

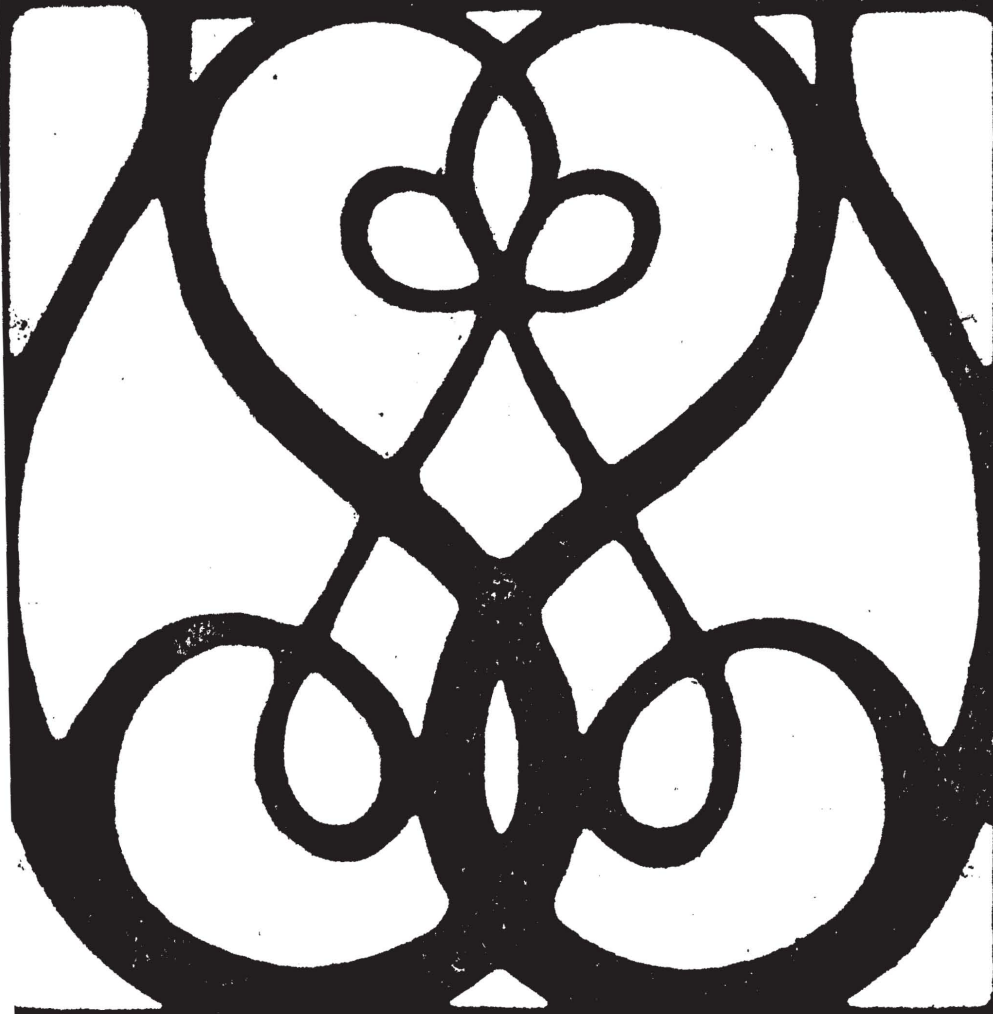
Vol

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ST. STEPHEN'S
MESSENGER

No

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OCTOBER, 1907.

St. Stephen's Messenger.

Vol. xiv.

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No. 1.

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Possibly you think we ought to begin by offering a hundred and one excuses for not having the paper out on time; or probably you think that we are going to make the excuses. Well, we are not, for "excuses pardon no one" and we do ask that you pardon us for our tardiness.

Every rank of society presents certain ethical problems in some degree peculiar to itself. Certain walks of life, whose conditions are sufficiently distinctive to deserve special attention, are said to have their own peculiar moral code. Now, while it would be hardly true to say that College men have a *code* of morals, they certainly do recognize practical rules which govern them in their relations *inter se*. The chap who is termed a "good fellow" is the man who acts in accordance with the old Greek proverb that says all things among friends are in common; and yet this "community of goods," though highly laudable within certain limitations, if carried too far, fails to be the work of true friendship. Generosity, like charity, has a limited field of exercise. Society has recognized the evils of indis-

criminate charity, and organizations are formed for the proper direction of charitable efforts. So, too, more mature minds recognize the unhappy consequences of careless "charity" in intellectual matters; and the faculties of educational institutions are continually striving to prevent it. The student who is unwilling to allow the results of his mental labor to be appropriated by his less diligent fellows, is apt to be regarded by them as a "prig"—one deficient in those qualities which go to make up the average "good fellow." It may be more conducive to the ease and happiness of the greatest number that a few men do the work for a whole class; but in the end it is disastrous, narrowing the intellectual capacities and creating an unmanly sense of dependence not easily overcome. What can be more servile than unquestionably to accept the intellectual products of another?

Not for a moment do I wish to seem to depreciate legitimate generosity or assistance. But the man who is truly a "good-fellow" will look to the result of his benevolent actions; he will not be satisfied with the mere avowal—the good intentions. For good intentions pave a dangerous road.

In this issue we have used just enough of the commencement materials, along with the regular October number, to warrant us calling this issue a double number.

"The cultured man is he who in his leisure does not become a mere idler."—Windelband. Just think about this, please.

Exchanges.

The fact that the MESSENGER is published quarterly must of necessity make some difference in the number of exchanges. However, if the other papers would look on the office of the Exchange Department in its true light our exchange list would remain the same as when we, too, were a monthly publication.

