathedral and Girard Bank, in Philadelphia; the City Hall, Chicago, and the Equitable Life Insurance Building in New York City, are fashioned after the Roman-Greek style. This style was revived by the Italians during the fifteenth and sixteenth centuries, a period known as the Renaissance. One remarkable characteristic of the Roman-Greek architecture is that the columns do not stand out free, but are partly incorporated into the sides of the building. The style of the Renaissance is inferior to that of the Roman-Greek period. This is probably due to the fact that the Italians were farther removed in point of time from the Greeks than were the Romans, and therefore partook less of the Greek spirit.

In 1775 came the revival of Greek learning. It lasted until 1825 in Europe, perhaps as late as 1840 in the New World. It developed an unbounded enthusiasm and took curious shapes. It led a member of the French convention to propose to burn all the Dutch pictures in the Louvre collection because they were not classical in subject. It led the friends of Voltaire to follow his body to the grave dressed in the garments of Grecian antiquity. It furnished subjects for the statues of Thorwaldsen and the melodies of Beethoven. It inspired the dress of the Directory and of Martha Washington. The passion for Greek architecture passed over the world, and we have the Church of the Madeleine in Paris; the British Museum, the Royal Exchange, and the Church of St. Paneras in London; the Bank of Ireland in Dublin; the Berlin Museum; the Ruhmeshalle in Munich; Girard College and the National Bank in Philadelphia. These and hundreds of lesser buildings imitate more or less the style of Greek architecture. Churches, colleges, government buildings, railway stations, and dwelling-houses, all bore the mark of this overwhelming passion for Greek style. After a time we remembered that we were not Greeks but Americans. Then Hoper and Pennethorne, careful students of Greek art, completed our disillusion. They taught us that we had never imitated a Greek temple at all; that a Greek temple had no side windows, and was painted in blue, green, and red. They also showed us that the lines which we had copied so assiduously as perpendicular were not perpendicular. Our illusion had been complete, but the disillusion did its work. The desire for Greek architecture in modern countries quickly died out. After 1825, no building was fashioned in Greek style except for local causes. An interesting proof of this statement is furnished by the
city of New York. That city having grown constantly between the North and East Rivers, offers many points for the chronology of style in American architecture. Nearly all the churches in Greek temple style are below Fourteenth Street. Scarcely one can be found above it. That street may be considered the point where the people paused and reflected "what manner of men they were."

We did well to lay aside the base imitation. It was a certain admiration that led us to attempt a copy of Greek architecture. It was a truer admiration that caused us to abandon it. The ancient Greek is gone. The temples and porticoes are relics of a past glory. We may not imitate them, but we may with profit learn to appreciate their quiet elegance and satisfying beauty. —L. B. ALBEE, '99.

THE RACE PROBLEM.

(ORATION DELIVERED AT SENIOR EXHIBITION.)

"Though love repine and reason chafe,
There comes a voice without reply:
'Tis man's perdition to be safe
When for the truth he ought to die."

AMERICA has been likened to a great laboratory in which are being tested the combining possibilities of all the races. The experiments are to show whether races of widely different characteristics can be amalgamated into a single civilization. The most recent results give credibility to the conclusion that the white races will always be jealous masters of the world; the yellow races can be elevated to actual equality in hereditary rights; while the red man will die out in the fierce struggle to survive, and the black man must forever remain in isolated servitude. A difference of opinion as to the ultimate and desirable destiny of the black man especially, gives us America's vastest problem. Can a great country like ours afford to deny, absolutely deny, to more than one-tenth of its citizens an equal opportunity to grow, while it is encouraging and protecting the other nine-tenths in its growth?

The cause of this sad dilemma in which the country stands is simple and natural. It cannot be that the color of the negro's skin is the cause of all his woes, for there are black people all over the world, and they are relatively free and happy in every country save in free America. But the cause of this puzzling, growing, threatening race problem is simply the two and a half centuries of custom which has grown and riveted itself into the very fibers of American manhood.
By the long-established relationship of slave and master, the negro in the United States became a synonym for everything dark and undesirable. After emancipation, men were asked to change in a day the habit which had become permanently fixed in the lives and hearts of nine generations. And for the last thirty years, the open question has been, "What shall we do with the freedman?" Philanthropists and statesmen for all these years have been puzzling over this vital question; and the black man has waited patiently, breathlessly, foolishly waited for a satisfactory reply.

At the present time, there is almost no incentive for the advancement of the negro in this New World. And there seems to be a virus in his blood which inoculates all with whom he comes in social or industrial contact. He becomes a porter on the trains, and is the exclusive employee; he travels the crowded thoroughfares, but has plenty of room, often a whole car to himself; he enters the hotels to get a meal, and the guests all leave. So complete is this strange gift to monopolize that the black man fears to touch his dearest idols lest they change into a mass of useless gold. Isolation is the mother of crime; hence the cold figures of the statistician have marked the degrading tendency.

But America has not been idle in trying to solve this problem. Indeed, when the problem was new, suffrage for the freedman was thought to be visible sign of actual freedom. Suffrage was given, and a million black men rushed to the polls and voted. A million ballots were suppressed.

Next, education was considered a sure solvent. In this happy solution the negro and his white friends rejoiced that at last the true way was discovered by which the freedman could be made a worthy citizen,—a mountain path of escape from Egypt into Canaan. Up the dizzy heights the negro van-guard toiled, slowly, heavily, with misty minds and dull understandings. Some of the strongest, the fleetest, have slipped and fallen by the way. Yet doggedly they still climb to reach the elevation which overlooks life itself. Often they pause, reflect, and analyze the burden which will not leave their backs. Gladly would they think of something grander, something nobler, something worthier than themselves. But alas! The causes of a South Carolina horror, and unjust discriminations almost everywhere, will not leave the mind. And even from the cold heights of learning, the black people see their freedom but dimly and far away.
The swarthy ghost of Banquo still sits at the national feast, and the nation cries in vain:

"Take any form but that,
And my firm nerves shall never tremble."

Briefly, then, the race problem, as it now appears in the United States, is entirely due to the custom—habit, if you please—fixed by more than two centuries of practice. In this fact appears the true and unfailing solution. Time and restless vigilance alone will destroy a bad habit and obliterate an odious custom.

Prejudice against color is not natural, not innate, and not inevitable. Already there are thousands of the best people in the land, especially of the new generation, who, verily, see no more horror in the color of the skin than in the color of the eyes. The number of such citizens increases on every hand, year by year, generation by generation, in the North and in the South. After fifty or a hundred years more of time and continued progress, picture if you will the final results.

But the cry of the alarmist rings in our ears, and he would have us believe that civil rights means social equality. None but Americans teeming with narrowness and prejudice can be frightened by such a bugbear. Civil rights and social equality are not synonymous terms, never were and never will be. Social equality is purely a matter of choice, and can be regulated neither by legislation nor by public opinion. On the other hand there are races and classes of people everywhere who have civil rights, but have not social equality; nor are they clamorous for it.

