

MESSENGER

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The Messenger.

VOL. XVIII

APRIL, 1912

NO. 3

ROMANTICISM.*

CHARLES D. FAIRMAN.

BROADLY, Romanticism is an interest in life. This is explained by contrasting Romanticism with Classicism, which is an interest in form. Classicism is art bound by rules. The Classicist looks to copies which may have been originally inspired by nature itself, but which have met with the approval of the elect in art; the Classicists' work is to produce beautiful and perfect form. A continuous striving after form finds art more and more removed from its first inspiration, nature. Romanticism is a revolt against form and a return to nature, not, of course, unmindful of the necessity of selecting only the beautiful and picturesque in nature. In fact, it is just this, the finding of these qualities in nature, and not in formal art, that makes the essence of Romanticism.

In England the growth of Romanticism was, in a manner, unconscious, that is, those who were Romanticists did not consider themselves as members of a school.

Alexander Pope was the master Classicist of England; with Pope and his school, one would say, his imitators, formalism reached its culmination. Nothing more could possibly be done in the way of exquisite polish, of elegant phrase. The landscapes of the Popean poems are filled with Grecian temples and antique colonnades, the *dramatis personae* are Dresden shepherdesses and Theocritan goat-herds.

A revolt against formalism was inevitable. James Thompson wrote a poem called "Winter." In this poem he showed evidences of having left his study and having wandered in the open. He had studied nature first hand and had put down his impressions directly. This was Romanticism. It was the first notable expression of a revolt. Thomas Gray followed with his "Elegy in a Country Church-yard." Gray got more out of nature than did Thompson. So far the pioneers of Romanticism had not sought new forms of expression. The old poetic forms were still used, but the subject

*This brief article is taken directly from an examination paper, and is printed without material revision.

matter was vastly different. The most notable as well as the most lasting protest against the old school came with the publication of the Lyrical Ballads of Wordsworth and Coleridge in 1798. Between Thompson and the Lyrical Ballads are such names as Blake, Cowper, Chatterton. But the real triumph of the Romantic movement was marked by the appearance of the Lyrical Ballads.



THE MIRACLE OF THE ROSE-BUD.

C. GREGORY PROUT, '14.

“**W**HERE are you going, daughter?”
 “Over to the church, to arrange the flowers for tomorrow.”
 “You’d better put on something heavier than that light dress, this rainy day.”
 “Oh, I’ll wear my rain-coat.”

In Holy Innocents’ Church that afternoon, the light was so dim that even objects near at hand were almost indistinguishable. The ivy-covered, stained-glass windows of the aisles let in almost no light; above, however, the foggy light of a rainy day came in through the clere-story and accentuated the delicate stone traceries and the roof-beams. The rose window, aloft in the western wall, cast a subdued glow over the high altar, lightening the sanctuary but leaving the rest of the church in darkness, so that hardly the outlines of the tall, carved stalls were visible.

Half-way from the door to the choir, in one of the pews, knelt two children, a girl and a boy, about eight and six years old. Their bright golden curls seemed to lighten all the atmosphere of the dark pew. The children had come to put some violets on the grave of their mother, who had left them a year before. The sudden shower had driven them into the silent, shadowy church, and, from force of habit, although fearfully, they had tiptoed up to their family pew and knelt there, golden heads bent low, to lisp the few words their mother had taught them.

Everything seemed strange to them; they had never been in the church except at service time, and now, spell-bound by the darkness, they waited for the organ to begin playing.

The lectern, covered with its long, white dust-cloth, loomed high over them, and seemed like the preacher, looking down upon them with severe eyes. They could not return the gaze and buried their faces in the rack where the prayer books rested. They heard a soft rustle of cloth, looked up, saw the draperies fluttering in the draft from an open door, and, as much terrified by the threatening movement as by the steady gaze of the unseen

eyes, again hid their faces and covered their round, wondering eyes with their chubby fingers.

Then they heard a door close softly and a step in the distance and, cowering low, beneath the sheltering back of the pew, shuddered in fear, until a sudden wave of rosy light flooded through the church. The heavy storm-cloud had passed and the late afternoon sun was streaming in through the rose window and was laying a great circle of glorious light in the center of the sanctuary. The statues of saints, which before had retired in to their niches, now stood out, bold and strong in the direct rays. The crimson light smote on the masses of roses which a tall white Lady was placing on the altar, and deepened their pink. It transformed her simple dress into something more glorious, “samite, mystic, wonderful.” It caught the bright tips of her wayward, floating curls and crowned her with an aureole.

As they gazed on this vision of brightness, framed in the shadow of the lofty arches, she turned and came down the steps, slowly, evenly. As she descended, she passed little by little out of the light, her feet, her skirt, her hands, her waist, until, as she stood on the pavement by their pew, only her head was in the light, and that, as they looked, seemed to dissolve and become invisible in the brightness of her halo.

“My dear little ones,” she said,—and at the sound of her voice their awe left them and they felt as comfortable and safe as when they were tucked in bed at home,—“why are you here?”

“We came to put some flowers by Mother’s stone outside; Papa says she’s gone and if we don’t forget her, we’ll see her again soon. So we come every Saturday, with violets for her. He says she sees us when we do it. But we never see her, though we watch carefully.”

“No, but you will sometime,” and the Lady went on to tell them in her wonderful soft voice, that seemed to come from so far, and still to be intended for them alone, the wonderful story of the great God-man, who brought back a man who had gone, and had made happy a nobleman sorrowing for his lost daughter, and Who would surely make them happy and help them to find their mother.