We beg to acknowledge the receipt of *The Mount Holyoke, The Campus, University of Rochester, The Colgate Madisonensis, The Alfred University Monthly, and The Queen's University Monthly.*

It is the purpose of the exchange editor to place in the library all papers received.

Meeting of the Alumni Association.

The corporate Celebration of the Holy Eucharist was held on Commencement morning at seven o'clock, the Rev. J. D. Herron, M. A., B. D., '76, being the celebrant.

The forty-second annual meeting of the Alumni Association convened in Bard Hall at nine-thirty o'clock, the President, the Rev. F. W. Norris, B. A., '88, being in the chair.

The following members were present at roll call: The Reverends F. S. Sill, D. D., '69; S. B. Rathbun, '76; J. D. Herron, '76; P. McD. Bleecker, '76; W. E. Allen, '77; F. B. Reazor, D. D., '79; F. C. Jewell, '81; C. A. Jessup, '82; Wm. Holden, '83; W. J. C. Agnew, '84; H. H. P. Roche, '85; W. H. B. Allen, '86; C. M. Niles, D. D., '86; F. W. Norris, '88; W. G. W. Anthony, '90; J. H. Ivie, '92; F. C. Steinmetz, '93; A. L. Longley, '96; A. M. Judd, '98; F. J. Knapp, '98; R. F. Kellemen, '99; O. F. R. Freder, '01; and Messrs. C. G. Coffin, '76; A. Rose, '83; F. J. Hopson, '85; W. B. Selvage, '98; C. W. Popham, '99; E. A. Sidman, '99; G. S. Silliman, '04; W. F. Bachman, '05; S. R. Brinckerhoff, '05; E. M. Frear, '05; W. J. Gardner, '06—thirty-three (33) in all.

The deaths of Messrs. Charles A. Foster, M. A., M. D., '69; William T. Lacey, B. A., '85; the Rev. Charles G. Hannah, M. A., '93, and the Rev. James R. Lacey, B. A., '00, were reported, and addresses on the life and character of these brethren were made by Messrs. Hopson, Agnew, W. E. Allen, Freder, Coffin and Dr. Sill. Mr. W. B. Selvage also made reference to the life and services of Prof. Foster, who at one time was a member of the College faculty.

President Norris reported that the Executive Committee, acting at the request of the Board of Trustees, had presented the name of the Rev. Edgar Cope, Rector of St. Simeon's Church, Philadelphia, for Warden of the College.

The Treasurer's report showed a balance of \$90.70 in the treasury of the Association.

Rev. Dr. A. C. Kimbler, as Treasurer of the Alumni Scholarship Fund, reported \$1036.43 to the credit of the fund.

Mr. Chas. G. Coffin, as Chairman of the Committee on the "Alumni Professorship of Science Fund," reported that \$440.00 had been subscribed or paid in. Mr. Coffin also reported that various Alumni and other friends of the College, had designated their "M. T. O. offerings" for the benefit of the College.

Mr. W. B. Selvage announced that \$105.00 had been raised for the "Alumni Classical Prizes" and that four boys from various High Schools had taken the examinations. In accordance with a resolution adopted at this meeting of the Association, that a committee of three be appointed to conduct the "Alumni Classical Prize" examinations for boys from High Schools, and that the examinations be in Latin and mathematics as required for entrance to St. Stephen's College, the Rev. S. B. Rathbun, the Rev. O. F. R. Freder and Mr. Philip S. Dean were appointed as such committee.

The Rev. W. J. C. Agnew was appointed Necrologist for the ensuing year.

The following Directors were elected for 1907-8: The Reverend Messrs. Steinmetz, Rocher, Freder, Sill, Norris, Jessup, Jewell and Messrs. Coffin and Sidman.

The Rev. Francis C. Steinmetz was unanimously elected President of the Association on the first ballot.

Mr. Chas. G. Coffin was re-elected Vice President, the Rev. Fred'k C. Jewell, Secretary, and the Rev. Fred'k S. Sill, D. D., Treasurer of the Association.

The Rev. Fred'k W. Norris was elected a member of the Executive Committee.

The following important resolution was unanimously passed by the Association: "Resolved, That whenever it may be necessary to convene the Executive Committee, the place of meeting, if possible, shall be in New York City, and that the mileage of those members residing outside of the place of meeting shall be paid from the funds of the Association." This will help in securing a fuller attendance at meetings.

A very pleasant feature of this annual meeting was the visit of the Warden-elect, the Rev. Edgar Cope. Mr. Cope was escorted to the Hall by the Rev. Dr. Reazor, the Rev. C. A. Jessup and the Rev. Wm. Holden. President Norris very gracefully welcomed the Rev. Mr. Cope in behalf of the Alumni Association, to which Mr. Cope made a most happy and forceful reply. As the result of the very favorable impression made upon the members of the Association by the Warden-elect, the following resolution was unanimously adopted by a rising vote: "Resolved, That the Association expresses its utmost confidence in Mr. Cope, pledges him its hearty support in all that he may undertake in the event of his becoming Warden, and hopes that he may be guided to accept the office."

The President and the Secretary were constituted a committee to convey in person to Mr. Cope the tenor of this resolution.

A committee of the Former Students Association visited the Association of the Alumni and pledged its hearty support in all work undertaken for the betterment of the College. This action was reciprocated by the Association, which delegated a committee to visit the Former Students Association and inform it of its co-operation.

Former Students' Association.

ABSTRACT OF MINUTES.

