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FOUR YEARS AT YALE.

BY A GRADUATE OF '69

[Bagg, Lyman Hotchkiss]



YALE UNIVERSITY
NEW HAVEN, CONN.

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P R E F A C E.

The erroneous and absurd ideas which very many intelligent people, who have not chanced to experience it, entertain upon the subject of college life, have led me to believe that a minute account of affairs as they exist to-day at one of the chief American colleges would not be without value to the general public, nor without interest to the alumni and undergraduates of other colleges as well as of the one described. Hence, though not without some little diffidence, I venture to offer this compilation of facts, which no one has ever yet taken the trouble to group together, with the hope that it may be of service as a corrector of opinion and of interest as an aid to the memory.

Looking at things from the undergraduate in distinction from the official stand-point, I have given as little attention as possible to those matters which a formal historian would render prominent, and have gone into the smallest details in cases which he would take no notice of. I have accounted no fact too trivial or insignificant to be unworthy of record. I have attached no moral to the most important one. I have simply endeavored to place every scrap of evidence fairly before the reader, leaving him to decide for himself how much of it to use in making up his judgment. I have studiously refrained from urging any idea or theory of my own, and have endeavored, in cases where some expression of opinion seemed necessary, to offer simply the prevailing sentiment of college. Yet, that my position may not be misunderstood, I have added a Concluding Chapter, for the expression of my personal beliefs, and I respectfully ask that no one represent anything in the book as an "opinion" of mine until he has read that chapter. Facts are facts, and because I see fit to describe them in cold blood, without comment of any sort, I do not wish to be quoted either as approving of or as condemning them.

Some of my statements will doubtless be distasteful to many. Some may be called untrue or unfair. Especially will the facts

offered in regard to the Society System be likely to arouse ill-will. Now, I have never gone out of my way to pry into society secrets; nor have I attempted any betrayal of them. I have simply repeated the current beliefs and rumors, without pretending to vouch for their correctness. Indeed, as a society man, I know that some of the things reported are not true in fact; but I have taken an outside view of matters, and reported nothing save what a man learns—or at least might easily learn—who never enters a society-hall. My narrations, I think, on the whole, tend to the societies' advantage; and if any fierce partisan blames me for having, in some instances, said too much, let him at least give me the credit for having, in every instance, kept back much which I might have said. As I was left a neutral in senior year, I can hardly be accused of having much prejudice in favor of the senior societies, and, if I have treated them with fairness, the fact may perhaps induce some to believe in my ability to take an impersonal, unprejudiced, outside view of the others which make up the system.

I am aware that the arrangement of this book is to some extent arbitrary. I accepted it only as a choice of evils. But I hope that the head-lines placed before each Chapter, and the Index at the end, may in great part compensate for this defect. I know, too, that there are in it many repetitions and some seeming contradictions and inconsistencies. I perceive how easy it will be to misquote my work, and to use isolated and disconnected portions of it to the detriment of particular interests of the college, or even of the institution itself. I regret the fact most keenly; yet, after all, such snap-judgments are of less account than deliberate opinions drawn from a full consideration of all the facts, and I firmly believe that anyone who reads this book to the end will have no worse opinion of Yale life from knowing what it really is. If the event proves otherwise, "so much the worse for the facts"; but these ought none the less to be made known. What I ask is, that they should *all* be taken into account; and that hasty conclusions should not be jumped at, from a partial or one-sided glance at the evidence.

Covering as it does a ground never before touched upon, this book must inevitably contain many errors in its facts and statements; for, though I have given the largest attention to detailing things known to my own experience, I have of necessity been obliged to trust to hear-say and tradition for many of my assertions. I shall, therefore, most gladly receive any corrections or additions, which may be offered to my notice, either publicly or privately, by those who are able to make them, in order that, should a second

edition be called for, it may be made more perfect than the present one. It is equally inevitable that the book, being the production of a young and unpractised writer, must contain many errors of expression, and special literary defects; and I ask of the critics who may happen to notice it, that, as a particular favor, they will, if they condemn my literary execution, be good enough to descend into the details of the matter, and not dismiss it with a few general maledictions. The latter would probably do no one any good, but the former might be a real benefit to me, as I make no pretensions to excellence, and am not yet too old to learn.

One thing more. I have written this book impersonally and published it anonymously. No officer of the college, or member of my class, has had any knowledge of it, or connection with it. Of course every one who knows me will be likely to at once recognize me in these pages, and of course I am perfectly willing thus to be recognized. But one thing I do ask, and that is that those who know me will refrain from dragging my personality before the public. For the one and only thing which it concerns the public to know, in forming its opinion of what I have written, is the thing which I have announced upon the title-page, in saying that I am

A GRADUATE OF '69.

JUNE 17, 1871.

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FOUR YEARS AT YALE.

INTRODUCTORY CHAPTER.

HISTORICAL AND EXPLANATORY.

Origin of Yale College—Its Early Wanderings—The First College Hall—Elihu Yale—The Rival Commencements of 1718—Restoration of Harmony—Religious Tests—The Nine Presidents—Relations between the State and the College—Members of the Corporation—Proposed Change in the Charter—Organization of the Faculty—Division of Responsibility—Position of the College Yard—Construction of the Brick Row: South Middle, 1750; Athenæum, 1761; South, 1793; North Middle and Lyceum, 1800; North, 1821; Chapel, 1824; Divinity, 1835—Situation of the Dormitories—The Central Row: Laboratory, 1782; Cabinet, 1819; Treasury, 1832—The High Street Row: Library, 1842; Alumni Hall, 1853; Art Building, 1864—Proposed Removal of the College—Final Adoption of the Reconstruction Plan—The Two New Dormitories—Presidents' Houses—Gymnasium—The Theological School—The Law School—The Medical School—The Sheffield Scientific School—College Men and School Men—The Patrons of the College—Its Financial Condition—Vocabulary of College Words—List of Publications relating to Yale.

Yale College is situated in the city of New Haven, in the State of Connecticut. It dates back its origin to the very beginning of the eighteenth century. Fifty years before that, the project of establishing such an institution had been discussed, only to be finally pronounced impracticable, both on account of the poorness of the colony, and of the superior claims of Harvard upon

the patronage of all friends of learning throughout New England. But, as the century drew near its end, the old plan was revived and became the great topic of interest among clergy and laity, until, at last, ten of the principal ministers of Connecticut, representing as many different towns, were nominated and appointed by general consent to act as trustees and managers of the embryo college. They first met and formed a society for the prosecution of their project, at New Haven, sometime in the year 1700; and at a subsequent meeting, the same year, at Branford, each of the trustees brought a number of books and presented them to the association, using words to this effect as he laid them on the table: "I give these books for the founding of a college in this colony." This act of depositing the books has ever since been considered the beginning of the college. The entire donation consisted of about forty folio volumes, valued at thirty pounds sterling. As doubts were entertained as to whether the trustees could legally hold lands, and the new institution be supported wholly by private contributions, application was made to the Colonial Assembly, which—October 9, 1701—duly ratified a charter which some Boston gentlemen had drawn up at the request of the trustees, and voted an annual allowance of sixty pounds sterling in support of the "collegiate school." The first meeting under the charter was held at Saybrook, November 11, 1701, when the trustees chose one of their own number, Rev. Abraham Pierson of Killingworth, as first rector, and decided that he should open the "school" at Saybrook, if he could be done without too much inconvenience. The first student was Jacob Hemingway—afterwards for many years the minister at East Haven—who studied alone with the rector from March till September, 1702, at which latter time the number of students was in-

creased to eight. One of these, John Hart, who had passed three years at Harvard, graduated alone in 1703, but "the first student" did not graduate until the year following, when his class numbered three in all. The first Commencement was held in September, 1702, at Saybrook, where four young gentlemen who had been graduated at Harvard, and one who had been privately educated, received the degree of Master of Arts, and one (Nathanael Chauncey) received the degree of Bachelor. At this time a tutor was added to the corps of instructors. For five years, or until the death of the rector, March 5, 1707, the students resided with him at Killingworth, while the Commencements were held at Saybrook, privately, at the house of one of the trustees. Then, Rev. Samuel Andrews of Milford was chosen temporary rector, and for about nine years the Seniors resided with him, while the under-classes remained, under the charge of two tutors, at Saybrook, where the Commencements still continued to be held. Dissatisfaction having arisen among them at this state of things, the trustees, at a meeting in April, 1716, voted a leave of absence until the next Commencement, for such as preferred to study elsewhere. A majority of the students accordingly went to Wethersfield, some to Hartford, some to East Guilford, and a few remained at Saybrook. The senior class still continued to reside with the rector, and so, for the rest of the year, the "collegiate school" was scattered about in half a dozen different towns of the colony. In several of them, meanwhile, subscriptions began to be raised as an inducement to secure its permanent location. The largest—£700 sterling—was made by the citizens of New Haven, and thither—at a meeting held there October 17, 1716, adjourned from one held at the Saybrook Commencement, a month before, when the matter had

been discussed but not fully decided—the trustees voted to remove it. At the same time they appointed a committee to attend to the building of a large and commodious college and a rector's house (there being in the treasury about £1000 sterling, derived from private subscriptions and legislative gifts); elected two tutors; and summoned them, the rector, and the scattered students, to New Haven. Thirteen attended during the year, while fourteen remained at Wethersfield, and four at Saybrook;—the latter, who comprised the entire senior class, coming up to New Haven to get their degrees at the Commencement of 1717.

“The college house was raised October 8, 1717, and within a year after was so far finished as to be fit for the commodious reception of the students. It was 170 feet long, 22 feet wide, and three stories high; made a handsome appearance, and contained nearly 50 studies, besides the hall, library, and kitchen; and it cost about £1000 sterling.” It stood near the corner of the present college yard, in front of where the Athenæum and South College now stand, and was demolished in 1782. The same year in which the “school” was removed to New Haven, it received several valuable donations in books, goods and money,—the chief donor being Elihu Yale of London, governor of the East India Company. Accordingly, on the morning of the first public Commencement,—September 10, 1718,—the trustees, with requisite formalities, named the new building “Yale College,” in honor of the man by whose generosity they had been enabled to complete the edifice. The patron of the institution was born at New Haven, April 5, 1648, where his father had come with the earliest settlers, ten years before, and he died, July 8, 1721. He was buried in the church yard at Wrexham, the capital of Denbighshire, in North Wales,—a town which had

long been the residence of his ancient and wealthy family. Going to England at the age of ten, he received his education there, and in 1678 went to the East Indies. Here he remained twenty years longer, serving for much of the time as governor of Fort St. George on the coast of Coromandel, accumulating a very large property of his own, and marrying a wealthy lady—widow of his predecessor in office—by whom he had three daughters. He was elected governor of the East India Company, on his return to London; and there, hearing that a college had been started in his colonial birth-place which he left half a century before, he made it those valuable presents which first brought it on a respectable foundation. He seems to have been an affable, good humored man, of ready generosity, with no possible thought of the future glory and immortality accruing to his name in consequence of his careless gifts to the little collegiate school in the far-off colony of Connecticut.