Then she moved back as she had come, the light spreading from her head down to her skirt and feet, until, just as they thought their eyes could not stand the light any longer, she disappeared. Then the light of the rose window died out, the flowers could no longer be seen and the saints drew back into their niches. But on the pavement beside them lay a half-open pink rose-bud. So they knew that they had seen an angel.



THE RELIGIOUS ASPECT OF THE CRUSADES.

FRANK A. RHEA, '12.

THE derivation of the term Crusades gives us at once an inkling that they were religious in their origin, at least. Nominally the Crusades were religious movements undertaken under the name and influence of the Church, if not under her authority, and at her instigation. In common with all world-wide upheavals of thought and action, the Crusades owe their origin to a multiplicity of causes, which cannot be attributed to any one definite period of time. Their birth was not spontaneous, but the culmination of certain tendencies reaching down through several generations. A great difficulty confronts anyone who attempts to analyze these causes, just as an almost superhuman task awaits him who seeks to compute the specific results of these gigantic pilgrimages to the Holy Land. Preëminently, the one factor which rendered possible the propagation of such an extensive movement was Faith. However much we may have to say later against certain phases of the Crusades, we must take cognizance of the basic principle which sent men, women, and even children away on journeys of the wildest nature. We, to-day, would regard them as supreme tests of faith, or unflinching signs of fanaticism.

To revert to the causes, which we have stated were numerous, we may safely set forth as the underlying motive, a deep religious enthusiasm. Subsidiary to this, at least in the beginning, were the love of adventure so prevalent in that age; the well-nigh unquenchable thirst for power; and the selfishness or greed for personal gain present in every age. In this paper, it will be the aim to show that these last named motives were predominant in the last, or, as a matter of fact, in most of the Crusades, to a degree which relegated the religious element to a position of secondary importance. Indeed, it was the supremacy of these human motives that burned out the zeal for crusading.

We shall pay more attention to the incidents leading up to the First Crusade. (The usually accepted numbering of the leading crusades is used.) It is difficult for people of one age to grasp the view of people of a preceding age, especially in matters of extraordinary enthusiasm. Consequently, the reverence which the Christians of the tenth and eleventh centuries had for the Holy Land is hardly apprehensible to us. A widespread spirit of piety prevailed. It was freely prophesied that the Second Coming of our Lord was near at hand; "*appropinquante termino mundi*" was the common belief. Hence there was a sacredness about every part of Palestine which had been visited by Christ during His earthly life. From this arose the popular custom of making pilgrimages. Age after age had increased the belief that no efforts were better expended for the soul's wel-

fare than upon such a journey. Superstitions were prevalent. Various motives aroused in the heart of the devout Christian a desire to set out upon a road already marked by the bones of unsuccessful pilgrims. To undertake such a pilgrimage was the outward sign of the deepest penitence; even the blackest sins were atoned for in this manner. Consider the prize, and calculate if the reward does not minimize the effort. If successful, the pilgrim could visit the birthplace of his Master; he could retrace the steps of the Suffering High Priest from Gethsemane to Calvary's brow. The Via Dolorosa was accessible to him; yea, he might behold the relic of the True Cross. If, on the other hand, his efforts were futile, if he died en-route, a greater blessing was his, and he became an object of envy to his kinspeople. All this gave birth to many fancies. The shirt worn by the pilgrim upon his entry into the temporal Jerusalem, if used as a winding sheet, would waft him to the eternal Jerusalem. If the pilgrim returned home, he was regarded as one whose sins had been purged; the wearisome journey to the Holy Land was penance for every crime, for every sin.

This veneration of localities was directly opposed to the spirit of the early Church, which held that God was as near man in one place as in another. There had been a veering off from the Jewish sentiment for certain places, as expressed in their going up to Jerusalem to keep days of obligation, but after the establishment of Christianity as the religion of the Roman Empire, a return to the Jewish tendency had occurred. Its growth had been watched with alarm by some of the Fathers. St. Augustine admonished the Christians "not to seek righteousness in the East, nor mercy in the West, that a voyage to the Holy Land was a useless task for men whose faith placed them at once in the immediate presence of God." St. Jerome insisted that "heaven was not more easily approached from Palestine than from Britain."

At this period, multitudes of Christians were flocking to the Holy Land. The Saracens looked upon them as men performing a religious duty, and with only a slight tribute, suffered them to visit Jerusalem. However, the capture of that city from the Saracens by the Seljuk Turks (1076), materially changed conditions. No longer were the Christians permitted to enter Palestine in safety. Massacres, injuries, insults, captivity and robberies followed. Returning pilgrims brought back startling tales of persecutions. A wave of indignation swept over Christendom. What should be done? The Holy Sepulchre, the Cave of the Nativity were being profaned; places made sacred by the visitation of our Lord were desecrated by the touch of pagan hands and feet. The seed which had been sown even before the time of Pope Gregory VII germinated; the project of the crusades ripened fast.