The negro believes firmly, but perhaps foolishly, that he has a message for this world. Already he comes not empty-handed; he is full of resources, but is yet in the infancy of his power. And if "color" were congenial to American soil, he would fain keep even "the shadowed livery of the burnished sun." In a word, the black people demand of America only this: an equal opportunity to use their only heritage—hard labor in whatever industry to which their choice and training call them. This granted, and the chorus, "Peace, good-will to man," will "make one music as before, but vaster."

—THOMAS S. BRUCE, '98.

Whirl—"Wheeler just got off a bright thing." Sprocket—"What was that?" Whirl—"His nickel-plated bike."—Ex.
"Great bishop, greater preacher, greatest man!  
Thy manhood far out-towered all church, all creed,  
And made thee servant of all human need  
Beyond one thought of blessing or of ban,  
Save of thy Master, whose great lesson ran:  
"The great are they who serve." So now, indeed,  
All churches are one church in loving heed  
Of thy great life wrought on thy Master's plan.  
As we stand in the shadow of thy death  
How petty all the poor distinctions seem  
That would fence off the human and divine!  
Large was the utterance of thy living breath,  
Large as God's love this human hope and dream,  
And now humanity's hushed love is thine."

Such is the loving tribute which the eminent Unitarian divine,  
Minot J. Savage, offers to the memory of the greatest preacher  
that America has ever produced, Phillips Brooks.

In the incessant activity of our American life we are too apt to  
be heedless of the illustrious qualities of a man, until he has passed  
from our midst into the great unknown. Perhaps this fact is not as  
characteristic in the case of Phillips Brooks as of many other distin-
guished men, for the entire civilized world recognized his greatness.  
His was one of those master minds before which men instinctively  
bowed in homage and adoration; even those who were his enemies  
in that they differed from him in certain theological beliefs, admired  
and loved the man. And when he was cut down in the prime of his  
glorious manhood, rich and poor, young and old, cultured and  
ignorant, saint and sinner, dropped together their tears upon the  
massive form of him whom they had loved so well, then still and  
cold in death.

It was not strange that sterling qualities of honor and integrity  
predominated in the character of Phillips Brooks, for he was lineally  
descended from stern old Puritan stock. Born in the historic old  
town of Andover, Mass., his early life was passed uneventfully amid  
the scenes that surround the average American youth. Even when  
he had graduated from Harvard College in his nineteenth year, he  
had displayed no marked ability that would have warranted his friends  
in predicting the great career that lay before him, although he was a  
good scholar and especially excelled in literature. While in college  
he was the popular classmate and friend, sought and loved by every  
one for his geniality and largeness of spirit. There was nothing in  
his speech or manner to foretell the eloquent preacher. Perhaps he  
was a man that would have been least expected to enter the ministry;  
but he felt the conscious throb of inspiration, recognized the call of  
duty, and joyfully obeyed. In order to prepare himself for his work
he entered the old Episcopal seminary at Alexandria, Va. It was a decided change for him to step from the brilliant life and atmosphere of Harvard into the sober and quiet serenity of the theological school, but he soon adapted himself to the change and became conspicuous for the fervor and zeal with which he threw himself into his religious work. His life here was characterized by the same noble devotion and piety which he manifested so strongly in after years.

The first thirteen years of his ministry were spent in Philadelphia. It was while he was here that the great civil war broke out in all its fury. The sin of slavery and the duty of patriotism he preached with all his strength and power. He was utterly opposed to slavery and oppression; on the other hand charity, philanthropy, and freedom received his most hearty support. His work here was powerful, and his renown as a preacher rapidly increased. But he felt the instinctive desire to return to his native New England, and especially to Boston, the home of his boyhood.

Boston, when he was first seeking a parish, did not seem at all particular to give the young preacher a welcome; but his growing fame as a pulpit orator caused even Boston to experience some interest in her distinguished son, and when, in 1869, she extended to him a call to become rector of Trinity Church, he accepted.

In this immense church, for over twenty years, Phillips Brooks preached his wonderful sermons to one of the largest and most intelligent audiences of cultured Boston. Who can estimate the degree of influence which he exerted during that time over his people? What an inestimable privilege to have been able to sit, Sunday after Sunday, in Trinity Church, and gaze upon that massive surpliced form and listen to those inspired words of love and truth which flowed forth like a torrent from his lips. Base, indeed, must have been the soul that could listen to those sublime truths, so forcibly presented, and not have felt an inspiration to better and nobler living.

It is not, however, as the great preacher only that we love to think of Phillips Brooks, but rather as the simple, kindly, tender, and sympathetic man—the man who, in the midst of the care and turmoil of his busy life, could always find time to talk with the poor, the afflicted, and the discouraged, and console them with his tender sympathy and loving counsel. It was this spirit of charity and sympathy for humanity that made him so universally beloved. In his great heart of hearts he found room for the whole world, and he had the sublime faculty of imparting strength and consolation to all
whom he met. His spotless character, his wonderful personality, his kindly heart, and his saintly life, all combine to enthrone him deep in our hearts, and make it impossible for us to forget the glorious example of his life.

Phillips Brooks was the living personification of the Christ-life. In his boundless love for humanity he resembled the great Master whom he so humbly followed. His love for mankind was limited by no barrier of creed or sect. He saw in every man, no matter how degraded he had become, the great possibilities of usefulness with which he was endowed. He believed that the heights to which the human capacities might attain were well-nigh infinite, but that in order to reach those heights man must have faith in himself and in his own abilities. In his own words, "It is only to man daring to think of himself nobly and divinely, ay, as the son of God, that there comes the possibility of putting his human powers to their perfect use."

In every respect Phillips Brooks was a noble representative of the most highly developed type of true American manhood. He was the incarnation of righteousness and truth. Joseph Cook says, "Quantity of being, amplitude of natural endowment, richness of emotional, intellectual, and spiritual power, were what impressed men most in Phillips Brooks." In his ideas he was thoroughly democratic and American, and his love for his country was second only to his love for the church. It was because of this great love for the church, in order to widen her sphere of usefulness, that he consented to accept the episcopate, and in his consecration as Bishop of Massachusetts Phillips Brooks received the crowning honor of his life.

A conspicuous feature of truly great men was a marked characteristic of Phillips Brooks, in that no man could have had a more modest conception of his great powers than he himself had. In steadfast faith, in true humility, in consecrated piety, in love for his fellows, in untiring labor for the good of humanity, Phillips Brooks stands as a peer among men. As long as goodness, purity, and truth are regarded as distinguishing traits in humanity, as long as men admire and reverence what is noble and elevating in human character, so long will Phillips Brooks stand supreme and pre-eminent for those characteristics in the hearts of men.

It is true that the noble earthly life has passed away, but we have the blessed hope of immortality, and we know that his soul still lives in the heavenly mansions of the universe. His benign influence still hovers over us and inspires us to deeds of love and kindness.

—Bertram E. Packard, 1900.
ONE SHEAF.

THE DREDGE.

Prose were too dull to tell the happy story;
In verses fit for song the tale should run,
With movement of the tidal river's glory
At flood, beneath a summer morning sun;
For who who tell our pleasures one by one
As if we counted hoarded treasures over,
Love sheaves of memories fair to look upon,
To better mind, in snow, our days of clover,
And live, in prisoned hours, again a rover.