The annual meeting of the F. S. A. was held in Aspinwall Hall, June 13, at 9.30, the President, the Rev. G. S. Bennitt, D. D., in the chair.

The President reported the work done by him for the year.

The Secretary and Treasurer reported upon the condition of the Association. During the year the Association gained 22 members, making the present membership 41. Only such men as pay dues are counted members. Over 500 men are eligible to membership.

Eleven members attended the Alumni dinner in New York last winter. Officers were elected as follows:

President—Rev. George S. Bennitt, D. D.

Vice Presidents—W. E. Bullman, M. D.; Rev. Charles Fiske.

Secretary and Treasurer—Rev. Jacob Probst.

Executive Committee—The above officers, and the Revs. E. A. Smith, John Mills Gilbert and Charles C. Quinn.

A vote of thanks was tendered to the Secretary for his labors the past year.


Messrs. Bennitt and Probst were appointed a Committee to visit the Alumni Association, also the College Trustees, and convey fraternal greetings.

Rev. Dr. Niles and Rev. J. D. Herren were received as a fraternal committee from the Alumni Association.

The Warden-elect, Rev. Edgar Cope, visited the meeting.

Meeting adjourned.

The Problem of Individuation.

HE notion of development is as old as philosophic thought itself; but the Evolution Theory, in its modern form, is comparatively recent, and its implications have not yet been fully realized in their bearing on the whole field of human thought and knowledge. The biological and physical sciences first felt its force, and have ever since been readjusting their methods and most fundamental conceptions. In mental science, the old faculty psychology is yielding to its modern successor, functional or genetic psychology, and analysis and explanation are rapidly taking the place of the less fruitful description. Beyond a doubt the most eminent exponent and advocate of the genetic method in the field of cognition—in this country at least—is James Mark Baldwin, whose study of the mental development of children, while it has won for him the epithet of opprobrious intent, “the nursery psychologist,” has nevertheless thrown great light on many of the knotty problems of philosophy. Indeed, as he himself says, it is “from its detailed and careful putting through of a consciously genetic method” that his recent work derives its chief value. But in the field of metaphysics, whose business it is to systematize the results of the separate sciences no less than to analyse and criticise their basic concepts, traces are still evident of the old logic and psychology, especially in the use it makes of the static concepts of the adult consciousness. Since the time when Thales, by a sort of prophetic insight, could exclaim, “All is water,” the tasks which that science has set for itself have been as various as the methods pursued; but in modern times, this discipline is usually defined as the attempt to render our conscious experience systematic and coherent. But so long as the metaphysician confines his analysis to that portion of conscious life which is reflective, disregarding the question of how his conscious experience came to be what it is, his results can be scarcely more sound and justifiable than those of the first Ionian Wise Man.

Metaphysical problems emerge as such only when the mind has reached a reflective stage in its development; but the solution of the problems which arise out of these concepts of the adult consciousness is in many, if not all, cases possible only after an examination of the pre-scientific development. * * When we speak of the pre-scientific

view of the world, we do not necessarily confine ourselves to that period in our mental evolution and involution which temporally considered precedes the more consistent and systematic view of the Whole. This naive realism co-exists with our higher constructions in most of the practical affairs of life; Bishop Berkeley, having come in violent contact with the corner of his study table, must have felt, at least for the moment before that event had been assimilated into his great idealistic system, that he was affected by something far more “impressive” than an idea in the mind of God. In short, we all fall back into this prescientific “Welt anschauung” when we are concerned with the practical business of adjusting ourselves to our environment.

The world of the plain man, as Professor George Stuart Fullerton has styled our pre-scientific type of intellect, is pre-eminently a world of THINGS. Whatever our philosophical allegiance, whatever we may postulate, deduce, or think we have proven, as to the nature of an Ultimate Reality, monists and pluralists alike, we all must admit that the environment in which we find ourselves consists phenomenally at any rate of things. At the metaphysical level of thought, this aspect of our experience gives rise to such problems as those of Substance and Attribute, Change and Causality, and the venerable dualism of the One and the Many. An interesting problem which arises at this point is that of the individuation of things. How do objects—using that word as we shall take the liberty to do in this paper not in the technical sense of psychology, but rather as equivalent to “things” in the outside world—how do objects become separated and made to stand apart from the vast context of experience? In short, it is the question of the development of the subjective experience from its early complicated texture into distinguishable units and terms of rational and other higher meanings.

Let us examine that earliest aspect of cognition before the dualism of Self and Not-Self has arisen, which in accordance with Mr. Baldwin's terminology may be designated as the pre-logical mode of cognition. We find in the newly born infant an organism all ready adapted physiologically to receive certain stimulations from the outside world. * * And at this point, while it is not strictly pertinent to our subject, it is interesting to reflect that the number of stimulations which are received by specially adapted nerve organs is very small in comparison with the vast number of stimulations that we may suppose might affect an organism having a physiological structure different from our own; and our supposition is not merely idle

speculation, in consideration of the various physical stimuli of which we have been made sensible in recent years by mechanical devices; to take a familiar example, the Hercian waves. * * * But as we are determined, if you will, by biological evolution, the human being at birth is equipped with certain well developed organs of sense, nerve tracts and co-ordinations, tendencies and reflexes. When the avenues of sense are first opened up to the influx of external stimuli, the infant's life is a mass of conative-affective processes arising out of its natural impulses, appetites, and organic tendencies to action, and constituting the *dispositional factor* of its psychic life.

What happens then, when the first message from the external world is received into this dispositional complex? Try to imagine what any great masterpiece of art would mean to one if the moment his eyes fell on it all his past experience were taken away. It would be simply a panorama of color and form of which he would be aware—a "that"; but as Professor William James says, a "that" ready to become all sorts of "whats." How does this great and varied continuum of sensations become differentiated so that the parts stand out from the total context of experience as "things."