At this first public Commencement, eight men were graduated, and besides their "disputations," in one of the city churches, and other exercises, the governor of the colony "was pleased to grace and crown the whole solemnity with an elegant Latin oration, wherein he congratulated the present happy state of the college in being fixed at New Haven, and enriched by so many noble benefactions; and particularly celebrated the great generosity of Governor Yale, with much respect and honor." "All which being ended, the gentlemen returned to the college hall, where they were entertained with a splendid dinner; and the ladies at the same time were also entertained in the library. After which we sung the first four verses of the sixty-fifth Psalm, and so the day ended. Everything was managed with so much order and splendor, that the fame of it ex-

tremely disheartened the opposers, and made opposition fall before it." That there was opposition is shown by the fact that, on the same day, another Commencement was held at Wethersfield, where five men were graduated. These, however, were shortly afterwards presented with regular diplomas by the authorities at New Haven, and were entered in the catalogue with the rest of their class ; and the remaining students at Wethersfield were again ordered to come to the former town. In the following October, the Colonial Assembly repeated the request, as the last of its measures "to quiet the minds of people and introduce a general harmony into public affairs,"—its other decrees being : "that a State House should be built at Hartford to compensate for the college at New Haven ; that £25 sterling should be given to Saybrook for the use of the school, to compensate for the removal of the college ; and that the governor and council should, at the request of the trustees, give such orders as they should think proper for the removal of the library from Saybrook to New Haven." This last was quite a necessary precaution, for in December, 1718, when the trustees wished to remove the books, a large crowd of men collected in and about the house where they were stored, bent upon forcible opposition to the plan. No attention being paid to the sheriff's warrant,—issued by order of the governor and council, who, with the trustees, were present in person,—he was obliged to break open the door and, with his attendants, to wrest the library from the grasp of its guardians. Bridges were torn down and other hindrances made to prevent the return to New Haven, and while on the way the wagons were broken into by night, and to some extent robbed of their contents. In the strife and tumult, about 160 volumes and many valuable papers were lost, but the rest, — more than 1000 volumes,

—after a week's journey, reached New Haven in safety, and were stored in the college library. "After this unhappy struggle, the spirits of men began by degrees to subside, and a general harmony was gradually introduced among the trustees and the colony in general." The "up-river" ministers, who had appealed to the Legislature to interfere in their behalf, and had tried in other ways besides those mentioned to prevent the establishment of the school at New Haven, now yielded to the inevitable, became reconciled to the action of the majority, and were henceforth firm friends of the college.

The second rector, Rev. Timothy Cutler, was chosen March 19, 1719,—a dozen years after the death of his predecessor,—and by vote of the trustees, October 17, 1722, was "excused from all further service," on account of having "agreed to leave the communion of the Connecticut churches and go over to England for Episcopal ordination." Two other clergymen and one of the college tutors joined with him in this schism, which created the greatest alarm and excitement throughout the colony, and led to the establishment of a "religious test,"—all officers of the college being thenceforth obliged to assent to the "Saybrook Platform" of 1708, before entering upon their duties. Other proofs of orthodoxy were afterwards added to this, but in 1823 the whole system of tests was formally abrogated, after having been in effect obsolete for several years. Rector Cutler's dismissal was followed by an interval of four years, in which each of the trustees in turn lived at the college for a month's time and fulfilled the duties of rector,—Mr. Andrews, for twelve years temporary rector, officiating at all the Commencements, save that of 1723, when Mr. Woodbridge, one of the reconciled "up-river" trustees, was allowed to preside. The other,

who had been the head of the opposition school at Wethersfield, Rev. Elisha Williams, was in 1726 inducted into office as third rector, having been chosen to the post a year before that. With his accession, the regular life of the college may be considered to have begun,—the confusion and disorder and uncertainty which had characterized its first quarter century's existence being then shaken off. On account of ill-health, he resigned his office in 1739, and Rev. Thomas Clap of Windham became his successor,—serving for twenty-seven years, or until July, 1766. In the century since then, there have been five presidents: Naphtali Daggett of '48, until 1777; Ezra Stiles of '46, until 1795; Timothy Dwight of '69, until 1817; Jeremiah Day of '95, until 1846; and Theodore Dwight Woolsey of '20, until 1871. Their four predecessors were all graduates of Harvard, as were also three tutors and nine of the ten clergymen who founded the "collegiate school" in 1700. Eighty years later, when the last Harvard man withdrew from the board of trustees, there had been fifty-six individuals connected with it, of whom one-half were Harvard graduates.

At the time when the college was founded, there were not above 15,000 inhabitants in the entire colony, and the annuity granted with the original charter was, under the circumstances, a more liberal gift than the Legislature has ever since bestowed upon the institution. The charter underwent minor amendments and amplifications in 1723, but in 1745 a new and more elaborate draft of the document was made, in eleven sections, setting forth with great exactness the powers and duties of the college officers. The names "rector," and "trustees," "founders," "undertakers" or "governors," then gave place to the style, "president and fellows of Yale

College," which title for the governing body has ever since been retained. The name "Yale College," originally applied simply to the college building, was then also first formally bestowed upon the entire institution, which up to that time had been known, officially, only as the "collegiate school." The annual grant was regularly paid until 1755, when, on account of high taxation, change in the currency, etc., it began to be withheld; and, ten years later, a dispute arising in the Legislature as to whether the college had any claim upon it for the annuity or arrearages on the same, "the president and fellows" settled the controversy by a written abandonment of all such claims. In return for this, the Assembly shortly afterwards voted them £245 sterling, towards the building of a chapel. Besides this and the annuity, it had, during the first half of the century, by various grants of land and money, given the college upwards of £2000 sterling. In 1763 certain persons presented a memorial to the Assembly, calling upon it to enquire into the affairs of the college, rectify possible abuses, etc., by means of a "commission of visitation," which it could legally do, under the common law, on account of having "founded" the college, by its grants and patronage. But the arguments of President Clap, in behalf of the independence of the college and its chartered rights, proved so conclusively the powerlessness of the Assembly to interfere therewith, that the idea of anyone save the ten associated clergymen having "founded" the college was speedily abandoned, and the memorialists were dismissed without having any action taken concerning their petition. This decision greatly reassured the friends of the college; and the point in dispute has never since been raised. But the college and its president, for this and other reasons, grew excessively unpopular; the students

were encouraged to resist authority ; and in the summer of 1766, when all show of subordination was at an end, the tutors as well as the president resigned, and the undergraduates dispersed to their homes.

The feeling that the Assembly ought in some way to share in the management of the college was still cherished, and all sorts of reports derogatory of the corporation—its want of progressiveness, its sectarian character, the abuses of its government, and so on—were freely circulated. At length, in 1778, shortly after the accession of President Stiles, the corporation, which had all along looked with favor upon some official connection of the State with the college, met a committee from the Assembly to discuss the matter. From the plans proposed then and afterwards nothing resulted, until 1792, when another committee, appointed the year before by the Assembly, made a report on the existing state of the college, and of the special facilities accorded them for making the most minute and thorough investigations of its affairs, which greatly pleased that body. Accordingly, the balance of the uncollected “war taxes” due the State (its war debt having been assumed by the United States) was appropriated to the support of the college, with certain reservations as to time and mode of payment ; and from this grant upwards of \$40,000 was ultimately derived. As a condition of the gift, the governor, lieutenant-governor, and six senior assistants in the council were to become, by virtue of their offices, “fellows” or members of the corporation of Yale, with full powers except as to the filling up of vacancies in the clerical portion of that body. James Hillhouse, treasurer of the college, was the person chiefly instrumental in the passage of this act, whose conditions were readily accepted by the existing corporation, and which—with the unimportant change of

“six senior assistants in the council” to “six senior senators,” which change was rendered necessary by the new constitution of the State—has remained in force until the present time. This reunion originally created a very general satisfaction among all parties, and removed all feelings of distrust and jealousy from the minds of civilians ; but for a long time past it has had little practical effect upon the management of the institution. Except the governor and lieutenant governor, the civilians who, by virtue of being State officers, are “members of the corporation,” seldom take any interest in its affairs or attend its meetings, and the real managers are the eleven other “fellows,” — the president of the college, who is one by virtue of his office, and the ten Congregational clergymen of Connecticut, who elect their own successors. These are thirty years old or upwards, and are usually chosen from different towns of the State, and are for the most part graduates of the college. They are not of necessity Congregational clergymen, nor even residents of Connecticut ; nor yet is there any rule requiring the president of the college to be a clergyman. But since, from the foundation of the institution, all the presidents and trustees have been Congregational clergymen belonging in the State, it is a generally received opinion that they are forced to be such by the organic law. The regular annual meeting of the corporation is held at Commencement time ; and for the rest of the year, except in cases of special importance, it is supposed to act through its executive committee.

The question, so much discussed of late, in regard to the alumni having a direct influence in the affairs of the college, originated in the proposition of President Woolsey — in the *New Englander* for October, 1866 — that the places of the six ex-officio State senators should

be filled by as many alumni, chosen by general vote at the annual meeting. At the Commencement meeting of 1869 a committee was appointed to enquire into the feasibility of the plan ; and this committee, a year later, reported that it would be feasible in case the Legislature and the corporation should both give consent ; and it recommended the order of making elections, in case the change were adopted. As to whether or not the same should be adopted, it was about equally divided in opinion, and so made no report. The matter was discussed at length, and it was voted not to attempt making the change. Some resolutions which were offered, looking to the formation of a sort of an Alumni Council, to serve as a medium between the graduates and the corporation, but to be entirely distinct from and independent of the latter, were also voted down. At the Commencement dinner, two or three speakers—in behalf of “Young Yale,” or the graduates of the past fifteen years—denounced this display of old-fogyism ; and ever since then the contest has been going on in the public prints. Some writers insist that the clergymen as well as State senators should resign, and allow the alumni to elect the entire board ; some ask only for the resignation of the senators ; and some favor the idea of an advisory council. But everyone clamors for alumni representation in the management of the college, and the institution will be likely to suffer serious injury if in some form or another this representation is not granted.

The general policy of the college, however, is shaped more by the faculty than by the corporation,—the latter apparently doing little more than to confirm the recommendations of the former. The faculty consisted simply of the president and two or three tutors, until the year 1755, when the first professorship—that of Sacred

Theology — was founded. The next — that of Mathematics and Natural Philosophy and Astronomy — was founded in 1770, and divided in 1836. Then came the professorships of Ecclesiastical History, 1777 ; of Law, 1801 ; of Chemistry, Mineralogy and Geology, 1804, afterwards divided into a half dozen branches ; of Hebrew, Greek and Latin, 1805, divided in 1831 ; of Rhetoric and English Literature, in 1813 ; of Ethics and Metaphysics, in 1846 ; of Modern Languages, in 1863 ; and, finally, of History, in 1865. These are exclusive of the twenty or more chairs set up in the various professional schools, since the opening of the century. The list of “faculty and instructors” of the entire university now numbers upwards of sixty names, but the faculty of the college, or academical department, which is the only one here treated of, consists of the president, twelve professors, and half that number of tutors. This body convenes in “faculty meeting,” at the room of the president, every Wednesday afternoon, when notes are compared, the results of the week discussed, penalties inflicted or remitted, and the general interests of the college talked over, as well as these special details of instruction and government. At these “executive sessions” of the active rulers of college, are originated and perfected most of the measures which ultimately affect its welfare, as “enactments of the corporation.” On the grave and reverend shoulders of this latter body, also, is sometimes thrown the odium of hostility to reforms which the faculty are not really in favor of, but which they simply profess their inability to make “without the consent of the corporation” — a consent they take no pains to secure. For example, when asked to do away with the absurd rule forbidding a student to take his meals at a public house, without pretending to seriously defend the rule, they say that the corporation

alone have power to repeal it. But they do not urge its repeal when that high and mighty body is convened.

The central portion of the city of New Haven is laid out in the form of an exact half-mile square, bounded by Grove and George streets, running east and west, and State and York streets, running north and south. This central tract is divided by other streets into nine main squares, and all but two of these squares are in turn divided into four smaller ones. The two exceptions are the central square—which forms the city green, and is bounded by Elm and Chapel streets, running east and west, and Church and College streets, running north and south—and the one to the west of it. The half of the latter forms the college yard, measuring 850 feet on College street, which it faces, and on High, parallel to it, and 450 feet on Chapel street and Elm, its parallel. The ground was bought up gradually, and it is not yet twenty-five years since the last of it came into full possession of the college. Some of the land and buildings upon the other half of this square—which half is divided into two equal parts by Library street—is also owned by the institution, though the Gymnasium is the only college building situated there; but it is doubtful if the corporation will ever grow rich enough to buy up the whole tract, and so give a little more breathing-room to the college.