A week of rural and thoughtful quiet
(A first time, never to be again),
A gypsy camp of care-free pleasure
In the idle places of toiling men.
By day, with the "Picayune" riding ready
The trackless bay to our will was free;
By night our sleep was softly cradled,
Lightly borne on the restless sea.

Boundless days of sunny weather
Dawn on the island's misty trees;
Sunset paths for our boat to follow
On waters moved by the evening breeze.

Wildest frolics when tide was ebbing,
Leaving us prisoned far from shore,
With sagging cables and tilted dory,
Waiting it, creeping in once more.

Unwrit knowledge of strange sea treasures,
Searching for pearls in the mussel shells;
Hermit crabs, and armored creatures,
Stranded in hollowing sandy wells.

Tall white sails between the islands,
Still coves mirroring morning shores,
A fish-hawk circling, poised, falling,
Caught between strokes of the tireless oars.

Now in the tangled island clearing
Where the reddest, ripest raspberries grow,
White-caps' gleam and sweet-fern odors,
And a distant cow-bell's jangling low.

Starry nights on the wide, dark water,
Far-heard song, and the oars' soft splash,
And the laden row-boat's pulsing motion,
And lingering trails that nestle and flash.
Never a book to wile the moments
Timed by the tides in hurrying flow.
From the comradeship of winds and waters,
And the fruitful thoughts that in silence grow,
Interwoven with sounds and pictures
Brightening commonplace days to come,
With thoughts of a sunlit, summer island,
The sheltered cove, and our anchored home.  —D., 1900.

SUNBEAMS ON THE GRASS.

Shadow and shine, sun-woven o'er the grass—
Fantastic pattern, where through thick-branched trees
The mellow rays in changeful glintings pass,
A-tremble ever to the wavering breeze.

Sunbeam and shadow, gold and purple-gray
In flickering mazes; but across the sky
A little cloud comes, and it frights away
The fairy picture till it passes by.

Shadow and gleam—what if the cares and joys
That weave life's pattern, only feign and seem,
And we ourselves, strange fancy-governed toys,
Move amid shadows of a spirit's dream?

Yet reck me not of mocking beam and shade.
Our sun shines on, whatever else be dim;
For He abides, beyond His worlds that fade—
We are not shadows, if we live in Him.  —G. M. C., '93.

PHYLLIS.

As the shadows slowly gather,
And the stars peep out so bright,
My footsteps often wander far away
To a little cottage, where
I find my sweetheart at the door,
Each evening at the closing of the day.

As I see her on the door-step
With a welcome smile for me,
I feel as light and happy as a king;
College cares are left behind me,
Forgotten are "Exams,"
When I hear her strum the mandolin and sing.

Ne'er was heard such melodie
By mortals here below,
As, by the starlight Phyllis plays to me.
In some sunny southern clime
I'll be happy for all time
With her my wife, if only she'll agree.  —J. C., 1900.
THE SUN MUST SHINE.

Be still, crushed heart;
The pangs of pain and slighted love
Will shortly cease; the clouds above,
Now blackened by the cruel storm,
Will, driven by the sun in scorn,
In haste depart.

Why dost thou fear,
What makes thy pulses wildly beat?
Thy voice so oft the words repeat
Which sped the dart to pierce thy soul,
A dart thou never couldst control
With sigh or tear.

The cruel fate
May hurl the waves around life's bark:
The path of life be sad and dark;
All, all may seem a mystery.
Where brooding care alone is free.
Be still and wait.

Thou canst not fall
E'en though the very powers of hell
Shall do their work, and do it well.
Eternal glories rest in thee
While Jesus reigns, and surely, He
Is over all.

Is He not near?
His hallowed and melodious voice
Will speak, if such shall be thy choice,
The words which set the captive free,
Or stilled the waves of Galilee.
Be still and hear.

Forget thy tears,
Inspired by splendor of the skies;
Adorned with smiles those tearful eyes;
Thy heart, then free from sigh and groan,
Refilled with pleasure from God's throne,
May smile at fears.

As summer flowers
By nature robed in fragrant forms,
Shut from the mind all thought of storms,
The sweetness culled from heavenly rest
Shall drive the sorrow from thy breast
With soothing showers.

Again to thee
Will come the joy, whate'er the cost,
A recompense for what was lost;
For God is good, sublimely true,
He holds a watch-care over you;
Be still and see. 

—1901.
It has been with an interest deep and earnest that we as students have watched the development of the Cuban question, and as incident has followed incident at Havana, Madrid, and Washington—the Maine disaster, our ultimatum to Spain, the commencement of hostilities,—our interest has intensified, and as loyal citizens of our loved republic we have watched anxiously the lowering war cloud which has broken above us, perhaps to sweep away many of our best and bravest in the terrible tempest of modern warfare.

Yes, the crisis has come and will be met, we trust, in the true American spirit so well voiced by Massachusetts' senior senator: "I like to think of the Genius of America in her august and serene beauty, inspired by a sentiment, even towards her enemies, not of hate, but of love, perhaps a little pale in the cheek and a dangerous light in the eye, but with a smile on her lips; as sure, determined, unerring, invincible as was the archangel Michael when he struck down and trampled on the demon of darkness." We have entered upon the conflict, not for personal gain or private vengeance, but to strike a blow in behalf of common humanity; to champion the cause of a sister dismantled, dishonored, her fair face wasted with famine and scarred with the blows of her betrayer, and after all peaceful means have failed, to draw in her defense the sword of a righteous cause which, please God, shall never be sheathed until justice and liberty have been secured.

War, with its fearful carnage and suffering, we sincerely deprecate. Aught but the last resort it should never be. Yet conditions sometimes arise in which inaction seems worse than open war. Such a condition now confronts us, and it is the duty of every loyal citizen to support, in heart and in act, the position which his country has taken. Especially is this true of the college student who claims to represent the highest type of America's young manhood, and who, if he would make good his claim, must take the lead also in the defense of all that makes American manhood what it is, and in the spirit of his forefathers whose memory he celebrates on the fourth of each July and the thirtieth of each May, let him not shrink at duty's call, but pledge his young strength in support of a course which shall confer upon another his dearest inheritance, justice and freedom.
ALTHOUGH the average student in preparing for college finds plenty to occupy his time, yet it does seem as if enough time might be found, without injury to other lines of work, to take up the study of Botany. This is really an elementary study, and entirely comprehensible, even to young students. Great pleasure as well as profit may be derived from a thoughtfully conducted course in the observation of plants and flowers. Yet, although the study of Botany is adapted to the academy student in the same degree as to the college student, no one of the Maine colleges requires a knowledge of it for admission. This is certainly a mistake, as the college student should be able to deal with deeper and more complex subjects than the academy student.

As a result we see a whole term spent in pursuit of a study which properly belongs to the curriculum of the preparatory school. But though Botany is not required, many students have gained some knowledge of this in their preparatory course. For example, in the present Sophomore Class of Bates there are several who have gained so much from this study already, that it is a question whether it is best for them to pursue it further. Others know less, and some practically nothing about it. Yet the fact that so many have previously studied Botany, indicates that were the colleges to require the study the fitting schools might easily provide for it.