If we define a thing as "that which has existence as a whole here and now in the series of experiences," we have to ask the still further question: What do we mean by existence? Professor A. E. Taylor says, that exists for us of which we must take account if our purposes are to find fulfilment; and while his stand-point is that of Systematic Idealism, I think we may accept the definition for our use as free from any taint of metaphysical doctrine and equally true for materialist and idealist. The process of the individuation of things then becomes a part of the greater process, which we all work out, of adaptation to environment.

We find at the beginning of this process, which we have called with Mr. Baldwin the pre-logical mode, *on the psychic side* an already present mass of conative-affective processes constituting the dispositional factor or interest, which later on becomes conscious active purpose, and works through the voluntary attention. *On the objective side*, we have the presentation, the datum of sense; and these two are the great control factors in the progression toward object determination. Neither is sufficient in itself; and it seems easier to see at this early stage of development the error of such a statement as that of those who make the unity of the thing one of teleological structure alone.

Beyond a doubt this factor of interest plays a large part in the indi-

viduation of objects, and a very much more important part in giving them a meaning. But the interest cannot make the object; the datum of sense, while its meaning varies with interest, has a character of persistence which distinguishes our real from our imaginary experiences. It remains what it is and affects us, as is easily seen in cases of involuntary attention. If this were not so, we need have no unsatisfied appetites, no unfulfilled desires, in short Christian science would work.

As to the way in which *the datum* determines objects, Professor Wundt says that the boundary lines of those sections of our panoramic experience afford a resting place for the eye, and he makes the justifiable assumption that the tendency to fixate distinct points or lines is a further development of reflexes present in the eye from the first, and is the motor consequence of every sensation of light. And secondly, that the movement of objects is a most important condition. So important, indeed, is this latter that I think we may greatly doubt whether in a static environment there would be any differentiation of things. With the rise of memory, the process of individuation advances rapidly; and the thing acquires a richer meaning. The recognition of the thing as the *same* brings out the mark of persistence and the possibility of conversion of memory images adds the characteristics of reality.

So in this early pre-ogical mode, while as yet there is no distinction of Self and Not-Self, and consequently no such psychological distinction as that of unity and plurality as such, we have an immediate apprehension of things controlled by the two factors, interest and datum. Perhaps we can find no better example of the mutual checking influence of these two than the childish pastime of "seeing things" in the clouds. Those dark masses against the sunset sky afford, within certain limits, great play for our fancy. We all, no doubt, have felt a sense of annoyance at our inability to make them take certain shapes. The prancing horses and the fiery chariot may all be there except the one wheel which that obstinate little cloud should form; but with just that obstinacy and resistance to our will which characterizes the datum, it floats farther and farther away as if disdainful of our efforts to annihilate its individuality. Then we realize the limitation of our interest and the controlling character of that given.

If we were to trace the development of this individuation process through the higher modes of cognition, we should find that while

other elements enter in, these two predominating factors, interest and datum, persist. With the rise of the great dualisms of the inner and outer, the Self and Not-Self, and finally of Mind and Body, those things which in the earlier modes had already become individuated would of course acquire an infinitely richer content of meaning. The "that" of our earliest cognition will now have become a definite "what"; and more than that, as soon as the psychological level of thought is reached, a "what" that is practically the same for other minds than our own, and because our life is, and the life of the race has been, a long process of adaptation to environment, the content of meaning which things have for us is largely teleological. So that to draw from the fact that things have a teleological meaning, the conclusion that just those phenomena are individuated *because* they are the embodiment of our subjective purposes, is perhaps not an altogether unnatural error for one who has based his reflections solely on his own highly developed mental processes. It may be said that the teleological meaning grows up with the perception of the thing, and becomes an essential element in the connotation of the idea of the thing; but, from the genetic standpoint, it is quite unwarranted, it seems to me, to make this meaning the cause or motive of the process of individuation itself. Although, as in mathematics, we group certain terms and regard them as one for certain purposes, we are still conscious of a plurality of units spatially distinct and separate—individuals quite independent of our manipulation.

Perhaps we have done little more than state our problem, or at most indicate the direction in which its solution is to be sought; yet in the province of philosophy, it is of the greatest moment to get such a statement in clear terms, for a complete apprehension of all its conditions is the only ground from which any philosophical question can rationally be approached. In modern times, the concept of development is rampant in the field of psychology; and it seems absolutely certain that not until the light of the genetic method is focused on metaphysics, may we hope for a complete and satisfactory solution of its great problems.

SEYMOUR GUY MARTIN.

Educational Influence of the Drama.

ONE of our great English essayists, John Henry Newman, calls a university a *studium generale*, a school of universal learning. What can we better call each man's individual world than a *studium generale* in which each and every incident in his life serves as an educative force in moulding his character—character, that open book of every man's inner experience. What an impressionable animal is man! How much he resembles the sensitive plant which is affected by every touch! We hear much about the impressionable age in a man's life, but I maintain that his whole life is an impressionable age. Education, the education of the individual or of the species, is one of the never-ending processes acting upon us from the cradle to the grave, consisting of all the impressions we receive, and tending toward the development of body, mind and spirit. I do not believe I am taking by any means the least important of the factors that make up present day education, when I present the importance of the drama as one of the formative forces in our civilization to-day.