The "brick row"—fronting on College street and until recently composed of eight buildings—was begun by the erection of South Middle, whose foundation was laid April 17, 1750. Its outside was finished two years later, but the building was not occupied until 1756, and in 1797 a regular fourth story took the place of its French roof. Some 230,000 bricks were used in its construction, and the cost of the outside was

£1180 sterling. An amount about equal to this—gained by the sale of a State “war frigate” and the French ship it had captured—was contributed in three separate grants by the General Assembly, which also authorized the holding of a lottery by the college authorities, from which upwards of £400 sterling was derived. In consideration of this liberal support, the building was named “Connecticut Hall,” but the title has long been obsolete. “But as it became exceedingly inconvenient, with 170 students, to carry on all religious and scholastic exercises in the old College Hall, and to make use of it for a dining room, and as the library was also too small for the books and apparatus, President Clap proposed a scheme to build a new hall or chapel with a library over it, and set forward a subscription for that purpose. The foundation was laid in April, 1761, and the outside was nearly finished that summer. It is 50 feet long and 40 feet wide, with a steeple and galleries, in which are three rostra for orations, disputations, etc., and a library over the whole. It is set near the south end of Connecticut Hall, with a view that when another college is built, it will be set near the south side of this chapel. It was opened in June, 1763, with a sermon preached by the professor, in the presence of the president and fellows and a large number of other gentlemen.” Up to 1765, when the inside was still unfinished, it had cost £700 sterling, one-third of which came from the colony treasury. In 1804, the library was removed to the “rhetorical chamber” of the Lyceum, and twenty years later the religious exercises began to be held in the present Chapel.

Its present name, Athenæum, was then given to the old building, which was deprived of its bell and steeple and underwent various changes within. Three floors were made of it, the third or upper one of which was

divided into two recitation, and two college officers' rooms; the second was divided into two more recitation rooms (with small chambers connected with them, in which slept the students who used the public rooms as their studies) and two dormitories; and the first was divided into dormitories only. Most of these were occupied by indigent Freshmen, and the recitation rooms were devoted to the freshman class alone. In the summer of 1870 the inside of the building was again torn out, and its entire space equally divided into four freshman recitation rooms, two on each floor, six long windows being allotted to each room. The rear entrance, closed in 1824, was reopened, and an unbroken partition was placed between the two rooms entered from that direction and the two entered from the front. In the old times, the society libraries, as well as the philosophical apparatus of the college, were stored in the building, and the tower was largely used as an observatory. More recently it had been rather neglected, owing to the better facilities afforded by the revolving tower of iron and the telescope at the Sheffield Hall, and to the fact that the growth of trees had narrowed the field of view. In November of last year the latter defect was remedied by the erection of a revolving tower of wood, upon the top of the previous tower. From this elevated observatory an extensive view of New Haven can be secured, and the field of view for astronomical work is entirely unobstructed. With all these changes and improvements the Athenæum naturally presents the most patched-up and unsightly outward appearance of any building on the college grounds.

South College was the third one of the row, and its corner stone, laid with appropriate speeches and ceremonies, and supposed to rest beneath the north-eastern angle of the building, is said to bear this inscription :

“Ezra Stiles, Coll. Yal. Præses. Primum Lapidem posuit, Acad. Cond. 93, Apr. 15, 1793.” It was completed July 17, following, and was named “Union Hall” in commemoration of the union of State and church in the college corporation. Rutherford Trowbridge was the builder. When the erection of South was commenced, “a close fence of paneled boards, painted red and relieved by cross stripes of white, surrounded the college yard, which extended no further than to the north end of South Middle. Beyond was a grotesque group, generally of the most undesirable establishments, among which were a barn, a barber’s shop, several coarse taverns or boarding houses, a poor-house and house of correction, and the public jail with its prison yard; the jail being used alike for criminals, for maniacs and debtors. Being very near the college, the moans of innocent prisoners, the cries of felons, and the shrill screams and wild laughter of the insane, were sometimes mingled with the sacred songs of praise and with the voice of prayer, rising from the academic edifices.” But, in 1800, the corporation had by purchase secured the removal of many of these objectionable neighbors, and so decided upon the erection of two new buildings, both of which were finished in 1803. The first of them, North Middle, was named “Berkeley Hall,” in honor of Bishop Berkeley, and the other, “the Connecticut Lyceum,”—which title, abbreviated to Lyceum, it still retains. It somewhat resembles the Athenæum, though built in better proportion, having a front of 46 and a depth of 56 feet, and the gables of its roof being at right angles to each other. It is three stories high, and is supplied with a tower in which are the college bell and clock. The room of the bell ringer, upon the second floor, is the only one used as a dormitory, though upon the third floor are two office

rooms for the faculty, in connection with the two recitation rooms into which the long room stretching across the building, and serving first for a library and then for a "rhetorical chamber," was divided in 1851. At that time the whole interior of the building was re arranged, and gas and furnace heat were first introduced into both it and the Chapel. The senior recitation room on the second floor became the sophomore mathematical chamber, and the two junior rooms on the same floor were enlarged. On the ground floor, the president's lecture room was formed by joining two smaller rooms and shutting up the rear entrance to the building, while the two remaining sophomore rooms were enlarged. North College was finished in the fall of 1821, or within a year from the time the corporation voted to build it, and was never endowed with any fancy name. A similar length of time was employed in constructing the Chapel, which was dedicated November 17, 1824. It has a front of 56 and a depth of 72 feet, and, including the galleries, is three stories in height, the upper story, above the main audience room, containing a dozen dormitories. Above these is the attic, whither the library was transferred from the Lyceum. The steeple of the building is about 120 feet in height. Divinity College, the last on the row, was built in 1835, and had to be torn down during the summer of 1870, to make way for the new stone dormitory.

The four dormitory buildings or colleges — South, South Middle, North Middle and North—are all of the same general appearance and description, as was the fifth—Divinity—before its demolition. Each is about 100 feet long by 40 feet wide, and four stories high. Each has 54 windows and two doors on each side, and eight windows at each end, —except South Middle, whose 16 "corner rooms" have each one window less

than those of the other colleges. Each has two halls or "entries" running through it, and each entry gives access to 16 rooms, four on a floor,—there being 32 rooms or "chambers" in each college. "A chamber" usually comprises—in addition to the main sitting room, into which the entrance door from the hall directly opens—two bed rooms, a coal closet, a clothes press or wardrobe, a wash room, etc. ; in all, five or six apartments. The number, size and arrangement of these varies somewhat in the different colleges. Each college is equally divided into "corner" and "middle" rooms, and of course into "front" and "back" rooms, and any particular chamber in a college is indicated by reference to these two facts, in connection with the position of the entry, and the number of the floor. A single series of numbers is employed to designate all the college rooms. It extends from south to north, and from the front lower to the back upper room of each entry. There are of course 128 rooms in the four colleges, and these are numbered continuously, without reference to the three intermediate buildings. Hence "No. 1" is "South, south entry, first floor, front, corner room ;" while "No. 128" is "North, north entry, fourth floor, back, corner room." The rooms corresponding to 1 S. are 33 S. M., 65 N. M. and 97 N. ; and those to 128 N. are 96 N. M., 64 S. M., 32 S. ; and so on for the others. The 32 rooms in old Divinity were numbered on continuously to 160 ; the old Athenæum rooms extended from 161 to 173 ; the Lyceum rooms from 174 to 185 ; and the Chapel rooms from 186 to 195—the highest number reached. After the destruction of Divinity and the erection of the new Farnam College, however, the 49 rooms in the latter were numbered from 129 to 177 ; the Lyceum rooms from 178 to 185 ; and the Chapel rooms remain as before. The four recitation

rooms in the remodeled Athenæum are now lettered instead of numbered. Each of the colleges has an attic and—except North—a cellar, which are used for purposes of storage. Each entry of the three colleges possessed of cellars is supplied with water closets, which improvements were added in the fall of 1870. North is the only college having a slate roof, the others being shingled.

Of the half dozen buildings in the rear of the brick row, the oldest is the Laboratory, built in 1782, for a dining hall and kitchen, and standing behind the Athenæum. It is of brick, painted yellowish white, one story and a half high, 90 feet long and 30 feet wide, with an irregular addition upon the west side. It originally measured 60 by 30 feet,—the size of the present lecture room. In this the seats are very close together and rise rapidly, so that a class of a hundred persons can sit in full view of the lecturer. The room is arched, and its greatest elevation is eighteen feet. There are two or three other rooms and offices, and a cellar extends underneath the whole. Since the fall of 1870 one of the college janitors, with his family, has occupied a portion of the premises. The building has been put to its present use since 1819, when the Cabinet was erected, and the kitchen and dining hall transferred thither. This edifice, covered with yellowish stucco, is 86 feet long and 45 feet broad, and stands behind South Middle and the Lyceum. Besides the basement, where the cooking was formerly done, and the attic, it comprises two full stories; the upper one being devoted to the mineralogical cabinet, as at first, and the lower one—which served as the dining hall, until the abolition of Commons in 1843—containing two sophomore recitation rooms, and the “philosophical chamber,” which is the largest lecture room upon the college grounds. Directly behind the Chapel is another stuc-

coed building, bluish brown in color, now called the Treasury, but originally Trumbull Gallery. Its measurements are 65 by 35 feet, and it is two stories in height. It was built in 1832, to receive the historical paintings of Colonel Trumbull, which that artist had presented to the college the year before, on the condition that the proceeds of their exhibition should go for the benefit of indigent students ; though admission to the gallery was ultimately made free to all. The upper story of the building was divided into two large apartments, lighted from above, in one of which were the Trumbull paintings, in the other, portraits of various college benefactors, and miscellaneous pictures. Below were offices for the treasurer and steward, a recitation room for the Theologues, etc. The steward's office is now used as a dormitory by an indigent student who has charge of the key-box. In 1868, all the paintings having been removed to the Art Building, the vacated apartments were changed into three offices, for the college treasurer, pastor and president, in the latter of which all the faculty meetings are now held. The rooms below are packed with "specimens" which cannot be displayed in the over-crowded Cabinet. At the time of the change, windows were let in to the sides of the second story, thereby removing from the building its former tomb-like appearance. Perhaps it was purposely built to resemble a mausoleum, for, at his own request, the remains of Colonel Trumbull and his wife were buried and now rest beneath it.

The first one of the college structures making any pretensions to architectural beauty was the Library, begun in 1842. The absolute necessity of providing some safe place for the books, which, after the transfers already noted, were then lying in the attic of the Chapel, as well as for the society libraries in the Athenæum, in-

duced a few friends of the college to start a subscription for the erection of a fire-proof building. After \$13,000 had been raised, it was thought impolitic to press the subscription further, on account of "hard times"; but, with the consent of the subscribers, the corporation voted to begin the work at once, upon a liberal scale, and trust to the future to finish it. Accordingly they were enabled, within a year's time, by expending all their money, to put up the walls and roof, and fit up a single apartment for the temporary reception of the books. The inside was finally completed and arranged in 1846-47, but the ornamental turrets without have remained unfinished to the present time. Situated exactly in the center of the High street side of the college yard, "the whole pile extends its front, including the buttresses above the base, 151 feet. The front of the main building, measured in the same way, is 51 feet; and its depth from front to rear is 95 feet. The front of each of the extreme wings is 30 feet and the depth 67 feet. The connecting wings are each 26 by 40 feet between the walls; and the extreme height of the four chief towers is 91 feet. The main building, designed to contain the college library, includes only one room, the interior measurement of which is 41 by 83 feet. It resembles in form a Gothic chapel, with its nave and aisles; the height of the nave is 59 feet, its breadth 17 feet. Between the clustered pillars of the nave are alcoves, fourteen in number, and each ten by twelve feet in extent. A gallery extends on all sides of the room and contains the same number of alcoves. The ceiling is finished with groined arches." Each of the extreme wings is a copy of this central room, and is supplied with smaller alcoves and gallery. The northern one is occupied by "Brothers," the southern by "Linonia." The usual entrance to the main building is through the

northern connecting wing, which serves as a librarian's office, and general consulting room. The southern connecting wing was originally occupied by "Calliope," but is now used for the storing of pamphlets, duplicates, and works which are seldom referred to. In 1860, the wings were connected by an inner passage-way, but as the iron doors are always locked, the different apartments of the building are in effect as isolated as ever. Its walls are of red sandstone, from the quarries at Portland, on the Connecticut; and its entire cost was about \$30,000. Exclusive of the 35,000 books in the society and department libraries, the college now possesses about 60,000 volumes and 20,000 pamphlets. Beginning with the 40 folios which founded the college in 1700, the library had increased to 26,000 volumes in 1743, when the first catalogue was published, and to 12,500, a century later. A good many books were lost, at times when the college was temporarily disbanded, so that by the catalogue of 1791 there were only 2700, although there had been 4000 in 1766.