ONE of the greatest objections which has been put forward when the question has been raised as to whether or not it would be desirable to have the Greek-letter societies introduced at Bates, is that such an act would of necessity be followed by the establishing of cliques or factions among the students. A very good and serious objection, too; for what the ring and the boss are to the political world, the set, the faction, or the clique and its leaders are to the social world. Therefore, it should be the duty of every right-minded student to free his environment from this virulent parasite.

But let us remember that, while "secret societies" may be the main entrance by which this grievance gains admission, there are many side doors through which it may creep. For example, even in our literary societies there is a tendency for some members to confine their attentions and give most of their time to a few of their more intimate friends. Now, while it is contrary to human nature, and in fact undesirable, that one should have an equally friendly feeling toward all alike, yet one should guard well that he or she does not seem to slight any one.
Again, in the classes this same germ can be observed by a careful inspection. Here it is that the results are made manifest by a class loosely hanging together. These little side—or simply clique—parties—outside of class, play greater mischief than their promoters can realize. This evil, like all others, will increase not by the arithmetical but by the geometrical progression. Once it gains a strong foothold and there is no phase of college life which it will not enter. So consider whether you are nursing or restraining it.

HOW often we hear the question proposed and discussed—"Is a college education practical?" That question has been answered satisfactorily to most of us by the successful careers of the many college-educated men who acknowledge their debt to their college training, and effectively illustrate the benefit which may be derived therefrom. So the college student may look forward to the time when he shall be able, in a sphere of widened influence, to perform the duties of a useful citizen. But at the same time we must admit that there is a tendency during college life to lose touch with the great world about us. It does not seem to be an immediate necessity to the student to know what is going on on the other side of the globe, when there are so many imperative demands upon his time and thought, and the result is generally that he thinks little of political and social questions. This may seem to be unavoidable in the busy life which the daily round of recitations, and all the interests of college life, presents. But does not this fact tend to limit his outlook, and make the horizon of his observation narrower than it should be? The college world may be in one way separated from the practical world of affairs, but we cannot afford to let the separation become so great that college graduates shall find themselves at a disadvantage when they enter the larger world.

Each student must in a great measure decide this matter for himself, as the regular studies of the college curriculum give little opportunity for turning the thought in such directions, the study of economics being the only one which deals to any extent with the practical matters of life. The study of the sciences, and of languages ancient and modern, gives a development which certainly makes the student better fitted for association with his fellows, and happily there is little danger, at the present time, of college students becoming pedants and losing sight of everything else in the strife for scholarship. But for the average student the time which he
spends in reading could profitably be devoted to the study of events which are now making history, and the choice of subjects for discussion in the literary societies might be turned from abstract topics merely useful as developing skill in debate, to those which are, in addition, interesting from a practical point of view.

Alumni Round-Table.

CLASS REVIEW.

Class of '77—Concluded.

Henry Walter Oakes, A.M. Taught in Edward Little High School, 1877-78. Has always resided in Auburn. Read law with Frye, Cotton & White, Lewiston. Admitted to the bar, Androscoggin County, in May, 1880. Practiced law in Auburn for several years in company with N. W. Harris, Esq. (Bates, '73), then alone for a short time, and since the spring of 1884 has been in partnership with Hon. A. R. Savage, Esq. Has been member of Common Council and of School Board. Member of Board of Overseers, Bates College, 1884- . Address, Auburn, Me.


Augustus William Potter, A.M., M.D. Graduate student at Maine Medical School, Brunswick. Has resided in Lisbon since 1880. Physician at Lisbon since 1884. Supervisor of schools six years, Lisbon, Me.

Giles Alfred Stuart, A.M. Principal of Academy, North Anson, 1877-86. Principal High School, Gardiner, 1886-89. Superintendent of Schools, Lewiston, 1890-99. Member of Executive Committee, Bates College, 1885-88. He is now Superintendent of Schools, New Britain, Conn.

John Kinzer Tomlinson. Has resided in Harrisburg, Pa., since graduation. Assistant Principal, Boys' High School, nine years. Address, Harrisburg, Pa.

George Henry Wyman. Studied law in Bangor and Dover. Lawyer in Anoka, Minn., since 1883. Court Commissioner and City Attorney of Anoka, two terms, and Attorney of Anoka County, two terms. Address, Anoka, Minn.


Delbert Matthias Benner. Teacher three years; pastor five years; farmer several years. At present a grocer. Has resided in Illinois one year, in Iowa four years, and in Nebraska seven years. Address, 508 North 14th Street, Lincoln, Neb.

Frank Herbert Briggs. Has always lived in Auburn. Member of the firm, Packard, Briggs & Co., shoe manufacturers, 1879-82. In August, 1882, became a member of the firm, F. H. & D. Briggs & Co., shirt manufacturers. Was elected as member of Board of Overseers of Bates College, 1897. At present a joint proprietor of Maple Grove Farm, distinguished for its fine horses. Has published articles on horse breeding. Address, Auburn, Me.

Clarence Elwood Brockway. Principal of Wilton Collegiate Institute, Wilton, Ia., 1878-79. Ordained and installed pastor of Free Baptist Church, Norwich, N.Y., December 14, 1879, where he remained until 1882. Pastor of Free Baptist Church, Fairport, N.Y., 1882-84. Pastor at Pike, N.Y., 1884-85. Pastor at Fulton, also at Yan, N.Y., 1887-89. Professor of Latin and Greek, Keuka College, Keuka, N.Y., 1890-. Trustee twelve years, recording secretary five years, and treasurer one year, of the Free Baptist Central Associa-


Alden Marshall Flagg. Carpenter and builder, Auburn, since graduation. Address, Auburn, Me.

Amaziah Gatchell, A.M., M.D. Principal Graded Schools, Anamosa and Reading, Iowa, 1878-82. Partner of Dr. C. C. Jaques in drug store, Monmouth, Me., 1882-84. Member of firm of M. L. Gatchell & Co., wholesale boot and shoe manufacturers, Monmouth, 1884-87. Graduate student at University, Ann Arbor, Mich., 1887-88. Graduate student at College of Medicine, Detroit, 1888-89. Physician in Bay City, 1889-. Member of Board of Health. Address, Bay City, Mich.


Francis Oliver Mower. Assistant Principal Oak Mound School, Napa, California. Deputy County Superintendent of Schools, 1879-88. At present member of Napa County Board of Education.

John Herbert Randall. Admitted to the bar, 1878. Attorney in Minneapolis since 1878. Has been Secretary St. Paul City Railroad Co.; President Minneapolis Foundry Co.; Vice-President Min-
THE BATES STUDENT.

neapolis, Lyndale, and Minnetonka Railway Co. Address, 540 Temple Court, Minneapolis, Minn.


PERSONALS.

'67.—F. E. Sleeper, M.D., of Sabattis, was elected to a fellowship to the Maine Academy of Medicine and Science, at a meeting held in Portland, March 15th.

'68.—G. C. Emery, whose health is impaired by long service as teacher in the Boston Latin School, is now spending his time on a small fruit ranch in Escondido, Cal.