At this point, the religious element is powerful. We now meet with

the moving spirit of the First Crusade. Accepting the traditional story of this man, we may picture to ourselves the small, emaciated figure seated upon an ass and holding aloft a huge crucifix, Peter, the Hermit, who by his powerful preaching swayed the hearts of thousands of people. The expression of righteous wrath found willing hearers. Urban II was readily won over, and assumed a leading position in enrolling soldiers of Christ to undertake the rescue of the Holy Land. His enthusiasm seized countless numbers, who pressed forward at his command to take the cross, the emblem of their calling. "Go then," he says, "on your errand of love which will put out of sight all ties that bind you to the spots which you have called your homes. Your homes, indeed, they are not. For the Christian, the world is exile, and all the world is at the same time his country. . . . They who die will enter the mansions of heaven, while the living shall pay their vows before the sepulchre of their Lord." The spirit of the occasion took hold upon the people gathered there. Again and again rang out their cry, "Deus Vult!" "Deus Vult!", the cry which became their watchword. The assembled host prostrated themselves, while a cardinal made a confession of sins in their name and the Pope pronounced absolution.

The spirit was abroad in the land. . . On every hand the "Deus Vult!" of the gathering crusaders rang. The participants were, for the most part, actuated by a pious devotion. With the gathering of the crusaders, the task of assigning proper motives for their willingness to go upon so hazardous a journey increases. Side by side with the earnest, devoted follower of the Cross went the man who saw only an opportunity for plunder and licentiousness. Under the leadership of Peter the Hermit and Walter the Penniless a large body was formed which divided and started out in five divisions. It is surprising to find these pious crusaders in a few months venting their wrath upon the Jews in the absence of the infidels. Their actions in this respect are those of fanatics, surely not of followers of Him who rebuked even the apostle who would fight against the mob in the Garden.

The First Crusade proper began in the year 1096. No monarch joined its ranks, and the whole body was an unorganized collection of knights from different sections. Our admiration is excited by such men among them as Godfrey of Bouillon, Count of St. Giles, and especially Tancred. Two of these have been likened unto Chaucer's "very perfect gentle knight." They were undoubtedly sincere in their deep religious zeal. In striking contrast were such unprincipled men as Bohemond, who failed to exhibit any qualities of true knighthood, and to whom the expedition was one for gain and self-aggrandizement. Even before the Holy City, they sought to divert the energy of their followers to a scheme for loot. Success crowned the efforts of the besiegers, and, at last, Jeru-

salem was rescued. The slaughter attendant upon the capture cannot be wholly charged to lack of Christian feeling, as they understood the term. The deep earnestness of some of the leaders showed itself in the selection of a king. Raymond of St. Giles refused to bear the title of king in the Holy City; Godfrey finally accepted but would not consent to wear a crown in the city in which his Master had worn a crown of thorns. We cannot go into the rule of Godfrey and Baldwin. The First Crusade succeeded in its purpose, and in all fairness may be called the most sincere of all the Crusades.

The fall of Edessa, 1144, called for another army of knights to go to the rescue of the pilgrims in Palestine. St. Bernard filled the place of Peter the Hermit in the First Crusade. Although feeble and worn from a life of labor, the saintly man put his best efforts into the project. In place of the "Deus Vult!" of fifty years ago, the cry was "Give us crosses!" "Give us crosses!" The Crusade was gotten under way, and again Christian fury demanded Jewish blood. St. Bernard expostulated in vain. Was it not written, "Slay them not, lest my people forget it, but let them be scattered"? Trouble followed trouble among the pilgrims. How could they succeed when they were driven on by such incentives? The Crusade failed, failed utterly because of the most wretched personal passions, the most narrow and selfish policy. The blow fell heavily upon St. Bernard. Accusations were brought against him of not fulfilling promises, and in sorrow and despair he rounded out his life.

In 1188 Saladin expelled the Christians, as well as the Cross, from Jerusalem. Immediately a wonderful feeling grasped Christendom. Luxury was cast aside; Christians slept upon ashes, wore coarse clothing, and kept many fasts. The pious reformation did not endure long, however. Gregory VIII succeeded in sending forth Frederic Barbarossa, Philip Augustus and Richard Couer de Lion. Not one of these monarchs was entirely moved by religious views to undertake a crusade. Rivalry, the idea of personal gain and glory, and, perhaps, fear of public opinion had more weight. As may be expected, the whole business failed miserably. How far from the original purpose had the Crusades fallen! The fiery zeal of a Bouillon had given way to the selfishness of a Richard the Lion Hearted, and a Frederic, and the cunning craftiness of a Philip Augustus.

As far from being instigated by religious motives as was the Third Crusade, the Fourth exceeded it. The reason for this expedition, it cannot be called a crusade, was primarily a political one. The Pope, Celestine III, was actuated by questionable desires to get rid of Henry VI. This Crusade was of German origin, and strange as it may seem, was not acceptable to other Christians.

Innocent III, a man of loftier genius than Urban II, came into promi-

nence after this as the preacher of the Fifth Crusade. Upon him have been cast suspicions of seeking temporal power and glory. This Crusade emphasizes the extent of the falling away from the original praiseworthy object of relieving the suffering Christians in Palestine. The strength of this movement was expended in the capture of Zara, and the conquest of Constantinople. A crusading army underwent the shameful transformation into a filibustering expedition, and even Pope Innocent was unable to stem the downward movement. Temporality, not spirituality, was the aim of unscrupulous leaders.

The religious element breaks forth again in a pathetic slaughter of innocents, in the year 1212, the outcome of a belief that the work of rescuing the Holy Land was not for armed knights but for the cross and palm-bearing children. Our hearts must be touched by the confiding faith in which these youthful soldiers of Christ went forth, not to success, but into oblivion, or to shameful deaths. More strongly do we protest against the outrages committed against these little ones in the name of a holy cause. Forty years later, an outburst of ungoverned enthusiasm sent forth thousands of shepherds and laborers on a mission of the same promise. Their zeal, however, turned to a wild ardor for burning and robbing.