Looking at this twentieth century, this age of wide intellectualism in which moral and social questions engross the universal thinking public, how great an influence on the minds and actions of that public must be a force which presents, in realistic and true colors, life in all its varied forms, and such a force is the drama. Of course, in speaking of this subject, we are considering only the legitimate, serious drama. In many ways we may almost regard such drama as a sermon, preached from a pulpit whose influence is almost world-wide. Not a sermon of doctrine, but a sermon of morals; for it is on the stage to-day that many of the noblest sentiments receive nightly the applause of crowded houses. Granting that much of this is emotional, there is still the lasting effect that lingers and influences. I do not maintain that the theater claims for a moment the office of the church. The drama is not primarily to teach or to preach. Its ostensible function is to amuse, to entertain. The thousands of victims of present-day rush who crowd our theaters nightly do not come to be preached at, but to forget for awhile the cares of our too strenuous life. It is while answering this demand for entertainment that the drama, with its philosophic substratum, may be used as such a power for good; though its influence is mostly subconscious, yet it is a succession of such influences that makes for morality or immorality in a community.

Can anyone say that the impression made upon an audience by a play which aims to carry a moral disappears with the audience from the theater? I say it remains implanted in the memory. It is because this means of enjoyment is sought by such crowds of people, many of whom never enter a church nor scarcely pause long enough to consider what the results of their actions will be, that the deeper, underlying principles of the drama are brought to bear on so many, and the influence of right thinking and right acting leave their mark. If the play has been elevating intellectually or morally, we feel ourselves lifted toward a higher joy of living; if it has been coarse or vulgar or morally rotten, there is either a disgust at its results or a feeling of ourselves being cast down a few steps in our own ideas.

This standpoint necessitates the producing of plays that will excite the highest and best if we are going to champion the cause of the drama as one of the elements that makes for good in the world. And such, undoubtedly, is the case to-day. The drama is an important teacher morally and intellectually—intellectually, if in nothing more than in the fact that it brings before large numbers of people gems of thought and expression which otherwise would be lost for the vast majority. How many of the theater-going public had ever read that dainty, exquisite poem of Hauptman's, *Die Gesunkene Glocke*, until it was so beautifully presented by Sothorn and Marlowe this past winter? To how many was that fantastic drama of *Peer Gynt* familiar, which besides the beauty of its lines, contains such a philosophy of life—"Round about, Peer, round about." Again that most beautiful story of *Paolo and Francisca* which Henry Irving put before the public in Stephen Phillip's drama-poem. Besides the more and more frequent presentation of Browning's dramas, whose gradual rise in popularity demonstrates the decided advancement in a community's power to appreciate true art. All of these leading up to that greatest of all dramatists, William Shakespeare. Outside of our colleges, Shakespeare would be little more than a name, were it not for the stage. And the fact that his plays are produced more and more often and to ever increasing audiences shows the educative value of stage production.

It is more difficult to deal with the moral aspect of the drama because it is more subtle. The stage as an immoral agent has been for some time past, and still is, the theme of weighty discussion. We are forever seeing criticisms *pro* and *con* by social reformers who seem to be at variance with their own beliefs. One thought seems to be of primary importance for a critic to-day, and that is for him to

remember that he is not living in the days of the reformation, or even at the period of our own country's early growth. But he is living on twentieth century soil and must judge its people by their own moral code. We have certainly outgrown much of our Puritanism. People think, read and discuss things to-day which fifty years ago would not have been considered. However, such theories as Bernard Shaw expresses both in his plays and criticisms cannot have other than a demoralizing influence on any public, and the presentation of such plays as *Mrs. Warren's Profession* and *The Silver Box* is a disgrace to our standard of civilization. You may say what you will, but can there be any moral help in anything which puts a premium on vice and which shows up the disgraceful actions of a thoroughly bad and dissolute woman with such a glare of brilliant colors that the worst kind of immorality appears as the only course for a poor but good looking girl. Such plays are far worse, in my mind, than the much condemned *Parisian Model*. They are like rank weeds which flourish in a garden of flowers, and the sooner they are rooted out the better. But as Brander Matthews says, the general lesson of the theater must be taken from the theater-goers themselves, and the verdict of the crowd is for morality. The immoral and non-moral people, as their plays, do not count.

And finally, we come to the moral effect of the drama; and surely here is where it performs its greatest work as a moulder of common life. When one has sat through such a play as *The Hypocrites*, and watched the eagerness with which the play is followed and the applause that greets the pleadings of the zealous young priest for honor and purity in the midst of a life greatly like our own, and when he finally triumphs and the young man marries the girl whom he had betrayed, but whom he really loved, and from whom he had been separated by an ambitious mother. I say when such sentiments as these can meet with great heart-felt applause by crowds of people, that such a play must sow at least the seeds of honor and truth and in many cases produce the ripened fruit. This is but one of the many plays which might be cited: *His House in Order*, *The Duel* and *The Second Mrs. Tanqueray* all deal with the same problems of life, all echo the same high ideals.

One cannot leave the drama without mention of that great preacher and moralist, Henrik Ibsen. What does Ibsen mean to his century? Is he not becoming more and more a power in the world? Time was when his writings were looked upon with anything but favor, when he

himself was reviled as an anarchist and perverter of public morals. But such is not the case to-day, for we have come to recognize in the full rounded review of his plays that what on the surface seems pessimism conceals a great belief in the ultimate goodness of man. Ibsen's plays have a deep underlying philosophy that makes for the betterment of the human race. As time goes on they become more and more familiar to the theater-going public. Both critic and audience acknowledge that these great soul dramas must have a high place wherever the stage attains dignity or progress. His idea of man, expressed in dramatic thought, is exactly what Pope says in his intellectual way:—


“ Placed on this isthmus of a middle state,
A being, darkly wise and rudely great ;
With too much knowledge for the sceptic side,
With too much weakness for the stoic's pride,
He hangs between, in doubt to act or rest,
In doubt to deem himself a god or beast,
In doubt his mind or body to prefer,
Born but to die, and reasoning but to err ;
Alike in ignorance, his reason such,
Whether he thinks too little or too much ;
Chaos of thought and passion all confused,
Still by himself abused or disabused ;
Created half to rise and half to fall,
Great lord of all things, yet a prey to all ;
Sole judge of truth, in endless error hurled,
The glory, jest and riddle of the world !”