'69.—Mrs. Mary W. Birchall died at Dover, Me., Thursday evening, of cancerous affection, from which she had long been a sufferer, aged 51 years. Mrs. Birchall came to this city five or six years ago, and was employed as a teacher in the public schools here for a short time; after this she conducted a private school here and met with pleasing success, making scores of friends who will greatly mourn her loss. She leaves a daughter, Miss Dolly, aged about 14. Mrs. Birchall was the first woman in the United States to graduate from any Eastern college.—Laconia Democrat.

'72.—G. H. Stockbridge is employed at 120 Broad Street, New York City, as counsellor for the Westinghouse Electrical Appliance Company.

'73.—J. H. Baker, President of Colorado College, has recently issued invitations to various college presidents to attend the dedication of four new buildings constructed for the university at Boulder, Col.
'74.—H. H. Acterian was recently in Lewiston in the interest of the University Extension Association.

'76.—Rev. T. H. Stacy of Saco has recently been in Lewiston working up a plan to have Mr. Archibald of Montreal pass a few weeks in the interest of the Sunday-schools of all the churches in Lewiston. Mr. Stacy is a member of the executive board of the State Sunday-school Association, and also editor of the Maine Sunday-school department of the *Evangel*.

'77.—B. T. Hathaway, who is superintendent of schools at Great Falls, Montana, contemplates returning to the East.

'80.—O. C. Tarbox, M.D., of Princeton, Minn., has been appointed a member of the state medical board.

'81.—J. H. Parsons, who has been principal of the High School, Framingham, Mass., finds his health restored after a few weeks' vacation in Canada.

'81.—R. Robinson of Camden, a journalist of that place, has resumed his law practice.

'83.—H. H. Tucker is principal of High School, Laconia, N. H.

'87.—S. S. Wright is principal of High School, Jay, Me., also superintendent of schools of that place.

'87.—Rev. Israel Jordan, of the Congregational Church of Bethel, has resigned, his resignation to take effect June 1st, next. Many regrets are expressed by the people at large regardless of church affiliations. He is a man much loved and respected by all.

'89.—J. I. Hutchinson, instructor in Cornell University, is the author of a pamphlet which has been published by the University of Chicago. The subject of this pamphlet is, "The Reduction of Hyperelliptic Functions (p=2)."

'90.—W. H. Woodman is erecting a fine house at Melrose, Mass.

'91.—C. R. Smith, M.D., combines with his professional work the superintending of schools, Livermore Falls, Me.

'92.—N. W. Howard has a delightful home at West Roxbury, Mass.

'92.—Scott Wilson, Esq., of Portland, will deliver the Memorial Day address at East Windham.

'93.—G. L. Mildram is principal of High School, Plainfield, Mass.

'93.—E. L. Pennell will resign his position as principal of Greeley Institute, Cumberland, Me., at the close of the current year in order to study medicine.

'94.—Mr. C. C. Brackett and Mr. Frank C. Thompson are members of the Nealey Rifles, Company D, Second Regiment Infantry, N. G. S. M. They are both excellent soldiers, and have had great
success in teaching military drill in their respective schools. Both have declared themselves ready to respond to the Nation's call.

'94.—P. C. Thompson is elected principal of High School, Boothbay, Me.

'95.—Miss G. E. Foster has been obliged to resign her position as teacher in High School, Bar Harbor, Me., on account of ill health. Miss Foster contemplates a visit to California.

'95.—G. A. Hutchins is teacher of Physics in High School, Amesbury, Mass.

'95.—It is with regret that we learn that Miss M. E. Dolley, who was recently elected as lady principal of Madison High School, South Dakota, with a salary of $1,200 a year, is about to return to her home, East Waterboro, Me., on account of ill health. It is feared that Miss Dolley has contracted consumption.

'96.—O. E. Hanscom is attending the Maine Medical School, Brunswick, Me.

'96.—L. G. Purington is attending the Maine Medical School, Brunswick, Me.

'97.—P. W. Brackett sustained a painful though not serious wound in the recent railroad disaster near Oldtown, Me.

'97.—A. W. Bailey is in Bath, Me.

'97.—E. F. Cunningham and H. L. Palmer have been visiting at the college for the past few days. Mr. Cunningham is principal of the High School at Lunenburg, Mass., and Mr. Palmer is principal of the High School at Machias, Me.

'97.—A. C. Hanscom was recently in Lewiston.

'97.—Carl Milliken is in Lewiston.

'97.—C. O. Wright, a former member of D Company, was appointed Quartermaster of the Second Regiment Infantry, N. G. S. M., June 3, 1897. Though the youngest officer of that regiment, he will have the most important department, for he will be called upon to furnish transportation, subsistence, camp and garrison equipage, forage, fuel, and light for the Second Regiment, the present strength of which is twelve companies of sixty-nine men each, seventy-two officers, seven members of the non-commissioned staff, and a band of twenty-five men.


In the President’s report of last year we read: “The Association finds no occasion to apologize for its existence.” The Association is better known and better appreciated to-day than ever before, and what was true a year ago is doubly true to-day. Let us briefly review the different phases of the work.

Never before, I think, has the work for new students been so systematically, or so promptly, done.

A thorough and effective fall campaign was conducted by this department. Students were met at the trains on arrival, and the bureau of information was well prepared to help the new students in regard to rooms, board, etc. There was not, to my knowledge, any new student seeking information that did not get it at the hands of the committee on work for new students.

The membership of the Association shows quite an increase over the preceding year. Last year 58 per cent. of the students were members of the Association. This year we have 142 men in college, 93 of whom are members of the Association,—or 65.5 per cent. of the whole number of college men—a gain of 15 in actual numbers, and 7.5 per cent. over last year. There are at present 63 active, and 30 associate, members. Many of the associate members are Christian men, and there are nearly 20 Christian men outside the Association, making the percentage of Christian men in college not less than 65, which is quite remarkable.

More money has been raised by the Association this year than ever before, the total amount being $307.15; total outlay, $298.54; balance in treasury, $8.61. $10 has been given to the state work, and $10 to the international work.

The importance of Y. M. C. A. conventions and conferences can not be overestimated. The President-elect was sent to the College Y. M. C. A. Presidents’ Conference, held at Boston, in April, 1897. Attendance on this conference is essential in the preparation of each college Y. M. C. A. president. Last summer Bates was represented at Northfield by eight men. We are realizing more and more the importance of Northfield in the college Y. M. C. A. work. The
State Y. M. C. A. Convention met this year at Lewiston. The college session, held in the Eurosophian room, Hathorn Hall, was most helpful and inspiring. Bates also sent a representative to the Student Volunteer Conference at Cleveland.

This has been our second year in the graded course of Bible study. The value of such a course appears in a more marked degree than last year, as that was an experimental year. This year we have conducted four classes as against three last year. The Senior class in Jeremiah has held an average of ten; the Junior class in the Life of Paul, eight; the Sophomores in St. Luke's Gospel, nine; the Freshmen in the Life of Christ, five. There have been enrolled in these four classes fifty men, with an average attendance of twenty-two,—or more than double the preceding year. It is gratifying to know that so many of our students realize that Bible study is necessary to spiritual life and a well-rounded education. The lecture given by Professor Hartshorn, at the beginning of the fall term, on "Literary Aspects of the Bible," was an incentive in the formation of Bible classes.