In line with the Library, in the north west angle of the college yard, corner of Elm and High streets, stands Alumni Hall; like it, built of red sandstone, and, like it and the Treasury, roofed with tin. The need of some larger hall than any then existing, becoming imperative with the introduction of "biennials," President Woolsey drew up a plan of a two-storied building, having a large hall below for general college purposes and two smaller ones above, for the societies of "Linonia" and "Brothers," which promised to bear a share of the expense. The plan was modified, so as to allow a third upper hall, for "Calliope," and the building was completed in 1853,—by which time the third society was dead, and the money it had advanced was refunded to its executors. The structure measures 100 by 52 feet, and

two towers, 75 feet high, stand beside its principal entrance. Within these, winding staircases lead to the society halls, which are also accessible in the rear by a third stairway, situated within the central projection, 40 feet wide, which juts out 12 feet on the High street side of the building, and corresponds to the towers on the front side. This projection also gives a place for a small gallery overlooking the main hall. The latter is said to be the largest one in the country, having occupied-rooms above unsupported by anything save the outer walls. Perhaps it was well that the experiment was never put to the crucial test by the constant use of the central (Calliope) hall above; for at the time of holding the "sanitary fair" in February, 1864, when the upper rooms were all crowded, a portion of the floor perceptibly "settled," and care had to be taken to distribute the spectators more equally throughout the building. The roof is not visible from below, and the cornices, in the form of battlements, which surround it and the towers, are constructed of wood, instead of stone as was originally planned. In the main hall, where examinations, alumni meetings, etc., are held, are hung the coats-of-arms of all the States, and the portraits of various benefactors, graduates and officers of the college. The cost of the building was a little more than \$27,000, of which the college paid \$16,000, the Linonia society \$5800, and the Brothers \$5500.

Corresponding to this structure, in the south west angle of the yard, corner of Chapel and High streets, stands the Art Building, the handsomest edifice which the college or the city can boast of. Its corner stone—containing a copper box, wherein were deposited various mementos of the occasion; coins, medals, pamphlets and newspapers—was laid, with due ceremony, November 16, 1864; the roofs were put on by the close of the

following year ; and the entire work was accepted by the corporation as "finished," just before the Commencement of 1866 ; though it was a year later before the "opening reception" was held and the public admitted to the galleries. "The general shape of the building is this : the south wing, fronting on Chapel street, is a building 34 by 80 feet in size, exclusive of projections ; the north wing is a building 36 by 76 feet in size, exclusive of projections, and stands considerably in advance of the other wing on the college grounds. The two are connected by an intermediate building, 44 by 80 feet in size. The general form is that of the letter H, in which the right-hand stroke together with the cross stroke are somewhat dropped. The exterior is much broken in outline, but is extremely plain in its details. With the exception of the Chapel street entrance, it can scarcely be said to have any ornaments, everything that is seen being for some constructive purpose. The north wing, however, has an addition in the form of a tower, which forms the entrance from the college grounds, and connects with the main hall by a corridor covered with a lean-to roof. At the angles of the wings are small turrets, serving as ventilators, which, together with the larger tower, are still unfinished. On the Chapel street side is a projection, which forms a porch on the first story, and a small room in the second story, and is terminated with a gable roof. The two wing buildings are covered with hipped roofs, the upper halves of which are of iron and glass. The connecting building is covered with a four-pitched roof. The whole building is very massive, both in its materials and effects. The base-course and basement walls underground are of North Haven stone, the facing of all the exterior walls is of Belleville (N. J.) sandstone, and the water-tables, sills, lintels, labels, etc., are of Connecticut

river sandstone. The arches are of alternate Belleville and Cleveland stone. The columns of the front porch are of Gloucester (Mass.) granite, and the capitals are carved with original designs after natural foliage, in Cleveland stone. The roof is slated. The timber throughout is of Pennsylvania white pine. The floors are of oak and black walnut, and the inside finish of the halls and stairs is of chestnut. The architecture is in the style advocated by the 'rationalistic school,' whose aim is to give prominent expression to the constructive features of buildings, and to revive the system of decoration in use in the 13th century." Underneath the whole building is a basement, 12 feet high, divided into lecture rooms, modeling rooms, etc., besides the halls and stairways, and fuel and furnace rooms. Its outer entrance is beside the tower. The first story is 16 feet high, and is divided into studios, professor's and curator's rooms, and a lecture room 80 feet square, from which, if desired, three studios can be formed by the erection of screens. "The second story hall, reached by a broad stairway, is 14 feet wide, 44 feet long and 15 feet high, and from it all the exhibition rooms can be entered. At the end of the hall are the entrances to the two large sky-light galleries, and on the side are two entrances to the long room for engravings and photographs. This room is of the same size as the hall, and also connects the two large galleries. The north gallery measures 22 by 72 feet, is 21 feet high to the highest point of the curved ceiling, and 32 feet high to the peak of the skylight. The walls upon which the pictures are hung are 16 feet in high, three feet of which are occupied by the wainscoting. At one end of this room is an oriel window, projecting beyond the wall of the building, and affording an excellent view of the college grounds. Near by is a private door, connecting

with a small room in the tower, to which access can also be had by means of a corridor under the lean-to roof. The tower affords access to the roof and attic, which latter is a large room, thus far unoccupied. The south gallery measures 30 by 76 feet, and is similar in every way to the other, except that it is 35 feet in height to the peak of the skylight. Opening out of this gallery, and over the front entrance, is a small room affording an excellent view of the street. The front window of this room goes down to the floor and opens upon a stone balcony." The building has thus far cost about \$200,000, or more than twice what was estimated at the outset; but, fortunately for the college, the donor—Augustus R. Street, of the class of 1812—continued to add to his original appropriation of \$80,000, as the necessity of the work required, and provided in his will for its ultimate completion. He died June 12, 1866, and his entire gifts to the college amount to upwards of \$280,000,—by far the largest sum ever received by the institution from any single source. He did not desire that his chief monument should be called by his name, however, but simply entitled it "Yale School of the Fine Arts," and this name, with the date "A. D. 1864," is inscribed upon the large slab at the base of the oriel window. Since his death, a marble tablet in commemoration of his gift, has been let into the wall of the lower hall, near the entrance. The architect of the Art Building was P. B. Wight of New York, and the masons were Perkins & Chatfield, who also did the masonry for the Library and Alumni Hall.

Besides the fourteen buildings already described, the only others within the yard, while '69 was in college, were the two wooden dwelling-houses,—situated between the Library and Art Building, and facing on High street,—one of which is carried on as a boarding house

under the direction of the college authorities. For a quarter of a century, the need of new dormitory buildings had been recognized and talked about, until in 1868 it was decided to begin active measures for the reconstruction of the college yard, and ground for a new dormitory was staked out, in front of South Middle and the Lyceum. It was to be one link in a chain of buildings which were ultimately to surround the square, and so—after the demolition of the eight “factories” and the three inferior structures behind them—enclose a large open rectangle within. But the ground had hardly been staked out and the general plan of reconstruction made public, when a cry was raised in the newspapers that the beauty of the college green—the pride of the city—would be ruined thereby; and the champions of the elms exhorted the authorities to put up their murderous axes and spare those noble trees. The work, begun after twenty years’ deliberation, was accordingly postponed once more, and an extensive discussion was for several months carried on, in regard to the advisability of removing the site of the college to the outskirts of the city. The result of it was, that, after the fullest consideration of all the points involved, it was decided by the authorities that while, on the whole, the removal would be advantageous to the institution, the state of its finances rendered any such removal practically impossible. In accordance with this decision—which may be accepted as final—the original plan of reconstruction was reverted to, after a year’s delay, and on Monday morning, August 2, 1869, ground was quietly broken for the building which is expected to introduce “a new dormitory system” at Yale. Only three elms were cut down to give room for it, and the appearance of the yard, as seen from Chapel street, is not materially altered by its presence. It sets back 20

feet from College street, and 100 feet from Elm, thus leaving room for the proposed Memorial Chapel upon the corner, and of course stands in front of North College and the open space between it and Divinity's former site. Exclusive of projections, it measures 174 by 37 feet, and is four stories in high, besides a light basement and Mansard slated roof, which is surmounted by a pair of turrets, also slated. The walls are of brick, laid in cement, and trimmed with dark blue stone from the Hudson river, as well as the common Portland free stone, while the slabs above the entrances are of Westchester (N. Y.) marble, and the pillars which support them are of polished granite. The entrances are approached from the inner side of the college yard and are three in number, corresponding to the number of stairways which are situated in these projections, which are rounded on the College street side and angular upon the inner front. There are 49 studies or parlors in the building, each measuring 13 by 16 feet, and all but nine of them are supplied with a pair of bedrooms—each of which has a window of its own—and clothes' closets. The nine rooms without these appendages are situated in the stairways, and serve mostly as offices for members of the faculty. In the basement, to which there are two entrances from the street front, the janitor lives with his family. The furnace and water closets are also situated there. All the rooms are heated by steam and lighted by gas, and are said to be more perfectly ventilated than those of any other building in New Haven. They were first occupied on the opening of the fall term of 1870. Twelve months later it is hoped that the finishing touches will have been given to the Durfee College, the excavation for which was begun upon the afternoon of the second day of May, 1870. This is the largest structure in the

college yard, extending on Elm street from the site of the east front of Divinity College to the vicinity of Alumni Hall, and setting back about 20 feet from that street. Its length is 181 feet and its breadth 38 feet, except at either end where its breadth is 40 feet, and it is four stories in height, with lighted basement and common single-pitch roof. Its material is the same New Jersey sandstone of which the Art Building is constructed, while the light yellow stone from Cleveland, and the dark blue from the Hudson river, as well as red Philadelphia bricks, are used for trimmings and decorations. The general effect of the structure, however, is plain and massive rather than ornamental. There are 84 parlors or studies, and five entries through which to approach them. Each study is supplied with a pair of closets and bedrooms, and the latter are a third larger than those in the Farnam College, and all look out upon the north or Elm street side of the building. All of the studies, on the other hand, front upon the college yard, and the entrances are all upon that side of the building, as are the five pairs of brick chimneys which project from the roof directly above them. The arrangements in the basement and those for lighting and heating are to be the same as in the other dormitory, except that flues have been constructed so that stoves can be used in every room, if preferred. The cost of the edifice was about \$120,000, or double that of the other one. Russell Sturges is the architect of both the new buildings. The masonry of one or both or them has been done by I. Thompson and Smith & Sperry; and the carpentry by Elihu Larkins. The next building to be erected within the college yard will be the Peabody Museum. It will probably face upon Chapel street, and extend from near the College street corner to the vicinity of the Art Building, though neither

the locality upon which to erect nor the time of erecting have yet been definitely decided.

At the same time with the raising of the first college hall in 1716, was commenced the erection of a "president's house," which was finished in 1722, and was occupied for eighty years, or until 1799, by a half dozen successive presidents. It was situated on College street, near the south west corner of Chapel, and was finally demolished in 1834. From the sale of it, and the lands on which it stood, were derived the funds for constructing a new president's house, which was finished in the autumn of 1799. This stood within the college yard, in front of the space between North and Divinity colleges, and was moved away in 1860. Only two presidents made use of it, for the present incumbent, since his entry into office in 1846, has occupied a house of his own, on Church street. A house for the professor of divinity was begun in June, 1757, and completed within a year, at a cost of about £300 sterling. It was probably not occupied by him later than the year 1794. At present, the only college building outside the yard is the Gymnasium, on Library street, near the corner of High. It is a plain brick structure, measuring 50 by 100 feet, and was built in 1859 at a cost of about \$11,170. It consists of a basement, for bowling alleys and bath rooms, and a main hall for gymnastic exercises, which measures 35 feet in height to the peak of the roof. Across the south end of this apartment is stretched a gallery, containing dressing closets and a pair of rooms for the instructor in gymnastics. Opposite the gymnasium is a double dwelling-house, of brick, three stories high, containing about a dozen available rooms, which house is owned and carried on by the college; and those students (Freshmen) who occupy its rooms are charged rent for the same upon their term bills, like the occupants of the regular college dormitories.