The Sixth Crusade presents a wider division amongst the Christians. Pope Honorius III placed Frederic II under ban of excommunication, but the fearless emperor continued his crusade alone. Frederic is a man whom we can admire, and while he was crossed in his purpose by the Pope, it is to the latter's blame that this Crusade did not accomplish more.

The remainder of the Crusades resumed to some degree the old spirituality of the First Crusade. Louis IX, more familiarly known as St. Louis, displays the true type of Christian knight. No doubt can be raised as to the purity of his motives. His character is well described by someone who says of him: "He expended in small works of piety, sympathy, protection, and care for the future of the Christian population in Asia, his time, his strength, his pecuniary resources, and the ardor of a soul which could not remain idly abandoned to sorrowing over great desires unrealized." With the passing out of the active warfare of St. Louis, the zeal of crusading, already languishing, may be said to disappear.

One feature unmentioned as yet is the founding of military religious Orders. These were founded on noble Christian principles, and for a season did heroic work in relieving pilgrims and in other works of mercy. Like the Crusades themselves, these, too, became tainted with human defects, and were finally suppressed.

Thus, we have seen the gradual decadence of the pure, deeply religious motives which instigated the First Crusade. But there can be no absolute separation of the religious element from the entire crusading

period, however much temporal affairs overshadow it. Gibbon makes a severe criticism of the Crusades, more severe than facts warrant. Had the Crusades been carried out as they were originally conceived, it would be easy to see the causes and effects clearly. It is the intermingling of the material with the spiritual that creates the confusion.

Different religious results are attributed to the Crusades. Gibbon arraigns them as the source of the inquisition, the abuses of the indulgences, and the mediaeval form of idolatry. Some writers see in them the seeds of the Reformation, and the radical changes in the religious status of Europe. Undoubtedly, one result was to increase the power of the papacy at that time. The charge that the Crusades were but the foreign policy of the Church of Rome cannot be substantiated. It is true that some of the pontiffs saw and seized the opportunity to secure a firmer hold upon the people by boldly encouraging the different Crusades. Just as the Crusades were weakened in their attempts by human passions, so were the results mixed with covetousness and discontent. The cry of the First Crusade, "Deus Vult!" was lost sight of in the carrying out of the later cry, "Homo cupit."



EXAMINATION WEEK.

From a Freshman's Viewpoint.

GARDNER P. COFFIN, '15.

"Double, double toil and trouble;
Fire burn, and caldron bubble."

MACBETH was superstitious and ambitious; so are the students at College during the time allotted to the dreaded midyear examinations. Those who are more superstitious than ambitious spend most of their time knocking on wood; looking at the moon over their left shoulders; crossing their fingers; avoiding ladders, black cats, overturned salt-cellar; and cannot be persuaded to look at the number thirteen. The ambitious ones lock and double-bar the door, overhaul their stock-in-trade of books, fill the lamp with midnight oil, and see the Old Day out and the New Day in with Cicero, Plato, Beowulf, Horace, or some of the great Mathematicians of old, as the case may be. But Pessimism always reigns supreme until the marks are posted, and then Joy,—or Gloom, travels o'er the campus, spreading abroad the tidings.

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"Jest rain and snow! and rain again!
And dribble! drip! and blow!
Then snow! and thaw! and slush!
and then—

* * * * *

"A breezy, treesy, beesy hum
Too sweet for anything."

How delightfully has the Hoosier Poet caught the very Spirit of Spring in these lines. How gladly we turn from "Jest rain and snow! . . . and thaw! and slush!" to the "breezy, treesy, beesy hum." Spring! The season of birds and of

flowers, of purling brooks and of gently sighing breezes! Our natures, phlegmatic, sluggish from the inertia of the wintry months, are cleared of their dullness as morning mists are melted by an April sun, and we are as lighthearted as the gaily singing birds overhead. We are eager to stir abroad early to catch the plaintive note of the gentle bluebird or the merry call of the bolder robin. Annandale is possessed of a wondrous charm in the spring-time, as only those know who have felt its lure. The subtle call of the woods comes through sequestered paths or flowered meadows. It is a rare privilege to wander to the water-falls, where the sparkling waters dance in the joy of their freedom. From the ripples come visions of life, full, free life, so unlike the dullness of the stagnant pool. On, on in their course, the jumping, sparkling, dancing waters go, never tiring in their efforts to reflect the magnificence of Nature.

The Board has decided to make the June edition of THE MESSENGER the Commencement Number, and for this reason the publication will be delayed until after the close of College. This change is made to avoid the awkward delay heretofore experienced in getting the news of

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Commencement Week to the Alumni, former students, and friends who were unable to attend.

Several problems are now confronting the student-body, problems which must be settled before June, if we wish to avoid misunderstandings and unpleasant complications next September. Calm consideration, devoid of any factional feeling, must govern our actions always, if we are to attain the only goal at which we can rightly direct our energies, the betterment of our College. The constitution adopted last year has to be adjusted and inadvertent slips of judgment rectified. Convocation is the institution of the entire student body, the last court of appeal in matters affecting us as a self-governing body. Therefore, it is no more than just that Convocation have the authority to choose its own officers.

Another question is that of the MESSENGER. It has been suggested

that steps be taken to secure credit for graduation for the editorial staff, and that the Business Manager be given two-thirds of the yearly profits of the paper. The remaining one-third is to be set aside as a reserve fund. As matters stand, the MESSENGER comes out with a balanced sheet, sometimes a little on the credit side, sometimes the reverse.