The attendance at the religious meetings during the year has been good; the average of men at the Wednesday evening meeting has been forty-one; at the Sunday morning meeting, thirty-four, a small increase over last year. But better than increase in numbers could possibly be are the earnest prayers and devout testimonies of consciously deepening Christian lives. A talk with God and a testimony of experimental love and life more and more take the place of the formal prayer and the studied thought, and thus we are finding the foundation of helpful Christian meetings.

But what does all this work mean? It means that more men in Bates College are Christians than ever before; that we have a spiritual life and power here hardly found in any other institution in the country; that most of our leading scholars, athletes, business men, and teachers realize that Christian life and character are far above and beyond moral life and character in success, influence, power, nobility, and reward. It means that true brotherhood, and tender sympathy, and the best friendship, is the common life among Bates students, and that at least twenty men are doing active, aggressive Christian work now who were not one year ago.

F. U. Landman, '98,
President Y. M. C. A. for 1897-8.
GLEE CLUB TRIP.

We are all glad to welcome the glee club boys home from their trip through the northern part of the state, and congratulations are surely in order for the marked success which followed them everywhere. It is greatly to the credit of the fellows, and of the college as well, that Bates is able to make the showing she has in the musical field. Although the glee club is still a new organization here, and wholly lacks the prestige of former years of success, Bates may well be proud to be able to take her place at the front, among the college organizations of the state.

In planning the concert tour this year it was in the mind of the management to cover, as largely as possible, ground where our college is not so well known, and, as far as may be, make new friends for the garnet. And we are led to believe, if reports are true, the boys by no means failed in this. The towns visited were: Bangor, Houlton, Presque Isle, Caribou, Dexter, Pittsfield, and Augusta—the last three being towns where the college was represented similarly last year.

At every place the boys report a cordial and hearty reception, and an enthusiastic audience. Aroostook County treated them particularly well, giving them receptions galore, to say nothing of the many dinners and teas gotten up in honor of the club. At Houlton the Governor's reception of the boys was particularly delightful. The fellows say Aroostook County people are all right, and if we may judge from outside reports, the enjoyment was not wholly on one side.

We feel that the trip was in every way a decided success, both as a concert tour and even as a business enterprise, and Bates may well be proud of her glee club. Such an organization is a fine thing for any college, and deserves the hearty support of every student. We may be sure that Bates will "boom," with such an organization to "howl for it."

GLIMPSES OF COLLEGE LIFE.

Goddard, 1900, is teaching at Auburn Plains.

Lisbon people report a very interesting lecture on Germany, which was given at that place Thursday evening, April 7th, by Professor Hartshorn.
Mr. E. S. Parker, ex-'97, contemplates returning to college, in the Class of 1901.

If you feel despondent, take a few drops of "Jonathan Houlton's Description of Bates Glee Club," a sure cure.

It is surprising why some students will take gymnastic exercises instead of enjoying the pleasant days out-of-doors.

Professor and Mrs. Hayes received the students and Faculty of Cobb Divinity School on Monday evening, March 28th.

On Friday evening, April 1st, the annual Senior Exhibition was held at the Main Street Free Baptist Church, with the following programme:

**Prayer.**

Prof. Geer.

**What is Worth While.**

W. S. Parsons.

**Dawn of American Diplomacy.**

Michael Angelo.

**The Significance of Words.**

O. H. Toothaker.

**The Rise of Democracy in England.**

E. H. Toothaker.

**The Age of Chaucer.**

Ellen W. Smith.

**The Race Problem.**

T. S. Bruce.

**The Relation of Conservatism to Progress.**

R. H. Tukey.

The other three classes join with '98 in feeling proud of the showing made by its representatives at this exhibition of literary skill and oratory.

On Easter Sunday the following students assisted the choir at the Pine Street Congregational Church: Miss Ricker, '99, Mr. Stickney, '98, and Mr. Ellingwood, 1901.

Owing to the distance from home, the brevity of the time, and the large size of the railroad ticket, many of the students remained at the college during the short vacation.

Miss Perkins, '99, recently played a piano solo at a reception in Auburn, of which the Journal speaks as follows: "The choice of this selection was daring, for its playing is considered a distinct pianistic achievement; but Miss Perkins overcame its difficulties with apparent ease."
On Monday evening, April 18th, the Y. W. C. A. gave a very pleasant reception to the students. The programme contained several pretty marches, and interesting topics for conversation.

The base-ball men were able to get on the field earlier than usual this spring, beginning out-door work the first day of the term. The schedule for this season, as prepared by Manager Collins, is as follows:

April 28—Bowdoin at Lewiston.
May 3—Vermont University at Burlington.
May 4—Vermont University at Burlington.
May 5—Vermont Academy at Saxton’s River.
May 6—Cushing Academy at Ashburnham.
May 7—Newtowne Club at Boston.
May 14—University of Maine at Lewiston.
May 16—Boston College at Lewiston.
May 21—University of Maine at Orono.
May 25—Colby University at Lewiston.
May 28—Bowdoin at Lewiston.
May 30—Tufts at Lewiston.
June 1—Volunteer A. C. at Lewiston.
June 4—Colby University at Waterville.
June 8—Newtowne Club at Lewiston.
June 10—Bowdoin at Brunswick.

Mr. H. C. Small and Mr. D. M. Stewart may be found any evening drilling earnestly among the “Nealeys.” They are known as “Bates College Boys,” and are much respected by the officers of the Second.

The following members of the Sophomore Class were selected to speak in the prize division of their declamations: Davis, Lowe, Ayer, Morse, Packard, Powell, Robbins, Misses Sears, Mitchell, Ludwig, Parker, Dresser, True.

Nate Pulsifer, captain of the base-ball and foot-ball teams of Bates College, and a general all-around athlete, has signed to play outfield with the Hartford team, of the Atlantic league, and will report June 15th.—Lewiston Journal.

Rev. Henry R. Rose gave his lecture on “The Influence of Poetry,” at Roger Williams Hall, Friday p.m., April 1st. Also, on April 22d, Rev. W. N. Thomas, of the Bates Street Baptist Church, gave his lecture, “The Pastor’s Relation to Missions.”

The Maine Ministers’ Institute will hold its fifth annual session in Roger Williams Hall, May 19-27th, and will include thirty-two lectures. Six of the evening lectures will be given at the Main Street Free Baptist Church, by Rev. J. H. Breasted, on “Egypt, its History and Civilization,” and will be illustrated by stereopticon views.

The members of the Y. M. C. A. have chosen the following officers for the coming year: President, C. S. Calhoun, ’99; Vice-President,
D. L. Richardson, 1900; Recording Secretary, A. M. Jones, 1900; Corresponding Secretary, R. S. Emrich, 1900; Treasurer, J. S. Bragg, 1901. The president-elect attended the Springfield Conference.