Connected with the college are four professional "schools" or "departments," of which it naturally happens that the oldest is the Theological. The college itself was founded by ministers, for training young men for the ministry ; theology was one of the chief undergraduate studies ; and the first professorship established was that of Divinity, in 1755. The first three incumbents of the office—the third of whom also served at the same time as president of the college—were in the habit of "conducting a number of resident graduates through a course of theological studies such as was considered in those times a competent preparation for the pastoral office," and when the fourth was installed, in 1817, "the instruction of theological students was distinctly included among his duties." In 1822, the department was formally organized by the corporation, in response to a petition from fifteen would-be Theologues. It now numbers a half-dozen professors and about fifty students, and in all upwards of 800 students have been connected with it. Its annual session of eight months extends from September to May, when a public anniversary is held. The latter feature was introduced in 1867, or rather revived then after being omitted for a dozen years or more. Then, too, for the first time the corporation conferred the degree of D.B. (Bachelor of Divinity) upon those who had completed the three years' course. Divinity College was erected for the Theologues, in 1835, and no rent was charged those who occupied its dormitories. Some of its rooms were put to public service for the holding of lectures and recitations, and these were likewise held in various apartments of the other buildings, at such seasons and hours as found them vacated by their regular occupants.

All these drawbacks, however, have recently been

put an end to by the completion of a new building, whose corner stone was laid September 22, 1869,—ground having been broken, July 13, previous. It stands on the north-west corner of College and Elm streets, measuring 164 feet on the former by 43 feet on the latter, and setting back about a dozen feet from both. The dimensions of its lot—which is enclosed by an ornamented iron fence—are 195 by 110 feet, and space is thus afforded for the additions which it is proposed hereafter to make to the building. Its wings are five stories—and 75 feet—in high; the middle portion has only four stories. It is warmed throughout by steam and lighted by gas, and fire-places are also provided in all the rooms. There are about 50 of these dormitories, besides lecture, reading and library rooms, corridors, janitor's office, bath rooms, water-closets, etc. The walls are of brick, red and black, trimmed with Nova Scotia stone, and the roofs are of slate, surmounted by an iron railing. The architect was Richard M. Hunt of New York, and the entire cost of the structure was \$130,000. The original plan of the building contemplated the erection on Elm street of a small but tasteful chapel, and in February of the present year Francis Marquand of Southport offered to supply the necessary funds (\$25,000) for its erection. Work was shortly afterwards begun upon it, and it is expected that the building will be ready for use at the opening of the new year in September. By the enterprise of the ladies belonging to some of the city churches, all the dormitories were comfortably and even elegantly fitted up with carpets, bed, bedding, and every necessary article of furniture. A few of the parlors have two bedrooms attached to them, but in general provision is made for each student to have a parlor and bedroom by himself. There is no charge for rent, tuition, or the use of libra-

ries ; and those who require it receive a dollar a week towards the expense of board, and have their washing done free of charge. They also receive \$100 a year from the income of scholarships and other funds, and an additional \$100 a year in case they are the beneficiaries of the American Educational Society. "In general it may be said, that sufficient aid will be provided for every young man who gives promise of usefulness in the ministry, to enable him, in connection with his own efforts, to complete a course of theological study." The endowed scholarships bear respectively the names of James Hillhouse, William Leffingwell, George E. Dunham, Normand Smith, E. E. Salisbury, Thomas R. Trowbridge, Charles Atwater, Richard Borden, Samuel Holmes, Roland Mather, Noah Porter, John DeForest, J. R. Beadle, and David Root.

The Law School grew out of the main college in much the same way as the one just described. In 1801 a professor of Law was appointed ; not for the purpose of training undergraduates for the bar, but rather of giving lectures to them on the general principles of law and government, — a practice which is still kept up. He resigned his office at the expiration of nine years. The next incumbent did not begin his duties until 1826, when he opened a private class for law students, which has since been recognized as the beginning of the present school. In all, about 1400 students have been connected with it, of whom 280 have been admitted to the degree of LL.B. (Bachelor of Laws), which was first conferred in 1848. The regular course occupies two years, and the year corresponds with that of the college, except that it is divided into two terms instead of three. Those who before entering the department, have taken the degree of A. B., Ph.B., or B.S., at any college, receive their degree after an attendance of

three terms ; members of the bar, after an attendance of two terms ; all others, after the full course of four terms. The faculty consists of the president, a professor and three lecturers or instructors. The rooms of the school are in the Leffingwell Building, corner of Church and Court streets. Its special library numbers about 2000 volumes. "At present the department is not only without funds of its own, but is in debt to the general fund of the college."

The Medical Institution, though third in the order of development, was the first of the professional schools to get into active operation. As early as 1806 the propriety of establishing a course of lectures for the benefit of medical students was discussed by the corporation, but it was thought best to secure the assistance of the State Medical Society, before taking any action. Accordingly, four years later, that society joined with the corporation in applying for a change of charter, and the present "school" was founded. Its organization was completed in the fall of 1812, and a year later the first course of lectures was delivered. The faculty consists of the president and eight professors, while a like number of doctors chosen by the State Medical Society—of which the president thereof is always one—are additional members of the examining board. The degree of M.D. (Doctor of Medicine) has been conferred on 800 individuals,—about a third of the whole number ever connected with the school. For the past few years it has had about 30 students ; in 1822 it had three times that number. Every candidate for a degree must have studied medicine for two years,—or for three years if not a college graduate,—and must have attended two full courses of medical lectures, at least one of them at Yale. In 1814 the Legislature appropriated to the school \$20,000 of a \$50,000 bonus, which the State re-

ceived from the Phœnix bank of Hartford for its charter. With these and other funds contributed by individuals—of which the largest single gift was \$5000—was purchased, of James Hillhouse who built it, the square stone edifice on Grove street, at the foot of College, now occupied by the Scientific School. It was sold to Mr. Sheffield for the latter purpose in 1859, and with the proceeds was erected the present Medical College on York street. This is a stucco building, 53 feet square and three stories high, containing a commodious lecture room, lighted from the top, an extensive anatomical museum, dissecting rooms, offices, etc. “The remaining property of the institution, invested principally in bank stocks, yields an income of about \$1000 annually, which is inadequate even to its current and necessary miscellaneous expenses.”

Youngest but most important of the departments is that of Philosophy and the Arts, or as it commonly termed, the Sheffield Scientific School. Preparations were made for commencing it in 1846, but the first students were received at the beginning of the following academic year. For a long time before this, Prof. Silliman, Sr., had been in the habit of instructing a private class of young men, who desired a more thorough and extended course in natural science than was furnished in the regular curriculum. Such special students were allowed the privilege of the libraries, cabinets, etc., though not officially recognized as members of the institution. At the Commencement of 1847, the corporation voted to establish a “Department of Philosophy and the Arts,” under the direction of two professors, one of whom—B. Silliman, Jr.—had for five years been privately conducting a special class in chemistry; and the old president’s house, vacated the year before, was fitted up as a laboratory for their use. There were

eleven students the first year, six of whom were college graduates. Of the eight who completed the course, six were given the degree of Ph.B. (Bachelor of Philosophy) in 1852, and count as the earliest graduates of the school, in which three of them are now professors. In 1852 a professor of Civil Engineering was appointed, and began his instructions, in the attic of the Chapel, with 26 students. Two years afterwards, his classes were associated with the chemical students under the name of "Yale Scientific School," in which they have since formed a distinct "section." The end of ten years found the new department possessed of a half-dozen professors and instructors, but, as from the very first, almost entirely without endowment. At this crisis, Joseph E. Sheffield, who had been the school's best patron, came forward with an offer to provide a building and permanent fund. He accordingly bought the old Medical College, at the head of College street, had it refitted, added two large wings, provided a large amount of apparatus, and gave a fund of \$50,000 for the maintenance of three professorships. The building was taken possession of in the summer of 1860. Five years later, it was enlarged by the addition of a three-story structure to connect the wings, two towers, and other improvements. The front tower is 90 feet high and 16 feet square, contains a belfry-clock with four dials, and is surmounted by a revolving turret in which an equatorial telescope is placed. The north-western tower, of the same dimensions and 50 feet high, was built for the reception of a meridian circle. The extreme length of the edifice, measured from this tower to the east side, is 117 feet, and the extreme depth is 112 feet. The original building of stone and the additions of brick are alike covered with brownish stucco. In purchasing and refitting this structure and endowing

the school—to both of which by vote of the corporation in 1860 his name was applied—Mr. Sheffield has expended upwards of \$175,000. His own residence, entered from Hillhouse avenue, closely adjoins the premises.

Connecticut's share—180,000 acres—of the Congressional land-grant of 1863 was ultimately transferred to the school, which now enjoys the income of the \$135,000 derived from the sale of it. In return for this, forty free State-scholarships were established, and the governor, lieutenant-governor, the three senior senators and the secretary of the State board of education, were constituted a "board of visitation" on the part of the State. For their benefit an annual report is prepared and printed,—the first one being issued in 1866. The governing board or faculty consists of the president, a dozen professors, and half as many other instructors. For the past few years the number of students has been about 140, and 27 graduated in the class of '69. The regular course, for the degree of Ph.B., is three years in length,—the last two years being divided into seven distinct departments or "sections," and each man choosing for himself which of them he will follow. An additional year in the Engineering Section secures the degree of C. E. (Civil Engineer), which was first conferred in 1867. The anniversary exercises are held in Sheffield Hall, on the Monday before the college Commencement, though the degrees are not conferred until the latter occasion. Besides the three regular classes of undergraduates, there is a fourth class of "special students, not candidates for a degree," and an advanced class, composed of graduates of the school, the college, and other similar institutions. The "second section" of the Department of Philosophy and the Arts—in which, if anywhere, lie the germs of a future univer-

sity—has been rather overshadowed by the rapid growth of the first or Scientific School section. No regular courses of study have as yet been provided for it, but the Bachelor candidates for its degree, Ph.D. (Doctor of Philosophy), must read for two years at New Haven, under the direction of the faculty, and at the end of that time pass a satisfactory examination in at least two distinct branches of learning. During the past ten years, seventeen persons have received this degree, though it was not conferred upon any one in 1864 and '65.

Sheffield Hall being entirely taken up with recitation and lecture rooms, laboratories, cabinets, library and reading rooms, professors' studies, observatories, corridors, etc., the students have all been obliged to occupy rooms out in town, but a large brick block in the vicinity, which supplies lodging rooms for quite a large number of them, serves as a sort of headquarters and rendezvous, and in some slight way supplies the want of a regular dormitory building. Before the demolition of Divinity College had been decided upon, it was proposed to surrender to them its 32 dormitories, which the Theologues were to have no further use for, after the opening of the new Divinity building; but had the plan been carried out, it is not likely that their introduction into the college yard would have introduced them to the acquaintance of the regular college students. The latter have thus far been wont, as it were, to look down upon them, as being in a sense their inferiors. Without any open show of hostility, a sort of keep-your-distance air of the college men towards the students of the school effectively repels the latter. Both frequently meet together at the boat house and gymnasium, and less often in the lecture room, but they do not mingle, and few acquaintanceships are formed. Occasionally it happens that a member of the school "runs with" a

particular college class, for two or three years, and becomes in a measure identified with it, but the fact only renders it the more evident that there is no general association between the two species of undergraduates. A sentiment analogous to "class feeling" clearly separates them from each other. In the three other departments the students are older than those in college, and the latter naturally have nothing to do with them. The students in Law and Medicine are seldom known or thought of at all, any more than townies; but the Theologues are the traditional objects of a sort of good-natured derision. To speak of them as monsters of vice and iniquity, has been a favorite practice from time immemorial.