It was Ibsen himself who said, “If mankind had time to think, there would be a new world.” The drama to-day is helping us to do some of the thinking of which our busy, over-crowded life deprives us. We come to be entertained, but we carry away with us somewhere in our hearts, hidden so deeply perhaps that we are scarcely aware of its presence, the resolve to live more unselfishly, more purely, more honorably. The world is moving forward, men are getting better, and amongst all the forces that act and react upon our civilization to-day, we count the drama in the foremost rank, and we cannot but believe that its tendency is toward the ennobling of mankind.

FRANK H. SIMMONDS.

“Der Apfelbaum.” *

1

 ALL thy forests, I could claim no tree ;
No part of thy broad fields belonged to me ;
And thou did'st drive me comfortless away,
While I was yet too young to understand
How more to love myself, and thee still less,—
And yet I love thee well, my Fatherland !

2

Where was the German breast that did not teem
With love for thee, with zealous love's young dream ;
Yet holier than that love, the fire that burned
Within my breast for thee—a living brand ;
A bride was never to her lord so dear,
As thou to me, beloved Fatherland !

3

Though manna hath not rained upon thy strand,
Yet Heav'n hath richly blessed thy holy land.
Since last I stood upon thy soil I've seen
The harvests rich of lands beyond the seas ;
Yet fairer in my eyes, by far, than palms,
Or citrons, are thy native apple trees.

4

Land of my fathers ! Now no longer mine,—
To me, no soil as sacred is as thine.
Thine image will ne'er vanish from mine eyes ;
And were I fastened by no living band,
Thy noble dead would bind me fast to thee,
They who have decked thy soil, my Fatherland !

*This is probably the first English translation of “*Der Apfelbaum*”. The author—Mr. Konrad Krez—received the prize given by Kaiser Wilhelm II for the best poem written by a German-American—the subject being the Fatherland.—Ed.

5

Oh, would that all they who remained at home
 Would love thee as thy sons compelled to roam!
 A mighty kingdom wouldst thou soon become;
 Thy sons, united, would go hand in hand,
 And make thee to be greatest of the Powers,
 As thou art fairest now, my Fatherland!

W. S.

 Obstacles.

“**I** AM the semblance and Substance,
 The Dream and the Dream's Desire,
 I am the Rose and the Perfume,
 The Flame and the Ash of Fire,
 I am the Goal Eternal,
 I am the Love-in-vain,
 I am the Thing ye seek for—
 Seek for and never gain.
 I am”—

Here he broke off his oratorical flight and called to me, and I willingly paddled my canoe bankwards, for when you meet a man—a tramp—who recites “The First and Last,” you must know him better. He moved to the water's edge and said, in a quick jerky way:

“Let me in, kid, and I'll show you *how* to paddle.”

Now it was my private opinion that I did have that accomplishment. Nevertheless I put him at the stern paddle. That was the beginning of my acquaintance with Mike.

Now all this was below a little, little rapids, and with a few, dexterous strokes he sent us spinning up stream. When we were safely through we again turned shorewards, and, beneath a willow tree whose long branches dipped in the stream, we rested while I offered him some good tobacco. As you may guess I was eaten up by curiosity, but wisely refrained from questioning him. He first broke the silence with:

“You know Tom Connor, don't you?”

Now Connor is a friend of mine, who served as lieutenant in a negro regiment during the Spanish-American War, and how the man should know of our acquaintanceship puzzled me. But before I could answer he continued:

“Oh yes! You know him. He told me so himself. And he said you two had been in the East and intended to return again. So he sent me to your rooms, but you weren't in. I knew you from the pictures of you that he has, and, also, from that witch of a canoe of yours.” This last with an admiring glance.

I pulled on my pipe and reflectively looked at the water. Who could this vagabond be? Many and various were the men I had known in my life; but with nothing more to go upon I could not place this one, so I turned to him, but seeing the question in my eyes he forestalled it.

“You want to know why, out here on a civilized stream, I was reciting ‘The First and Last,’ the poem that puts the fear of an ill-spent incarnation into every White Brother? So then, you want to go East. Connor told me so. Now I can show you more fighting in six months than you could find in a lifetime. I can guide you to the hidden city, which by the way isn't Slassa. I can open the East to you in the way you want it to be opened. I've seen your Oura, the Egg, and I know you're worth taking in tow. I spied that ‘First and Last’ purposely to arouse the unrest in you. Will you come?”

Fiercely I spat out an evil word. Obligations—family ties—what not? All these rose before my mental eye—obstacles—insurmountable obstacles. With a vicious shove 'gainst the bank we shot into mid-stream. The still beauty of twilight held stream and hills in thrall: such beauty as strangely puts the Demon of Unrest into one. We paddled homewards.

G. B. B.

As Night Comes On.



HE rambler flings o'er the garden wall
 Its curtain of rose-red flame;
 The little bird waits for its lover's call
 That presently breaks like a tinkling fall
 From the shrubbery, and the songster's call
 Is breathing the loved-one's name.