The most obvious advantage is the possibility it offers to make the MESSENGER a monthly publication. The Editorial Board will be able to devote more time to the work, and the Business Manager will find it profitable to increase both subscriptions and advertisements.

An understanding in regard to "rushing" and initiation next Fall is imperative to prevent a repetition of this year's uncertainty. It is better to do this now rather than attempt it when lack of time will handicap us.



A Contribution.

St. Stephen's needs a number of things for the benefit of the students, but many of these things can be done without and some of the more essential things are too expensive. Hence the problem is to discover and supply something that will do the most good at the least expense.

There is a great demand for a

gymnasium, but the cost would be great and we are able to get exercise without it. Recitation rooms are needed, but we could not learn more or better in one room than another probably. And so we may eliminate many of the objects desired by at least part of the student body.

But there is one need that cannot be eliminated without harm to the

college. This is the need of new ideas.

We have a certain schedule of studies to work upon and it takes up so much of our time to do this work that we seldom feel capable of going ahead of our own accord, and hunting out things of interest in the world at large. In fact we often get into a rut and forget that there is a world around us, which is living and growing and changing without our participation.

The result of this attention to one idea is ennui, and ennui is a detriment to our advance. We need to be taken out of ourselves and away from our regular studies once in a while. We ought to be drawn from our small college world into the world about us, and have our brain shaken and dusted.

Now there are two ways open to us for the accomplishment of this project. The method that seems most convenient and easy is to read the current magazines, giving special attention to the articles dealing with politics, commerce, invention, religion, etc. But for us this method is especially poor, for we spend so much of our time reading for our classes, that anything written bores us on sight and we have to force ourselves to touch it.

The second method is the one that seems to me to be most beneficial and most necessary. We ought to have lectures by outsiders upon outside subjects. What they must lecture upon is not limited. Almost any subject apart from reli-

gion would be new to most of us. Even if the lecture itself was about something we were not particularly interested in, yet it would be very poor if it did not to some extent awaken us to something apart from our studies. If it did interest us, we would then have an incentive to study up the subject and so form for ourselves a profitable means of relaxation.

The lecture given by Mr. Chapman recently will furnish an example. Probably very few of us knew much about Wm. Lloyd Garrison or the period in which he lived. But here is a man whom we all recognize as a scholar who tells us that the man we scarcely know of is the greatest man that America has produced. This is rather startling. Here we have gone on in perfect peace with ourselves and our small knowledge of American history, secure in the belief that Washington is the *summus hominomo* of the country. In other words a new idea has been given us, and we have been aroused by it for a day anyway. If for only a day we will at least have had a period of wakefulness, and will return to our quiet sleep, in the classics with renewed capacity for dreams. If we are interested for more than a day we may inquire into the matter, and through this, become fully awakened and get up and look at things around us.

But if this lecture should be the last one, even the *lightest sleepers* will finally retire into their classics again, and pay as much heed to the

world as though it did not exist. More ideas are necessary to do any permanent good. One call seldom awakens a St. Stephen's student. A continuous pummeling upon his door is necessary, and his interest in the world at large is as sleepy as himself. But it is not worn out with effort but with lack of effort. It has slept so much and so long that it has the habit.

If we were in a city we could not help but learn of many of the great events that are going on around us but here such knowledge is not thrust upon us, we must either

search for it against much difficulty or do without it. A series of lectures upon really interesting subjects would, to a great extent, furnish us with this outside atmosphere, and by lifting our minds from the daily routine of college work would not only give us a knowledge of things which we should know about, but would cause us to do our work with greater zeal, since we would then see what the ultimate good of our education is; not to acquire book learning but to fit us for solving the problems of after life.

ETHELBERT FOSTER, '12.



College Items.

College dances are ever a source of great pleasure to us, if we except the man to whose lot it falls "to write up the dance" for the MESSENGER. Little wonder he complains now because it would tax his ingenuity to the danger point to give the Freshmen a fair quota of praise for the charming dance of Feb. 16. Tasteful decorations, attractive dance orders, and gracious hospitality were only a few of the virtues exhibited by our younger students. The music was excellent. And as for the — but

no, we shall not spoil the pleasant memories of any by attempting to tell of the most charming feature of the dance.

Hardly had weary eyes closed after the dance when there was borne in on the cool air of the morning a dirgeful chant,

"Old Algebra lies buried in the cold, cold ground."

The Freshmen had taken advantage of the hour to pay the last, sad rites to their departed friend. But poor fellows! The horrid printer failed to send the cards in time,

hence they were robbed of the glory of distributing these souvenirs in the presence of our fair visitors.

While on the subject of Freshmen,—1915 has developed a great spirit of near-persecution. The Sophs are confronted almost daily by a challenge. Now it is basketball, now a debate. Good work.

The First Annual Conference of Episcopal Church Students of the Middle Atlantic States will be held at the University of Pennsylvania, March 15 to the 17. Rhea, '12, and Prout, '14, will represent St. Stephen's. Dr. Rodgers expects to be present one day of the Conference.

Jan. 18 was the seventy-fourth anniversary of the birth of the Rev. Dr. Hopson, and was the occasion of a celebration in College as a slight token of the respect and affection in which he is held. President Rodgers and Dr. Hopson dined in the commons, the guests of the Faculty. After the birthday cake,—with a candle for each year Dr. Hopson has been at St. Stephen's,—had been brought in, Jennings, '12, President of the Convocation of undergraduates, greeted the guest in behalf of the student-body, and in congratulating him, expressed the sincere affection and admiration we have for him, whose name is so indissolubly connected with St. Stephen's. President Rodgers spoke for the members of the Faculty, and in response, Dr. Hopson ex-

pressed his thanks and gave some reminiscences of his boyhood. Dr. Hopson is at his best when making a speech and on this occasion even outdid himself. The students joined heartily in "nine rahs" and an "S" for the "Grand Old Man" of St. Stephen's.