The funds by which the college has been supported have been derived almost exclusively from individuals. The entire gifts of every sort made by the Commonwealth of Connecticut in the course of 170 years, have only amounted to \$100,000, of which the \$20,000 bestowed on the Medical School was expended by State commissioners, and not controlled by the corporation at all. The last gift—of \$7000, made in 1831—was of money received by the State as a bonus for a bank charter, and almost all the previous donations had been of a similar character,—made from unexpended resources, and not requiring a special appropriation from the State treasury. Undoubtedly the annuity granted to the institution during its first half century was the most valuable State aid it has ever received. The income of the \$135,000 accruing to the Scientific School from the sale of public lands under the Congressional act of 1863, completes the sum total of public benefactions conferred upon the institution. Private generosity alone has kept it alive, though the bequest of \$10,000 for the library, received in 1834, by the will of Alfred E. Per-

kins of '30, was by far the largest individual gift recorded, up to that time. Recently there have been many others of equal or larger amounts, of which those of Joseph E. Sheffield (\$175,000, for the Scientific School), and Augustus R. Street (\$280,000, for the Art School, a professorship of Modern Languages, and a Theological professorship) have been already noted. Next to them in importance is the gift made by George Peabody in 1866,—\$150,000, for a Museum of Natural History. The conditions of this bequest are that not more than \$100,000 shall be expended in the erection of the first section of a fire-proof building; that \$20,000 shall be left to accumulate to at least five times that amount, when it shall be expended in completing the building; and that \$30,000 shall be permanently invested for the support of the Museum. A dormitory fund of \$100,000 from Bradford M. C. Durfee, a non-graduate of '67; a similar fund of \$40,000 from Henry Farnam; a chapel fund of \$36,000 from Joseph Battell; a \$30,000 pastor's professorship from Simeon E. Chittenden; a gift of \$25,000 to the Theologues from William A. Buckingham, and fourteen other gifts of not less than \$5000 each, comprised the most important additions to the college property in the eight years following 1860. More recently a fund of \$50,000 has been given by William Phelps, the annual income of which is to be spent by the college under the direction of his son, William W. Phelps of '60, during the latter's life time, and is finally to fall wholly into the control of the authorities. For the Scientific School, too, about \$125,000 has been raised in sums of varying amounts, and among other things the professorship of Sanscrit has thereby been placed upon the respectable foundation of \$50,000. In February of the present year Francis Marquand presented the \$25,000 already mentioned for

the construction of a chapel for the Theologues. Every one of these large gifts being for a specific purpose, the availability of the general fund of the college has been diminished rather than increased by their reception. It now amounts to but \$300,000—a sum whose income is far too small to meet the every day necessities of the college, the total professorship endowments of which are only \$125,000. In 1831, when poverty was bringing the college to death's door, a desperate attempt to lift it from bankruptcy resulted in the raising of a \$100,000 fund, from 600 separate subscribers, in amounts varying from \$5000 to \$4 each. In 1853, another crisis was averted by the raising of a similar fund of \$150,000. And now, for a third time, the necessity seems imperative of making a combined effort to increase the general fund. Had this been managed in the past with anything but the shrewdest and closest economy, the college would have been dead and buried, years ago. Perhaps the very fact that it has been made to "go so far" has induced the prevalent belief in its practical inexhaustibleness ; for of all the grand presents lately made to Yale, the largest addition to its general fund, the largest real increase to its available riches, was the \$5000 legacy given by the late Chief Justice Thomas S. Williams, of Hartford and the class of '94.

Though most of the peculiar college words and phrases employed in this book are explained wherever they occur, the following vocabulary may be of interest on its own account and useful for purposes of reference : *Alma mater*, the college as related to its graduates. *Alumnus*, a graduate, though the word is more frequently used in the plural, *alumni*. *Annual*, the examination held at the close of every year. *Appointment*, position upon the faculty's honor-roll of scholarship.

These appointments are announced at the close of the first junior and last senior terms. *Average*, the lowest mark ("2") that will "pass" a man in his studies. *Banger*, a heavy club-cane, mostly carried by Sophomores. "*Banner*," the annual society list and college directory. *Berkeley*, the name of a scholarship. *Biennial*, the examination formerly held at the end of sophomore and senior years. *Blind-house*, a secret-society hall, so called by the townies only. *Blow-out*, a supper, spread, convivial entertainment, especially a society celebration. *Bones man*, a member of the Skull and Bones senior society. *Bristed*, the name of a scholarship. *Bully*, good, excellent. *Bum*, a spree, society supper, or convivial entertainment of any sort, innocent or otherwise. Used also as a verb; whence is derived *bummer*, a fast young man, a fellow who *bums*. *Buzz*, to interview and "sound" a man. *Campaign*, the annual strife between the freshman societies for new members. *Chapel*, religious services which must be attended in that building. *Cheek*, brazen audacity. Used also as a verb. *Chum*, a roommate or particular friend. Sometimes called *chummy*. *Chum* is used also as a verb. *Church paper*, an official blank, certifying that the person signing it has attended Sunday service in one of the city churches. *Class*, a body of students who enter upon their studies the same year, and pursue them together to the end. The first year it is called the *freshman*, the second year the *sophomore*, the third the *junior*, and the fourth the *senior* class. *Upper-class*, and *under-class* are terms of various application, according to the position of the person using them. A Freshman is always an *under-class* man, and a Senior is always an *upper-class* man. The Juniors and Sophomores are to the former *upper-class* men also, but to the latter, they as well as the Fresh are *under-class* men. In general, however, by *upper-class* the two higher

classes are referred to, and by *under-class* the two lower ones. *Class election*, an after-choice to a secret society by one's own classmates, who themselves enjoyed the greater honor of being chosen by the class above them. *Coalition*, a political compact between two or more societies for controlling the elective honors of a class. *Coal yard*, the college privy. So named because the two structures used to be connected. *Coch* (abbreviated from *Cochleareatus*), a member of the committee who awarded the Wooden Spoon. *Commons*, the college boarding house. *Condition*, requirement to make up an unsatisfactory examination. Used also as a verb. *Cram*, to prepare for examination on a subject, rather than to really master it. *Crowd*, a common synonym for clique, coterie, or set, especially with reference to society connections. *Curric* (abbreviated from *curriculum*), the established course of studies. *Cut*, to absent one's self from a college exercise. *Dead*, complete, perfect; as a *dead* rush, a *dead* flunk. *DeForest*, the gold medal of that name. *Dig*, a close, mechanical student. Used also as a verb. Used also as an abbreviation for *dignity*. *Digger*, a member of the Spade and Grave senior society. *Dog*, style, splurge. To *put on dog*, is to make a flashy display, to cut a swell. *Drop*, to fall into a lower class. *Ear*, dignity, hauteur, self-importance. A man somewhat offended or indignant is said to be *on his ear*, or *eary*. *Egress*, the official name of an exit from a college exercise. *Electioneer*, to argue the claims of a society, for the purpose of gaining new members. *Entry*, a hall or stairway in a college dormitory. *Excuse paper*, an official blank upon which all excuses for failure at college exercises are required to be written. *Faculty*, the active college authorities. *Fizzle*, partial failure on recitation. *Flunk*, an entire failure. Both these words are also used as verbs. *Fraud*, a

humbug, an imposition, a sell. *Freshman* (often abbreviated to *Fresh*), a collegian in his first year. *Gig-lamps* and *goggles*, eye-glasses. *Grad*, abbreviation for *graduate*. Not common. *Grind*, a hard and unpleasant task, an imposition, a swindle. As a verb, to give close application to a study, especially to a distasteful one. *Grip*, a society's secret mode of clasping hands. *Grub*, food, meals, board. A very common word, both as noun and verb. *Gum game*, a trick, a swindle. *Gym*, abbreviation for *gymnasium*. *Hang out*, to occupy a room, to reside. *Hash*, is sometimes used in a sense similar to *grub*, though as a noun only. *Healthy* and *heavy*, are used as sarcastically complimentary epithets. *Hewgag*, a what-d'ye-call-it, a thingumbob. *Honorary member*, a person elected to a society after his own class has ceased to control it. All society men, as soon as their class withdraws from the active management of a society, are also termed *honorary members* of it. *Hoop it up*, to hurry. Perhaps derived from the driver's ejaculation, *houp la!* *Hunky*, good, excellent, bully. *Foe*, the college privy. *Junior* (sometimes abbreviated to *Fun* or *June* by the necessities of verse), a collegian in his third year. *Keys man*, a member of the Scroll and Key senior society. *Lab* (abbreviated from *laboratory*), a word formerly used to indicate a student in chemistry. *Lalligag*, to fool about, get the better of, "come it over," a man. *Lay*, a trick of policy, a little game. *Light out*, to hurry away, make one's self scarce. *Lippus*, a man of defective vision. "*Lit.*," the "*Yale Literary Magazine.*" *Load*, a practical joke, a sell. *Lunkhead*, a stupid, slow-witted fellow. *Make up*, to recite an omitted lesson. *Medic*, a medical student. Rarely used. *Memorabil* (abbreviated from *memorabilia*), any keepsake to remind one of college life, especially printed matter of every sort. *Muffin*, an unskilful player at

base-ball. *Neutral*, a person who belongs to no society, especially to no junior society; though the qualifying word to denote in what year he was a neutral is usually prefixed when any year save the present is intended. *Nobby*, stylish, fashionable, well-dressed. Applied to young men only. *Owl*, to prolong an evening call until a late hour is to *owl* the person called upon. *Pack*, to organize or to join with "a crowd," with a view of securing some desired honor, especially a senior-society election. The crowd thus made up is itself called a *pack*. *Peeler*, a city policeman. *Pick-up*, a street-walker, of the less disreputable sort. *Pill*, a silly, disagreeable fellow; a prig; a scrub. Recently the word has been used as a verb, in the sense of dress, and to *pill up* signifies to put on one's good clothes, to fix up, to rig out. *Pledge*, to bind a man to join a society, and promise him an election to it. *Plug*, a silk hat, of the stove-pipe or chimney-pot order. Also called *beaver*, *tile* and *roof*. *Pony*, a translation of a classic text. As a verb, to make use of such translations in reading out a lesson. *Poppycock*, a silly pretence, foolishness, nonsense. *Poster*, a representation of a society's emblems, displayed in a room to indicate the connections of its occupant. Also, any sort of printed handbill. "*Pot*," abbreviation of "*Pot-Pourri*," the annual society catalogue and college directory. *Prex*, the president. *Prof*, abbreviation for *professor*. *Rag*, to overcome and entirely use up an opponent or rival. *Reckless*, superlatively fine, in the very extreme of fashion. *Red hot*, excellent, perfect, magnificent. Sometimes abbreviated to *hot*, and usually used with some tinge of sarcasm. *Roomer*, a word used by landladies to designate a lodger or occupant of a room who takes his meals elsewhere. *Roots*, tricks. Used only in the phrase, to "come the *roots* over" a person, that is, to get the better of him by some trick or deceit.

Rope in, to join one's self to a set or party uninvited, to attach any one to the same unceremoniously or without his consent. *Rum*, good, excellent, bully. *Run*, to direct, conduct, manage. Also to chaff, make sport of. Also to stand as a candidate for office. To *run with* signifies to keep the company of, to become identified with. *Rush*, a perfect recitation. Also a pushing, scrambling street-fight between two classes, or rather a trial of their strength in shoving through and breaking up each other's ranks. Used as a verb, chiefly in the former sense. *Russellite*, a member of Gen. Russell's military school. *Rusticate*, to suspend a man from college exercises; because during the period of his suspension he is supposed to stay in the country, cramming in private. *Scientif*, a student in the Scientific School. *Scrub*, a poorly dressed, badly appearing, socially disagreeable man. *Seed*, is used with about the same meaning, though more nearly equivalent to *pill*. *Senior* (sometimes abbreviated to *Sen* or *Sene* by the necessities of verse), a collegian in his fourth year. *Shad-eater* (or simply *shad*), a member of the State Legislature. *Shake up*, to make haste. To "*shake up* a song," or "a tune," is to sing; and the imperative, *shake it up!* signifies, wide awake, there! bestir yourself! *Shebang*, rooms, place of abode. Also a theatrical or other entertainment in a public hall. *Sheepskin*, the college diploma, or A.B. degree. *Shekels*, money. *Shenannigan*, chaff, foolery, nonsense; especially when advanced to cover some scheme or little game. *Sick*, bad, inferior, disgusting, contemptible. *Sing*, an informal concert, a singing of college songs. *Sit on*, to silence, thwart, crush, annihilate. *Skin*, to use unfair means for gaining knowledge in recitation or examination. *Slathers*, an abundance, quantities, lots. *Sleep over*, to arise from bed too late for a college exercise. *Sling*, to put on, exhibit, display.