The dying Sun o'er the hilltop high
 Is shooting his golden rays,
 Dim Twilight falls from the purple sky,
 The night wind comes a-sobbing by
 To clean the face of the dusty sky
 From the sweepings-up of the days.

Then Night steals down o'er the wearied Earth.
 In her merciful cloak of sleep
 That hides the wounds of the bleeding Earth,
 The dusky goddess of love and birth—
 The Night—steals down o'er the wearied Earth,
 And over the sounding Deep.

G. B. B.

Athletics.

Captain Allen's call for candidates was answered with a will, but the loss of over half of last year's 'varsity was keenly felt from the start. The new men worked into shape beautifully, but the absence of such men as Matt, Jones and Gott was irreparable. Coaches and critics may say what they will about the "new football," but this fact remains—line men must be big and strong or the backs can never get beyond the scrimmage line. This then was our handicap; a light line—speedy, to be sure, but sadly, too light. However, Manager Blaum had a schedule, and play it we would.

On Saturday, September 28, Saint Stephen's was defeated by Rensselaer Polytechnic Institute (35-0). Honesty hurts and truth sometimes cuts, but speaking truthfully all we can say is, Rensselaer

simply tore us to pieces. The game was poorly played by both teams. R. P. I. broke through our lines at will; only the daring work of our ends and the powerful second defense of our back field, kept the score within bounds. To be sure we were outweighed almost 40 pounds to a man, but the score should have been less. The line up follows:

R. P. I.	St. Stephen's
Mulverhill.....	r.e.....(Sherwood) Soper
Rees.....	r.t..... Springstead
Bean.....	r.g..... Gabler
Owen.....	c..... (Johnson) Ford
Maxon.....	l.g..... Rathbun
Geiger.....	l.t..... (Boak) Eder
Dubbs.....	l.e..... Jennings
Wood (Inglis).....	q.b..... Jepson
Barnefelt.....	r.h..... Martin
Scrafford.....	l.h..... Lewis
Torney.....	f.b..... Capt. Allen

Score: R. P. I. 35—St. Stephen's 0. Touch downs—R. P. I. 6.
 Goals from touch downs—Wood, 4; Inglis, 1.

Referee, Mr. Fogarty (R. P. I.); umpire, Mr. Eldred (Williams);
 linesmen, Mr. Wood, (R.P.I.), Mr. Blaum (S. S.); timekeepers, Mr.
 Ryan (R.P.I.), Mr. W. Allen (S.S.)

Time of halves—20 minutes.

On October fifth New York University defeated St. Stephen's 24-0. We were outweighed but not out-played; our little ends killed their forward passes time after time and their end runs were stopped without gain. We out-punted N. Y. U. and our ends never once failed to pull the catcher down right in his tracks, often with good solid losses. We outplayed them at every point, but couldn't stop their line plunges—just couldn't, that's all. The line-up follows:

N. Y. U.	St. Stephen's
Perry.....	l.e..... Jennings
Friedberg.....	l.t..... Boak
McElroy.....	l.g..... Rathbun
Decker (Sabin).....	c..... Ford
Koar.....	r.g..... Eder
Afferant.....	r.t..... (Johnson) Springstead
Young (Hayden).....	r.e..... Soper
H. Brown.....	l.h..... Lewis
W. Brown.....	r.h..... Martin
Neurus (Rust).....	q.b..... Jepson
A. Young.....	f.b..... Capt. Allen

Score: N. Y. U. 24—St. Stephen's 0. Touch downs—N. Y. U. 4. Goals from touchdowns—Rust, 4.

Referee, P. Olcott (Yale); umpire, Uhlman (Columbia); timekeepers, Rossman (N. Y. U.), Virgin (S. S.); linesmen, Jones (N. Y. U.), Drew, (S.S.)

October twelfth, Saint Stephen's failed to score on Eastman college. Eastman couldn't score on us either. The wonder still remains—why didn't we score? The ball was never once in our territory, always were we within striking distance of Eastman's goal. A try for goal going wide, Eastman would kick to Saint Stephen's, when in a thrice the ball would be on Eastman's ten or fifteen yard line again—but never over the goal line.

Eastman		Saint Stephen's
Mc Carty.....	l.e.....	Soper
Bean.....	l.t.....	(Johnson) Springstead
Osborn.....	l.g.....	Eder
Harvey.....	c.....	Ford
Baldwin.....	r.g.....	Rathbun
Waters.....	r.t.....	Boak
Hohenstein.....	r.e.....	Jennings
Downey.....	q.b.....	Jepson
Elliot.....	l.h.....	Lewis
Riddle.....	r.h.....	Martin
Taturn.....	f.b.....	Capt. Allen

Score: Eastman 0—St. Stephen's 0.

Referee—Mr. Noll (Texas); umpire, Mr. Ed. Jones (S. S.); timekeepers, Mr. Krantz (Eastman), Mr. Craigie (S. S.); linesmen, Mr. Smyth (Eastman); Mr. Holt (S.S.)

Time of halves—25 minutes.

In an entirely one-sided game, St. Stephen's defeated Ulster, 24-0, on October 30. It was a good practice game for the subs; and everybody had a chance to handle the ball, for the forward pass was worked from all the several formations.

Alumni Notes

1873. The Rev. F. P. Davenport, D. D., professor of Canon Law in Western Theological Seminary, was unable to attend the General Convention at Richmond, on account of a very serious illness.

The present address of the Rev. W. H. Tomlins is, Howe School, Lima, Ind.

The Rev. Alfred W. Griffin has resigned his work in Trinity parish, New York city, and is now rector of St. Peter's church, Chicago.