The final debate for the prize offered by the College Club will be held Thursday evening, May 12th. The debate is between the Latin School and Edward Little High School of Auburn. The speakers for the Latin School are to be Luckenbach, Hines, Thomas, and Hunnewell. The speakers for Edward Little are to be Coan, Webber, Wardwell, and Garcelon. The question is in regard to the ownership and operation of the Nicaragua Canal by the United States. The Latin School has the affirmative.

The Class of 1900 met Saturday, March 26th, to read the winter sketches and present the lists of birds seen by its members. The prizes for winter sketches were awarded to Misses Marr and Sears. The prizes for the list of birds and the number seen were as follows: For land birds, first prize, Miss Sears, list twenty-five, and Mr. Whitman; list twenty-three; second prize, Mr. Call, list twenty-two, and Miss Proctor, list sixteen. For sea birds, first prize, Mr. Robbins, list eighteen; second prize, Mr. Miller, list eleven. Twenty-five of the class reported fifteen or more different birds, and thirteen reported twenty or more.

The list of books added to the library during the last month is a large one. The volumes which have been purchased include the following: Kingsley—Riverside Natural History, 6 vols.; Knight—London, 3 vols.; Quekett—Lecture on Histology; Scudder—Brief Guide to the Common Butterflies of the Northern United States; Packard—Entomology for Beginners; Cooke—Hand-book of British Hepaticae, Our Reptiles and Batrachians; Balfour—Paleontological Botany; Prudden—Story of the Bacteria; Osborn—From the Greeks to Darwin; Stewart—Conservation of Energy; Plates of Natural History and Botany, from the Intellectual Observer. Professor W. T. Hewitt of Cornell has presented seventy-seven books written in German. The alumni have presented seventy-three volumes, and the following books have been given by their authors: Hewitt—Frisian Language and Literature; Coles—The Life of Our Lord in Verse; Rea—Facts and Fakes about Cuba; Miss A. V. Finch—Thomas and Matthew Arnold, and their Influence on English Education; Marden—Architects of Fate, Pushing to the Front, Success; Dickerman—Dickerman Ancestry; Pratt—Phineas Pratt and his Descendants.
"And still they gazed, and still the wonder grew,
That one small head could carry all he knew."

This is the feeling aroused by a hasty reading of certain essays among the exchanges; but on closer inspection the profundity of these articles seems to vanish in some mysterious way, leaving an impenetrable void. If young writers enthusiastically treat subjects of which they know but little, the result is generally unsatisfactory.

"Write, Living," in The Mount Holyoke, may be read with profit by one contemplating a literary career. The style is simple and clear and the thought earnest. The writer presents the need of sympathy and contact with human life. Especially forceful seems the following:

If you have no experience of life to write about, it is better that you keep silent, but how can this be possible, for are you not alive, and is there not life ebbing and flowing around you everywhere in this little world within the big world? You have depth if you have not breadth. Wherever you come in contact with a human being, there you have life. If there is nobody, study yourself, know yourself, look in the glass at your eyes until you understand all there is in them.

"The Early Hum of Bees," in the Tennessee University Magazine, seems fragrant with the breath of spring. The last two stanzas are:

They are singing through the golden light
And down the budding way;
Oh me, the brightness of the sun,
The sweetness of the day!
They have come to herald summer in,
And whisper of the May!
You may tell me of the roundelays,
The carols and the glees,
The merry songsters lilt and sing
Amid the spring-time trees,—
There's naught so sweet in all the world
As the early hum of bees!

"Longfellow," in the Peabody Record, is an article written by one who appreciates the beauty and sincerity of true poetry. Longfellow's idea of the poet's work is traced from thoughts expressed in some of his poems. The introduction is specially pleasing:

They sent me to the garden to gather roses for you, when they gave me the topic "Longfellow," and I have tried to go in and get them all myself instead of having some one hand them to me over the fence; for although the gardener could reach the topmost branches that are too high for me, although he might arrange them better and preserve them from wilting in the bringing, nevertheless I thought perhaps by going myself I might bring back to you more of their fragrance clinging about me.
"Education in the Old South," in The Buff and Blue, is an interesting account of school life before the civil war. In those days politeness was cultivated in the boys. The schools were known as academies, and generally distinguished by the name of the leading man in the town, or even of some philosopher or statesman. Solomon's advice in respect to the rod was strictly observed. "I remember seeing one boy receive three separate floggings within one hour's time, for obstinate idleness and disobedience; and I have seen others wear their great-coats all day long, though the weather wasn't very cold, for fear of that same rod."

The Education contains a number of interesting articles, all of which may be read with profit. "Corporal Punishment as a Means of Social Control," by Professor Earl Barnes, and "Analysis of Tennyson's Idylls of the King," by Augusta Boedeker, deserve especial mention.

If One Thing Lacked.

Without its streams what would the forest be?
Without the stars what would the heavens mean
To him who once had seen their light serene,
And gazed on high in joyous ecstasy?
What pleasure is there in a sailless sea
To one, deserted on a barren shore?
Could I find happiness forevermore,
If, after death, no immortality?
No gorgeous clouds, what would a sunset mean,
The grandeur gone, that pleased the artist eye?
If, on a summer's morn, no bird should fly,
Would poets linger on the cheerless green?
Deprived of His great treasure, Love,
Could we imagine God above?

—Dartmouth Literary Monthly.

The Shore.

From out the turmoil of the sea of thought
Full many a pearl is cast upon the shore,
And lies revealed, upon that wave-tossed floor,
To searchers for the treasures of the deep.

The storms of winter are but harbingers of spring,
The blowing rose, the sky with drifting clouds,
When the wide fields cast off their glittering shrouds,
And wake to beauty at the trump of God.

For all things pass from turmoil into peace,
Each form that passes, leaves behind a trace,
A thought's clear colors, time cannot deface,
They live eternal, neither change nor fade.

—Cadet.
1.—Song.
O, the heart of March is wild as a bird
That's yearning to use its wings!
It thrills in the wind and it throbs in the wind,
With the wind it leaps and flings,
And the cardinal lights in the bare tree-tops,
And sings, and sings, and sings.

O, the joy of it beats in my blood, mad joy
At the strenuous life of things!
And I, with the cardinal, watch the buds
For the message their bursting brings,
While warm as flame in the bare tree-tops,
He sings, and sings, and sings.

II.—Oberon's Proclamation.
"Primroses, shut away your sweets,
And harebells, slowly toll;
This elf, to drink my health last night
Sipped at a primrose bowl,
But drank too deep,—and tumbled in!
May Heaven rest his soul!"

III.—The King's Cook.
She took a pinch of pollen dust,
A drop of moonlit dew,
And made the elf a magic cake
To help his vigil through.

Winter.
Full Winter reigns throughout the land.
Tall elm trees bend their empty arms in
Mute appeal to conquering legions from the North. All is silent, save the muffled murmur
Of the bearded pines, who fold their mantles
Green in cold disdain. Great oxen shiver in
The yards, forgotten by careless farmer boys
Who sport in noisy rivalry on frozen streams,
Where muskrats peer with blinking eyes
From out their cloistered homes, at these
Invaders of their wild retreats. The shy-eyed
Quail are housed beneath the shocks of dead
And withered corn, which stand, the sad reminders
Of the golden gleam of harvest day. A lone
Crow wheels in hungry flight above the
Barren, sleeted fields, while silver gossamer
Is spun in fairy silken lines of subtle craft
On many a farm-house pane.