Smear, food, hash, grub ; especially a society spread or supper. This word was introduced by '69, and has been very popular in later classes. ' It is sometimes also used as a verb. *Snabby* or *snab*, stylish, tasteful, good looking (applied chiefly to young women, who thence themselves come to be referred to as *the snab*). Also, good, perfect, excellent. *Soft thing*, an easy place, a pleasant position, a sure chance. To have a *soft thing* on, or the *dead wood* on, any object, is to hold the "inside track," the best opportunity for gaining it. *Softly*, *spooney*, and *spoops* or *spoopsey*, are all used as synonyms for a silly, insignificant fellow. *Sophomore* (often abbreviated to *Soph*), a collegian in his second year. *Sour on*, to become disgusted with, turn one's back upon, repudiate. *Spoon Man*, the recipient of the Wooden Spoon. *Sport the oak*, to keep one's door locked against visitors. An English term of recent introduction. *Spread*, an informal supper or treat, especially if given to upper-class men. *Stand*, rank in scholarship. *Stick*, a loutish fellow, a pill. As a verb, the word signifies to secure the pledge of a man's money or services in support of objects to which he really does not wish to give them. *Stones man*, a senior-society neutral. *Stoughton-bottle*, a thick-headed, blundering fellow ; a stick ; a pill. *Sub*, a sub-division at examination time. *Sub-Freshman*, a prospective collegian during the last year of his preparatory course. *Supe*, a toady, a boot-licker. Used also as a verb. *Sweep*, a servant who takes care of the dormitories. *Swing out*, to display any personal adornment, especially a society badge, for the first time. *Theologue*, a theological student. *Thin*, transparent. A sell or joke whose point is suspected or seen in advance is said to be *too thin*. *Townsend*, the name of a high literary prize. *Towny*, a resident of the city, especially a young man who might be mistaken for a collegian.

Triennial, the triennial catalogue of graduates. Also the triennial class-meeting. Also the triennial class record. *Tute*, abbreviation for *tutor*. Not common. *University*, the picked boat-crew of six who row against Harvard. Also the picked base-ball nine. *Wharf rat*, a young waterside Arab. *Wooden man*, an impassive, methodical, cold-blooded fellow; a stick; a Stoughton-bottle. *Wooden Spoon*, the prize conferred at the end of junior year upon "the most popular man in the class." *Wood up*, to rap with the knuckles, in mock approbation of a recitation-room joke. *Woolsey*, the name of the first freshman scholarship. *Worst*, latest, newest. A general sarcastic superlative, made popular by '71. Anything, from a new hat to a society election or long lesson, is called the *worst yet*, the *very worst*, or the *worst we've scen*. *Yalensian*, a Yale man. Used also as an adjective. This word, though much affected by college writers and often seen in print, is never heard of in conversation, and has not been employed in the present work.

The following publications—comprising all the important works relating to the subject—have been of use in the preparation of this book, and their perusal is recommended to all those who are interested in the history and present condition of the college. New Haven is the place of publication, when not otherwise specified. President Clap's "Annals of Yale College"; 16mo, pp. 124; printed by Hotchkiss & Mecom, 1766. Baldwin's "Annals of Yale College"; 8vo, pp. 214; Hezekiah Howe, 1831: second edition, pp. 343; B. & W. Noyes, 1838. "Sketches of Yale College," by a member of that institution [E. P. Belden of '44]; 16mo, pp. 192; New York: Saxton & Miles, 1843; "embellished with more than thirty engravings." "Reminiscences of

Scenes and Characters in College," by a graduate of '21 [Rev. John Mitchell]; 12mo, pp. 229; A. H. Maltby, 1847; stereotyped by J. H. Benham. Professor Kingsley's "Historical Sketch," 8vo, pp. 48; Boston: Perkins, Marvin & Co., 1836 [reprinted from the *American Quarterly Register*]. President Woolsey's "Historical Discourse"; 8vo, pp. 128; printed by B. L. Hamlen, 1850. B. H. Hall's "College Words and Customs"; 12mo, pp. 508; Cambridge: John Bartlett, 1856. Avery Allyn's "Ritual of Freemasonry"; 12mo, pp. 302; Boston: John Marsh & Co., 1831. Professor Porter's "American Colleges and the American Public"; 12mo, pp. 285; C. C. Chatfield & Co., 1870. Garretson's "Carmina Yalensia"; 8vo, pp. 88; New York: Taintor Bros., 1867. Elliot's "Songs of Yale"; 12mo, pp. 126; C. C. Chatfield & Co., 1870. Waite's "Carmina Collegensia"; 8vo, pp. 254; Boston: O. Ditson & Co., 1868. "Yale Literary Magazine," monthly, 1836-71. "Yale Banner," annual, 1841-70. "College Courant," weekly, 1865-71. "New Englander," quarterly, 1843-71. "American Journal of Science and Arts," semi-annual, quarterly, bi-monthly, monthly, 1818-71. "University Quarterly," 1860-61.

PART FIRST.

THE SOCIETY SYSTEM.

CHAPTER I.

FRESHMAN SOCIETIES.

Development of the Modern System — Kappa Sigma Epsilon — Delta Kappa — Gamma Nu — Sigma Delta — Election of Active and Honorary Members — Catalogues — The Outside Chapters and Statistics of Membership — The Society System in Other Colleges — Badge Pins and Mottoes — Halls and Mode of Renting Them — Electioneering — Initiation — Suppers — Interference of Upper-class Men — Farewell Ceremonies of the Sophomores — Meetings and Exercises — “Peanut Bums” — Treatment of Intruders — Officers and the Campaign Election — Coalitions — System of Electioneering — Initiation Committees’ Supper — Expenses of Membership — Society Zeal and its Gradual Decline — Significance of Prize Lists — Notable Members — Comparisons of the Societies — Anomalous Position of Gamma Nu — Initiation Fables and their Origin — Theory of the Supper Business — Advice to sub-Freshmen.

The secret-society system has come to be so important a part of undergraduate life at Yale, that, for a just comprehension of the latter, a full understanding of the former is an essential prerequisite. The sub-Freshman is pledged to his society months before he approaches the college walls, and the graduate keeps up his senior-year connections long after he has left those walls behind him. The present system is a comparatively new

one, dating back its establishment but little more than a generation, yet it is easy to see in it the natural outgrowth of the scheme which preceded it. This may be said to have originated in 1753, with the establishment of "Linonia," an open society, shared in by all classes of undergraduates, and at present the oldest institution of the kind existing in this or any other American college. Fifteen years later, a secession from Linonia resulted in the establishment of another similar society called the "Brothers in Unity." In 1780, was founded the Connecticut Alpha of "Phi Beta Kappa," a secret society, confining its membership to the senior class. In 1821, came "Chi Delta Theta," secret, in the senior and junior classes. All of these societies, though greatly changed as to their scope and object, are still extant, and will be described at length hereafter. In their original form they have been gradually superseded by the modern system, which began in 1832 when a strictly senior society called "Skull and Bones" was established. In a few years later there were junior societies, then sophomore, and in 1840 a freshman society ventured to appear; so that at present there are two or more secret societies in each of the four academical classes. The "order of development" being thus traced out,—from which it would seem likely that the societies of each lower class were modeled to a certain extent upon those in the class above,—the different societies may be described in the order in which the undergraduate becomes acquainted with them: it being premised that those of the three lower classes resemble Phi Beta Kappa in being "Greek-letter societies," that is, in taking their names from the initial letters of a phrase in Greek, which has been adopted as a secret motto or watchword of the society. This at least is the theory, though in practice it sometimes happens that a harmo-

nious combination of letters is first selected for the name, and the motto afterwards fitted to them.

“Kappa Sigma Epsilon,” the oldest freshman society, was founded in July, 1840, by a dozen members of the class of '44, of whom Senator O. S. Ferry of Connecticut is perhaps as well known as any. A like number from the class of '49, among whom was Charles G. Came of the Boston *Journal*, established “Delta Kappa” in November, 1845; while “Gamma Nu,” a non-secret society, was started about ten years later by nine members of the class of '59, including Prof. A. W. Wright of Williams College and Rev. J. H. Twichell of Hartford. There was also a fourth society, called “Sigma Delta,” which died in 1860 at the age of eleven. The first of these is always spoken of as “Sigma Eps”; the second as “Delta Kap” or less often “D K”; the third is usually named in full, except when contemptuously referred to as “Gammy.” At the outset, Sigma Eps, having the field to itself, was a select society, restricting its membership to about twenty, picked during the first term from each successive freshman class. Delta Kap also partly maintained this character for a year or two, but the rivalry between the two societies for the possession of the “best men” soon became so great as virtually to do away with the plan of individual election, and the practice, now in vogue, was introduced, whereby each society endeavors to gain the largest number of members, — irrespective of merit or want of it on their part, — and the one which succeeds is said to “win the campaign” of the year. The victory always lies between Sigma Eps and Delta Kap, which in a class, say, of one hundred and fifty Freshmen, usually secure about sixty each, while Gamma Nu has to be content with half that number. Delta Kap has now won five out of six successive campaigns, and its last two victories have been

quite decisive ones. In the class of '73 Delta Kap had 88 members, Sigma Eps 36, and Gamma Nu 30; and in the class of '74 the corresponding figures were 72, 49 and 29. Though the form of a unanimous election is gone through with, and a single negative vote is sufficient to reject, no Freshman ever *is* rejected by these societies, and every Freshman is expected to join one of them. Thus it happens that a "neutral" or non-society Freshman is of late years very rarely heard of. Men who enter college after freshman year are usually secured as honorary members of these societies, and figure in the catalogues and prize lists the same as regular active members. Occasionally, when such a late-entered upper-class man has distinguished himself in some way, two or more societies make efforts to obtain him; but as a rule there is little rivalry in this respect. It sometimes happens, on the other hand, though not often, that an upper-class man who attempts to gain admission to these societies is rejected. It has been customary, furthermore, to elect as honorary members some of those who were freshman neutrals in the early years when the societies were select, and who afterwards in college or elsewhere distinguished themselves. Generally, though not always, their consent was obtained beforehand, but they were seldom initiated, as are the honorary members from the upper classes in college. Nevertheless their names usually appear undistinguished from the others in the catalogues, and it hence becomes difficult to discover therefrom the number of regular active members of these societies in all the earlier classes. A very few honorary members are also elected who are indicated as such in the catalogues, because of their never having been connected either with any class represented in the society, or even with the college itself. Such members are ranked with the class which elected them.