1891. Ira J. Greenwood is counsel for Tiffany & Co., New York city.

1894. The Rev. D. H. Clarkson has been called to the rectorship of Christ church, Schenectady, N. Y. (diocese of Albany).

1896. At a dinner given at Pitman Grove recently, the Philadelphia Suburban Improvement company presented to the Rev. Charles B. Dubell, rector of St. Thomas' church, Pitman, and the vestry of the church, a deed for the lot upon which a new church is to be erected there. Mr. Al. W. Sands also presented the rector and vestrymen with a check for \$500, which will be turned over to the building fund. The lot given is valued at \$1,450, and more than \$2,000 has already been received toward the erection of a new church in Pitman, the result of the energetic work of the Rev. Mr. Dubel.

1897. The Laymen's Missionary League, of Pittsburg, gave a farewell dinner to their retiring chaplain, the Rev. Dr. H. A. Flint, in St. Peter's church, on the evening of September 22nd. The president of the League, Mr. N. P. Hyndman, presented a silver communion service to Dr. Flint in behalf of the league, and short addresses were made by clergymen and laymen interested in the work.

1878. The Rev. George W. Bowen, formerly assistant-minister at St. James' church, Philadelphia, Penn., has been appointed by the Bishop of Harrisburg minister-in-charge of St. George's mission, Hanover, York county, Penn.

1883. The Ven. W. T. Holden, Archdeacon of Suffolk (diocese of Long Island), and Mrs. Holden, who returned from the South to their home at St. James's, L. I., on Oct. 24, are both ill with typhoid fever.

1893. The Rev. Charles Fiske, who has been for several years rector of St. John's church, Somerville, N. J., has been elected rector of the church of the Holy Comforter, Poughkeepsie, in succession to the Rev. Dr. R. F. Cray, resigned.

1898. Rev. A. M. Judd has resigned from Trinity church, Patterson, N. J., to go to Stottsville, N. Y.

Watson B. Selvage is a Fellow and Instructor at Manchester college, Manchester, England.

1901. The Rev. Cuthbert Fowler, of Sanford, Me., was elected secretary of the Archdeaconry of the Kennebec (diocese of Maine) at its ninth meeting in St. Mark's parish, Waterville, on September 17.

1903. The Rev. Clinton Durant Drumm is now situated in Wilmington, Delaware, 230 West 17th street.

1906. W. J. Gardner is an instructor at the Wellesly School for boys, Wellesley, Mass.

1907. Frank H. Simmonds is at the General Theological Seminary, New York city.

S. Guy Martin is a student in Philosophy, in the graduate School of the University of Pennsylvania.

The Rev. Henry B. Heald has been appointed minister in charge of the mission of St. John the Baptist, Linden Hills, Minneapolis. He entered upon his duties the first Sunday in October. His address is 1128 4th street S. E., Minneapolis.

The Rev. Edward R. Noble, curate at the Church of the Advocate, Philadelphia, Penn., has accepted the position of associate rector of St. Stephen's church, Wilkes-Barre, Penn. (diocese of Central Pennsylvania).

College Notes.

One of the most delightful affairs ever connected with the social life of the college, was the reception given to the faculty and students by Mrs. Dean, Mrs. Philip S. Dean and Mr. Keble Dean, on the afternoon of Wednesday, October 2. All the students appreciate the kind hospitality of Sunset Terrace.

This year the members of the German Club do not seem as strenuous as last, for they let Hallowe'en go by without another of their delightful dances. Perhaps they grew faint-hearted at the thought of the expense—but then "faint heart ne'er won fair lady." If there are to be any more brilliant matches for college men, we must have more social events.

The first holiday of the semester took place on All Saints' Day, this

year on a Friday, for which everyone was duly grateful. It is rather pleasant to spend one's week-end without having to trouble much over the lessons for the following "blue Monday." For a wonder, the choir had practiced for the principal service of the day, and so did credit to themselves by their fairly good singing.

A wild new yell and a new combination of colors have been noticed on the campus this year. That is only the Freshman class striving to make others realize their importance. They certainly are a very game lot, for they stole a march on the Sophomores when they gave their banquet in Tivoli. Afterwards they built the customary bon-fire and tried in various ways to wake everybody up. They completed their eventful night by planting their colors on the flagpole, only to find them, or rather little bits of them, decorating the button-holes of the Sophomores the next day.

In imitation of their betters the "preps" thought they must have a "blow-out," too. So the Livingston stone estate was chosen as the scene of the midnight revelry. Of course, a squad of college men had to be on hand to keep the children out of trouble and to see that they got to bed in proper time. Not having any flag to fling out from the flag pole, they made the fatal mistake of hanging there a hat belonging to a dignified Junior. Of course, a committee of the "preps" had to remove the hat and humbly beg the pardon of the offended party.

All this tale of the doings of the underclassmen would seem to suggest one remedy, hazing; but as Mr. Kipling says, that's another story; in other words, the least said about it the better.

When a certain member of the faculty got off the time honored joke (?) in his classroom some time ago, "We're here because we're here," it was a particularly happy circumstance that a portion of the ceiling below had the good sense to fall. It served to impress the point on the unappreciative audience.

The officers of the class of 1911 are: President, Martin; vice-president, MacDonald; secretary, Wood; treasurer, Sherwood.

The Convocation officers are, W. F. Allen, '08, president, and J. H. Oelhoff, '09, secretary. At the first meeting the regular rules for the government of the Freshmen and "preps" were made, and have since been well kept in force.

RULES FOR FRESHMEN.

I. All students shall rise at the approach of any member of the faculty and raise their hats,