We are again indebted to our neighbor, Mr. John Jay Chapman, for a pleasant evening. Mr. Chapman read to us a chapter from his new book on William Lloyd Garrison. In this particular chapter, he parallels the lives of Emerson and Garrison, emphasizing the nobility of the character of the moving spirit in the cause of abolition. Mr. Chapman's charm as a reader, together with the newness of the thought, rendered the evening a rare privilege for us.

Outward signs of good fortune are apt to be a luxury at St. Stephen's; we have generally been obliged to hide the tokens of our prosperity under the bushel of simplicity. But now, thanks to the alumni, we are revelling in a distinctly modern improvement. The new electric-lighting system is in working order. Its virtues are particularly noticeable in commons. Large size Tungsten lamps, with prismatic reflectors are used, making a brilliant illumination. In the chapel, the new lamps are especially effective in the choir, and the simple brass fixtures make more pleasing ecclesiastical ornaments than did

the old oil lamps. The sanctuary is beautifully lighted by a row of lamps on either side, behind the main arch. One of the happiest features of the new system is the lighting of the library. For years the building has been useless at the times it should be most accessible. Now, with the center of the hall well lighted, and the alcoves equipped not only with stationary lamps, but also with a long extension lamp, so that hitherto undiscovered corners can be explored, the library is in a position greatly to increase its usefulness. The "Great White Way," from the dormitories to the chapel, is the most modern touch of all. But, chiefly, and we cannot help but show our provincialism, we are enthusiastic over the fact that we have electric lights in our own rooms. Why, all you have to do is to turn on the switch. No more oily fingers; no more "smoke-outs." There is only one regret,—no one has found a way to make chocolate on an incandescent lamp. But we cheerfully get some oil,—buy it, that is,—and rejoice in our new electric lights.

The undergraduate body take this opportunity to express, in part, its thanks to the alumni, who were instrumental in making our present lighting system possible.

Just before examination week we had a great scare. Our water tank burst, and with visions of tea-cup baths, and a little green house that always bears the same numer-

als, we stood and watched the water drizzle out of the tank. But, thanks to the unlimited resourcefulness of Will Cahalien, our inconveniences were limited to the tea-cup baths. He connected various things by a temporary line of pipes, and we had water for everything except the shower-baths. The tank is now repaired, and cleanliness has taken its accustomed place.

On Friday, March 8th, the New York Sigma Phi Chapter of Sigma Alpha Epsilon held its annual Founder's Day celebration. The alumni present were Mr. E. A. Sidman, '99, and Dr. Martin, '07. Dr. Robb, and Mr. O. F. Allen of the Fort Wayne Electric Works were the guests of the Chapter.



LENTEN SERVICES.

The services on Ash Wednesday were Holy Eucharist 7:00 o'clock; Morning Prayer and Penitential Office; Evensong 6:00 o'clock. The Penitential Office is sung at evensong on Sundays during Lent. On Thursdays evensong is sung at 5:30, with a sermon by visiting clergy. The Lenten preachers are:

- Feb. 22: Rev. Bruce V. Reddish, Trinity Church, New York City.
- Feb. 25: Rev. Walter Thompson, D.D., Garrison, N. Y.
- Feb. 29: Rev. E. F. H. J. Masse, Rector St. Paul's Church, Tivoli, N. Y.

- March 7: Rev. F. C. Lauderburn, Rector St. Stephen's Church, Boston, Mass.
- March 14: Rev. O. F. R. Treder, Rector St. Luke's Church, East Hampton, L. I.
- March 21: Rev. W. B. Clarke, Rector Trinity Church, Seneca Falls, N. Y.
- March 24: Rev. Fr. Harvey Officer, O. H. C.
- March 25: Very Rev. G. Hodges, Dean Episcopal Theological Seminary, Cambridge, Mass.
- March 28: Rev. Godfrey M. Brinley, St. Paul's School, Concord, N. H.
- EASTERTIDE.
- April 21: Rev. Prof. Jenks, D.D., General Theological Seminary.
- May 5: Rev. Prof. C. C. Edmunds, D.D., General Theological Seminary.



College Activities.

THE DRAGON CLUB.

The first of the series of lectures given under the auspices of the Dragon Club was delivered Saturday evening, March 2, in Ludlow and Willink Hall, by the Rev. G. B. Hopson, D.D., D.C.L. The lecture, which was on Geology, was originally delivered by Dr. Hopson fifty-four years ago, and yet is remarkably modern in its conciliation of the Mosaic and scientific accounts of the creation.

At this writing, the next lecture will be given by Prof. E. A. Singer, Ph.D., of the University of Pennsylvania, on Friday evening, March 15. After Easter, Mrs. Frederic W.

Norris comes to give another of her charming "Evenings with Dickens."

The Dragon Club is planning to present Sophocles' *Antigone* on Class Day in Commencement week. The parts of the cast have been assigned, and the training is going on under the supervision of Prof. Davidson, of the Greek Department, and Mr. Piper, Instructor in Elocution.



THE GLEE CLUB.