—Smith College Monthly.
Sophie May's *Teaching of Morality in the Family and the School* starts out with a definition of moral education in general, and goes on with an analysis of the intellectual and instinctive processes involved in the successful pursuit of moral wisdom. In the third chapter the principles of teaching are discussed. Here the author asserts that "the teacher must inquire, first, what are the conditions fulfilled when a new idea is taken in, and, second, in what ways may the fulfillment of the conditions fail." The ability to arrest attention and to classify knowledge already obtained is strongly urged as indispensable to the real teacher. Chapters four and five treat of virtuous character and social membership. Here are some strong helpful passages: "To live well means more to us than to our forefathers, but to them it meant, as to us it means, at least to live steadfastly—with dignity as becomes a man, with unity of purpose and steadiness of aim. Life can be lived confusedly, inconsistently, following the discordant lead of the instincts and the senses; but life cannot so be thought as a life worthy to be lived, or even permanently as a life worth living." The conclusion of the whole matter is given in the chapter on social membership: "It is important to realize that the essence of social theory can be learned from consideration of the family organization. For the little child it is enough that he should understand the family and its duties. Older children, no doubt, should begin to study the wider social circles in a simple way. The experience of the school organization is also of great value, and with reflection and observation on the family and on the school, the seeds of the doctrine of true citizenship are not difficult to implant. In short, the end proposed in moral education is to train up, not only persons who respect themselves and feel for their neighbors, but citizens who honor the social order and accept the responsibility of making it all that it ought to be."

*In the Midst of Life* is a collection of short stories "of soldiers and civilians." To say the least, these sketches are a wide departure from the ordinary stories relative to war or peace. The writer seems to delight in surprises, in fearful shocks, and blood-curdling fancies. His theory embraces an unbounded influence of the imagination. One cool-headed man is charmed to raging self-destruction by the shoe-button eye of a stuffed snake. "Hugh Morgan" dies of the wounds inflicted by the fangs of a mountain lion, invisible, but horribly real. "Private Searing" dies of a rifle shot that never was discharged. Then there is the story of the father who, in spirit form, "rode in the clouds" to awaken his beloved son sleeping at his post. "Chickamauga," or the reflections of a deaf mute on the horrors of war, is gruesome in detail but interesting, nevertheless. "Parker Adderson, philosopher," is the story of a man who braves death until it comes, and then meets it miserably. "A Lady from Redhorse" is of a very original young woman who meets a gallant gentleman—a wondrous man—gets dolefully in love with him, and discovers at length that he is the rag-a-muffin chum of her childhood, and not the god of mysterious extraction she had imagined. But we are led to believe that they "lived happily ever afterward." With "suitable surroundings" the reading of this book might produce nervousness, but there is a fascinating strain of deep thought running through the whole, and there is more in the stories than appears on the surface. The style of narration is simple and effective.
There is very little of the fanciful, much of the practical, in Doctor Goldwin Smith’s new book, entitled *A Few Guesses at the Riddle of Existence.* The writer professes to present “a plain case for a practical purpose to the ordinary reader.” The first chapter contains the “guesses” proper at the riddle of existence. Old theories are attacked on the ground of their intrusive positiveness. “To say that a particular solution is incomplete is not to say that the difficulty is insoluble, or even to pronounce the particular solution worthless. . . . If upward struggle toward perfection, rather than perfection created by fiat, is the law of the universe, we may see in it, at all events, something analogous to the law of our moral nature.” In the remaining chapters are discussed “The Church and the Old Testament,” “Is there Another Life?” “The Miraculous Element in Christianity,” “Morality and Theism.” There is nothing of flippancy in this work, however bold an iconoclast the author may be. There is certainly strong evidence that he expresses his convictions.

The American Baptist Publishing Company has lately published *A People’s Commentary on Romans and Corinthians,* by George W. Clark, D.D. The plan of the writer is excellent, embodying as it does the fundamental principles of teaching. Four questions seem to have been constantly kept in view: What idea did Paul intend to express? What was the idea conveyed to the Christian readers to whom he wrote? What did the spirit intend to say through him? How can the thought thus attained be best expressed now? These commentaries will certainly be of great use to those who have limited opportunities for the study of the Bible.

*With Pipe and Book* is the name under which Joseph Leltoy Harrison’s collection of college verse is published. Says James Weber Linn:

“In college verse, in equal share,
Love, fun, and wine are everywhere;
Here walks, with shaking sides, the clown,
And here, in solemn cap and gown,
Cupid usurps the teacher’s chair;
And every maid is debonaire,
And motley is the only wear,
Gambrins’ wreath the only crown
In college verse.”

A word for each. The *Brunonian* sings of Love’s origin:

“Through the honey of the dew, O so fair!
Through the depth of silent thought, ah! up there
All is love, all is love!”

A tribute to fun and wine is paid by the *Yale Courant* in “The Fool’s Ballad”:

“Lads, fill your glasses, aye,
Laugh as life passes by,
Mirrored in the lassie’s eye,
Here’s to a fool.”

But, passing by the rollicking rhymes, we find in this little collection many touches of poetic beauty. “The Star of Bethlehem,” “When the Tide is Low,” “When Morning Breaks”—these are beautiful.

Surely, of the making of many grammars there is no end. We have just received a copy of Earle’s *Simple Grammar of English Now in Use.* The author
confines his work to what he calls "Grammar proper," beginning with the parts of speech as the functions of thought, and so leading up to the structure of the language in composition of prose or verse. The work is adapted only to the higher grade schools.

We have also received a little book by Compton, entitled Some Common Errors of Speech. The errors presented are, in general, those concerning which there is not much controversy. This little book will doubtless help somewhat the good purpose of the author—"to take care of language and see that its peculiar excellencies are preserved."

1 The Teaching of Morality. By Sophie May. Macmillan Co. $1.25.

2 In the Midst of Life. By Ambrose Pierce. G. P. Putnam's Sons. $1.25.


7 Some Common Errors of Speech. By Alfred G. Compton. $0.75.

---

WHEN MAGGIE SINGS.

[ Dedicated to Hogan's Alley.]

When Maggie sings the tom-cats whine,
When Maggie sings men take to wine,
The drying clothes fall off the line,
When Maggie sings.

When Maggie sings all chirpers stop,
The feathered sparrows lifeless drop,
The Irish lady wields her mop,
When Maggie sings.

When Maggie sings the sun comes out,
The populace rise up and shout,
"For Lawd's sake, lady, close your mouth,"
When Maggie sings.

—Tennessee University Magazine.

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Those who are not graduates from College, previous to entering upon the regular course of study, must be prepared for examination in the common English branches, Natural Philosophy, Physiology, Chemistry, Geology, Astronomy, Algebra, and in the Latin and Greek languages.

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MATHEMATICS: In Arithmetic, in Wentworth's Elements of Algebra, and Plane Geometry or equivalents. ENGLISH: In Ancient Geography, Ancient History, English Composition, and in English Literature the works set for examination for entrance to the New England Colleges.

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