The Glee Club gave a very successful concert in Madalin, Feb. 7. The work of the chorus was excellent and showed energetic training.

The voices of the new quartet, Wyant, Evans, Edwards, and Borton, blend very well, and their numbers received sustained applause. The solo numbers, Wyant, violin, Leonhard, piano, and Borton, vocal, were well rendered. During the intermission, Whitcomb, as a militant suffragette, aided the cause by imitations of opera stars, while Richards provoked much mirth by relating his story, "What makes a dog spotted?" The hall was filled with an appreciative audience, who bestowed their applause liberally and impartially.

The next concert will be given in the parish hall of the Church of the Holy Cross, Kingston, N. Y., about May 1. A concert will be given in Rhinebeck shortly after, and probably one in Poughkeepsie.

The director, Glaeser '14, has received several new selections which

include the "Soldiers' Chorus" from "Faust" and the "Bedouin's Song" by Rogers. These he will begin work on at once.



THE CHOIR.

We are apt to become rather egotistical in regard to the choir; we hear many complimentary remarks as to its efficiency. They should be incentives for more sincere efforts, and not causes for inactive self-complacency.

The choir sang Cruikshank's Mass in E Flat on the first Sunday in Lent. The Gregorian chants are more greatly varied this year. There will be special music on Palm Sunday, and a short organ recital by the organist, Glaeser, after evensong. In Passion Week, Redhead's Story of the Cross will be sung.



Under the Lyre Tree.

We do not wish to bring upon ourselves the charge of "nature fakers" by introducing a new specimen in forestry. For the sake of euphony,—and to avoid the use of an uglier but not, however, shorter word,—we adopt this unusual term. At any rate, it can be justified by the lyrics and epics, teeming with poetic license, which come forth

from under the branches of this tree, so dear to the hearts of St. Stephen's men. This column will be devoted to jokes and near jokes,—except those of Richards.

REVISED.

'Tis better to have lived and loved,
Than never to have lived at all.

—Judge.

"Sir, I am looking for a little succor."

"Well, do I look like one?"—*Ex.*

Sunday School Teacher: "Willie, what would happen if you were to break one of the Ten Commandments?"

Willie: "Why, there'd be nine left."

In modern days, we hear a lot
Of "bunny hug" and "turkey trot;"
They surely must be faults,
At any rate, we'll have no blame,
But keep our dances just the same,
The two-step and the waltz.

We may grow gay and sometime
feel

It right to do just one Virginia reel,
But there our fancy halts.
Let others have the naughty dance,
At these no one will look askance,
The two-step and the waltz.

"Love is like the measles; it has
more power when it attacks one
late in life." Wilsen is now safe
from the latter, but how about the
former?

Shop-keeper: Here is a very nice
thing, madam, in revolving book-
cases.

Mrs. Newrich: Oh! Are they
revolving bookcases? I thought
they were circulating libraries.—*Ex.*

Generally speaking: Hartley.

Never easy going: Foster. Ask
Boak or Rhea.

The late—Mr. Day.

The poets twang the lyre
With all their heart and soul;
Lots of poetic fire,
But mighty little coal.—*Ex.*

A precocious child who had been
attending kindergarten in Boston,
(of course), fell from a ladder.

"How did you fall?" asked the
mother.

"Vertically," promptly replied
the child.

"Two heads are better than one:
consider the barrel."—*Busy Man's
Calendar.*

"When your brain is aflame for
love of a woman, blow it out."

Man's inhumanity to man makes
countless thousands of dollars.—
Life.

Beggars are not attractive, and
yet they appeal to every passer-by.
—*Ex.*

The popular song is a popular thing,
Which by popular vogue is attested.
But if you were to talk them instead
of to sing,

The chances are you'd be arrested.
—*Ex.*

"Gosh all hemlock!" exclaimed
the first farmer. "Ain't yer struck
water yet? How deep hev ye
gone?"

"Bout a hundred feet," placidly
replied the other.

"An' ain't ye discouraged?"

"O, I dunno. I can't say I ain't
gettin' a long well."

First editor: What do you think
of the MS.

Second editor: I think it a mess.

Local Wit: "Why is a bald head
like heaven?"

Victim: "I can't say."

Local Wit: "Because there's no
parting there."

LAPSUS LINGUÆ ET ALITER.

Latin Professor: What is the
derivation of *ecclesia*?

Junior: From the Greek *ek* and
kaleo, meaning to call out. The
custom was for a man to pass
through the streets calling out to the
people to come to church."

Senior visiting Psychology Labor-
atory, where students are dissecting
brains, to Professor: "Ah! I see
you have more brains this year,

Professor." Exit studentus celeri-
ter et perturbate.

Students in Physics: "Now we
have a square with four sides . . ."
Naturally enough.

Professor in Astronomy: "How
is knowledge gained of the sun's
spots?"

Student seized with an inspira-
tion: "By looking at them through
a telescope, sir."

Freshman seeing notice in regard
to deficient chapel attendances fol-
lowed by "W. C. R.": "W. C. R.?
Oh! yes. Weekly Chapel Report."

Member of Preparatory Latin
Class with a new translation of a
well known phrase, "fato profu-
gus," "exiled by freight."



The President's Page.

The President's Christmas and
New Year Fund now amounts to
\$451, contributed by forty-four
Alumni and Former Students. He
feels that this is encouraging be-
cause he realizes that there have
been so many calls on the alumni
and friends of St. Stephen's, such
as the Endowment Fund, the Gym-
nasium Fund, and the Electric
Light Fund.

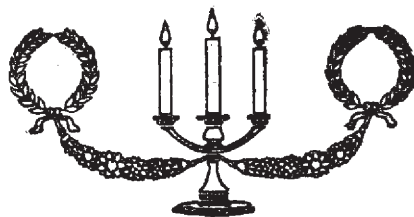
The President asks the forbear-
ance of the Alumni and Former
Students in regard to the lists of
names in the new catalogue. The
next publication will be more com-
plete. Any assistance to this end
will be gratefully received, as it is
very difficult to secure all addresses.
It would be especially useful to the
President if he could have the
names of those Special Students

who received a certificate at the end of the three year course.

Since the last edition, the President has visited and preached in the Church of the Ascension, Washington, D. C., where the Rev. E. S. Hale, '09, is curate; Church of the Advent, Boston; St. Stephen's, Providence, R. I., where he found the Rev. C. E. McCoy, curate and former student of St. Stephen's College, who is doing excellent work and is much appreciated by the people. The President also visited with Eder, '11, at the Episcopal Theological Seminary, Cambridge, Mass. He expects to visit Church

of the Ascension, Atlantic City, N. J., Rev. C. M. Niles, D.D., '86, rector.

The preachers in Commencement Week will be the Rt. Rev. R. H. Weller, Bishop Coadjutor of Fond-du-Lac at the ten-thirty service on Sunday. The Baccalaureate Sermon at evensong will be preached by the Rev. Charles Lewis Slattery, D.D., Rector of Grace Church, New York City. The Missionary Sermon at evensong on Tuesday will be preached by the Rev. Charles Fiske, Rector of St. Michael's and All Angels', Baltimore, Md., a former student.



Alumni and Former Students.

'72—The Rev. John Sterling Moody, after six years' work in Hickory and adjacent missions in the district of Asheville, N. C., left Feb. 1 to assume charge of St. John's Church, Globe, Ariz. It is hoped that the dry climate will be beneficial to his son's health.

'76—The Rev. Joseph Dunkley Herron, of Holy Trinity Church, Hartwell, Ohio, and Miss Alice

Shouse were married in St. Paul's Cathedral, Feb. 14. Their wedding journey will be postponed until after Easter.

'78—The Rev. William Hamilton Morgan has accepted a call to the rectorship of St. Andrew's Church, Utica, N. Y., where he has been serving as *locum tenens* since the resignation of the Rev. James Winslow Clark.

'78—The Rev. Hobart B. Whitney, has resigned the charge of St. John's Church, Essex, and St. Mary's Mission, Willsboro, N. Y., and become rector of Trinity Church, Athens-on-the-Hudson, N. Y.

'80—The Rev. Reginald Heber Coe has resigned the rectorship of All Saints' Church, Belmont, Mass.

'83—The Rev. William Bours Clark, rector of Trinity Church, Seneca Falls, N. Y., preached in the College Chapel at evensong, Thursday, March 21.

'90—The Rev. George Harvey Trickett has removed from Concordia, Kas., to Mt. Carmel, Ill., where he becomes priest-in-charge of the Church of St. John the Baptist, and also of St. John's Church, Albion, Ill.

'96—During a recent outbreak in Hankow, China, the home of the Rev. T. P. Maslin and walls of the compound were damaged by shells and by fire. The church also suffered from fire, but services have been continued by Mr. Maslin.

'99—Mr. E. A. Sidman the Treasurer of the Alumni Lighting Fund was in College during March 8 and 9 attending to some business about the electric lights.

'04—The Rev. Gilbert Prower Symons, B.D., who has been in residence one year at Oxford Uni-

versity, England, has returned to accept the rectorship of Christ Church, Glendale, Ohio. He succeeds the Very Rev. C. K. Benedict, D.D., Dean of the Theological Department of the University of the South.

'05—The Rev. W. Fenwick Bachman, curate of Ascension Church, Atlantic City, N. J., the Rev. Charles Martin Niles, D.D., '86, rector, visited at the College in February.

'06—The Rev. William Treacey Weston has resigned St. Paul's, Oakhill, and Christ Church, Greenville, N. Y., and has accepted a call to St. Mark's Church, Green Island, Troy, N. Y.

'11—Mr. H. Holt, of the Western Theological Seminary, has been appointed director of the newly-organized Boys' Club at St. Simon's church, Chicago. The men's Club of this church stands sponsor for the new organization and has guaranteed the director's salary.

The address of the Rev. C. M. Dunham until May 1 will be 37 Waverly Place, Orange, N. J.

Holy Rood Church, New York City, of which the Rev. Dr. Stuart Crockett is rector, has declined the offer of the Church of the Redeemer for consolidation. Holy Rood's new church will be ready for opening about March 1.

The Rev. G. Everett Knollmeyer, St. Andrew's Chapel, New Haven, Conn., has resigned to accept a call to be rector of St. Peter's Church, New Milford, Conn.

The Rt. Rev. Frederick Foote Johnson has entered upon his duties as Bishop Coadjutor of Missouri.

Clarence B. Riggs, who is doing work in the missions at Webster, S. D., and neighboring towns, writes interestingly of the opportunities in that field, and emphasizes the lack of priests.

The Rev. John Chanler White is secretary of the Standing Committee of the diocese of Springfield, Ill.



Exchanges.

THE MESSENGER acknowledges with thanks, the following issues received:

The Rochester Campus.
The Magpie.

The Raysonian.
Normal College Echo.
The Whittier Miscellany.
Sub Alto Sto.
Putnam Hall Chronicle.