These catalogues are published every five or six years ; the last one of Sigma Eps being put forth in the summer of 1865 by the class of '68. This is an octavo pamphlet of sixty-four pages, embellished on the outside with the society emblem, and contains the full names and residences of the members, arranged in classes, with an alphabetical index at the end. A "reference table" at the beginning explains the meaning of the Greek-letter symbols attached to many of the names. These signify the various college "prizes," "honors," and "offices," gained by particular members. Sigma Eps at Yale, calling itself the "Kappa" chapter, established a branch "Alpha" chapter at Amherst, which ran through the four classes from '53 to '57, and died with a total membership of thirty-two. The "Delta" chapter at the Troy Rensselaer Polytechnic Institute, was started with a dozen men in 1864, and lasted a little more than a year. The "Sigma" chapter, founded at Dartmouth in the class of '57, and numbering in its first ten years some two hundred members, still exists in a flourishing condition. According to the catalogue alluded to, the total membership of the society at Yale in twenty-five classes was 1011, and of all the chapters combined at that date, 1260. Delta Kap has had six branches outside of Yale, two of which survive. Calling itself the "Alpha" chapter, it named the others, in the order of their establishment, from the successive letters of the Greek alphabet. According to the last catalogue, published at Yale in 1866 by the class of '69, the "Gamma" chapter of Amherst, begun in the class of '52, showed a membership of 403, the "Zeta" chapter of Dartmouth, begun in the class of '64, a membership of 151, which with Yale's 997 members in twenty-one classes, gave a total of 1553, or about two hundred more than Sigma Eps at that time,- allowance

being made for a hundred increase in the latter's figures of the year before. The "Eta" chapter was established at Center College, Danville, Ky., in 1867. The war broke up three southern chapters, and destroyed all record of their membership. These were: the "Beta," started at the North Carolina University, in 1850; the "Delta" at the Virginia University, in 1851; and the "Epsilon" at the Mississippi University, in 1853. The Gamma chapter of Amherst died in the fall of 1870, the faculty forbidding the class of '74 to be initiated. Gamma Nu has never published any catalogue, but from the lists printed in the Yale *Banner*, its first ten classes appear to number 296 members in all, 40 being the largest number belonging to any single class (that of '63). A society of the same name and character was established at Brown University eight or ten years ago, and in 1864 some attempt was made to bring about a formal connection between the two, but nothing resulted and the societies are quite independent of each other. In August, 1854, the Sigma Delta men of '57 issued a catalogue of their society, comprising twenty-two pages and a steel-plate frontispiece of the society badge, with which was connected the motto, *Ingenium labore perfectum*. In college esteem the society occupied a position not unlike that since held by Gamma Nu. After its disruption many of its upper-class members were elected into the other two freshman societies. Sigma Delta had chapters at New York University and Amherst, the latter of which died but two years ago. The very general failure of these branch chapters is chiefly due to the different society systems which prevail at most of the other colleges. There, "the junior societies," as Yale men call them, are composed of members of all the four classes, and a man's active connection with his society continues till the day he graduates.

Hence, the most desirable Freshmen being "picked" by "the junior societies" very early in the course, have little to gain in joining a distinctively freshman society also, and, if they do join it, their interest in the more worthy organization naturally tends to the disadvantage of the other. At Dartmouth, however, as "the junior societies" elect no members before sophomore year, Sigma Eps and Delta Kap have the freshman field all to themselves, and are able to maintain a creditable existence. The tie which binds the different chapters together is a very slight one, as the active membership lasts only a year,—a year in which individual visits between different colleges are least likely to happen,—and a man's zeal in the cause is seldom prolonged beyond this. The occasional interchange of compliments by the corresponding secretaries, the transaction of a little common business, the entertainment of a very rare visitor, these comprise the sum of the relations between the chapters.

The badge pins worn by all the members constitute one of the most distinctive features of these societies. That of Sigma Eps somewhat resembles a Greek cross, except that there are five bars instead of four, between each of which comes the point of a star, the center consisting of a shield of black enamel, bearing the letters "K Σ E" and "Yale." This last gives place to "Dart" for the Dartmouth chapter, and to corresponding changes for other colleges. Aside from the black shield, there is no relief to the gold surface of the rest of the pin, which, as to size, is perhaps an inch in diameter. A fasces, a caduceus, an anchor, a torch, and an olive-branch are the emblems engraved upon the five projecting bars. The original badge of this society, in use for ten years or more, was a golden anchor, twined about by the two serpents and surmounted by the winged

hat of Mercury. The motto, *Sæpe agendo bene agere discere*, is generally found in connection with Sigma Eps cuts and posters. The Delta Kap pin is a crescent, three-quarters of an inch in diameter, of black enamel edged with roughened gold, having in its broadest part a white shield, whereon lie a crossed dagger and key, a star in either horn, and below them the symbols "*Δ*" and "*K*." This is considered the handsomest badge at Yale. It was formerly of plain gold, with three small crescents engraved upon the shield, in place of the dagger and key. *Semper crescens*, is the open motto of this society. The badge of Gamma Nu, in size a trifle smaller than the above, consists of a five-pointed star bearing the symbols "*Γ Ν*," surrounded by a circular band, with a wreath ornament upon the lower part, and "Yale" inscribed upon a scroll above; the body of the pin being gold, the inscriptions and scroll work of black enamel. Its original badge, in use up to 1862, was in the shape of a book, upon the cover of which figured an open hand, with the letters "*Γ*" "*N*" at the sides, "*Ἀήλωσ*" above, and "Yale" below. The motto of the society is *Ἀήλωσ καὶ ἀδελφικῶσ ἀθλοῦμεν*, and its name in full is *Γυμνάσιον Νοόν*. The last badge of Sigma Delta was diamond shaped, and represented a book labeled "Yale," surmounted by a coronet. An upright oval, wherein a star cast its rays upon an enwreathed "*Σ Δ*," was the pattern previously employed. These badges are worn constantly, from the time a member is initiated until the society is given over to the succeeding class. The usual position is the left side of the vest, at the collar or near the watch-chain, though the pin is sometimes attached to the neck-tie or shirt-bosom, and once in a while a Freshman is seen displaying his badge upon the outer collar of his coat,—a practice not at all uncommon at other colleges. A small gold letter in-

dicative of the chapter,—“*K*” for Sigma Eps, “*A*” for Delta Kap,—connected to the main badge by a chain, is often to be noticed upon a Freshman’s waistcoat. Their note-paper and envelopes are also embellished with the society insignia, in gold or colors; and the same in the form of elaborate steel-plate or lithographic “posters,” often handsomely framed, are displayed upon the walls of their rooms—where they are apt to hang undisturbed until graduation day itself.

The halls of the lower-class college societies are in the upper stories of buildings in different parts of the town, rented of their owners for the purpose, at an annual cost of from one hundred and fifty to two hundred and fifty dollars. A graduate member or other responsible person is persuaded to take out a two or three years’ lease of a hall for a society, and so long as he is responsible the society is generally honorable enough to pay the rents promptly, and give him no trouble in the matter. By the time the lease has expired the society has become pretty well established in its hall, cannot easily be ejected without actual violence, which the owner or agent does not like to evoke, for fear of incurring ill will, and often keeps possession of its hall for many years without lease or written agreement of any kind with its owner. It usually pays its rent with tolerable regularity, and in cases when it does get two or three quarters behind hand, a little judicious threatening and a few hints at ejection are apt to bring about an early settlement; so that real-estate holders seldom lose money in these transactions. Yet it is worthy of notice that “strict business men” thus entrust to irresponsible “societies”—endowed with no legal existence as such, composed of careless college boys, who are not individually liable for society debts—considerable sums of money, well knowing that the only

security for its payment lies in so intangible a thing as traditional society integrity. The three freshman halls are situated on Chapel street, the main thoroughfare of the city ; that of Sigma Eps being in Collins Building, a short distance below State street, and distant half a mile from the colleges ; that of Delta Kap being at No. 334, near Church street, half as far away ; that of Gamma Nu being in Lyon Building, midway between the other two. Sigma Eps for many years occupied a hall in Brewster Building, southeast corner of State and Chapel streets, and close beside the railway station, and moved into its present abode in the fall of 1870 ; Delta Kap spent eighteen years in Austin Building, opposite its present quarters, which it took possession of in 1864 ; and Gamma Nu, after subsisting in the college recitation rooms and elsewhere, became established where it now is in 1863. Its hall is commodious and well furnished, but, though more attractive than the old hall of Sigma Eps, is inferior in size and elegance to the halls now possessed by the other two societies. Each of these contains a stage for theatrical purposes, though Delta Kap is the only freshman hall whose entrance is guarded with double doors of iron.

When "the candidate for admission to the freshman class in Yale College" draws near to New Haven, for the purpose of attending the dread entrance examination, he is usually accosted with the utmost politeness by a jaunty young gentleman, resplendent with mystic insignia, who, after some introductory commonplaces, "presumes he may be intending to enter Yale?" "Yes." "Perhaps he has heard of some remarkable societies existing in that neighborhood?" If he has, and says at once that he's "pledged" to this or that society, our affable friend congratulates him on the wisdom of his

choice, if it be *his* society, or quickly turns the subject if it happens to be its opponent, and in either case soon bids him good day. But if he wants information on the subject, the jaunty young gentleman is most happy to supply it. "He chances to have in his pocket a prize list, recently published by the college authorities, which shows exactly how the thing now stands." This list of course places one society far ahead of the rest in the matter of "honors," and other desirable things; which society our friend at length confesses he had the honor of belonging to last year, and thinks he has still enough influence there to secure the unanimous election of his new acquaintance, if he decides to work for it. "Will he pledge to accept the election, in case he is so lucky as to get it for him?" Perhaps the sub-Freshman says Yes, forthwith. More likely, he "wants to think about it," and would rather "wait till he gets to the city, and looks around for himself, a little." But no, that would be useless. His time will then be taken up with other things. Besides, this list contains all the facts. Hasn't President Woolsey authorized it? Presume *his* word isn't doubted? Oh, dear, no! Well, the whole ground is gone over, and some sort of a pledge is at last exacted. "If you won't pledge to Sigma Eps, you'll at least promise not to go to Gamma Nu?" Yes, sub-Fresh will promise that. "And you won't pledge to Delta Kap till you talk with me again?" "No." And so they part. This is supposed to happen before the train or boat reaches the station or landing. By that time our Sigma Eps partisan—for as such we now recognize him—is in the midst of his argument with another "candidate." They are just preparing to alight, when other Sigma Eps men surround them. At a sign from the first, one takes his valise, another his umbrella, a third his bundle. "This way if you please, Mr. —."

And before the sub-Fresh has time to protest, he is rolling along in a hack, and his new found friends are enquiring the number of his boarding house, or the name of the hotel he wishes to go to? Very likely they treat him to dinner or supper, but at any rate they are very attentive to his wants and do not leave him until he is "pledged." Sometimes the transfer to the hack is not so easily accomplished, for the runners of another society may scent the prey, rush for it, and bear it off in triumph. There are plenty of representatives from all three societies hanging about the railroad station on the arrival of the important trains, and rarely does a sub-Freshman run the gauntlet of their eyes without detection. They jump upon the platforms of the moving cars, they fight the brakemen, they incommode the travelers, they defy the policemen,—but they *will* offer the advantages of "the best freshman society" to every individual "candidate." And they do. "Pledged" is the magic word, and the only one, that secures the new comer an immunity from their attentions. Amusing mistakes often happen in these contests. A quiet Senior, or resident graduate, mistaken by a society runner for a sub-Freshman, may "play off verdant," allow himself to be electioneered, accept a free ride to the hotel, and possibly a supper, and at last, carelessly displaying a senior-society pin upon his shirt-front, inform his terror stricken entertainers that he "belonged to Delta Kap about four years ago," and wish them a very good evening.

Within a week from the commencement of the term, about every Freshman has been pledged, and preparations are being made for the "initiation." The term opens on Thursday, and the traditional time of initiation is Friday night of the following week. As the darkness approaches, the discordant blasts of tin horns and the

rattle of bangers upon the pavement admonish the expectant Freshmen that the hour of their trial is rapidly drawing near. Each one has received during the day a black-edged envelope, covering a black-edged card or sheet of paper, bearing the society badge and this fearful summons: "Freshman [or "Mr.]" So and So: You will be waited upon at your room this evening, and be presented for initiation into the dark and awful mysteries of the — fraternity. Per order." The half of a card of fantastic design and peculiarly notched edge is also enclosed, and the Freshman is instructed to surrender himself only to the personage who presents him with the other half of that particular card, which will be identified by the "matching" of the edges,—no two cards of the many given out having been notched exactly alike. Sometime between the hours of seven and ten our Freshman is called for, identifies the card presented to him, and gives himself up to his conductor, who may very likely have a companion, wearing a mask, like himself, or otherwise disguised. Perhaps they visit some eating house where the Freshman treats to an oyster supper; or perhaps he promises to give the supper on the following evening; or perhaps he doesn't care to treat at all. Possibly he has been blindfolded from the time he left his room, and has had a tin horn blown close to his ear occasionally, on the way, though this is unusual. But at length they draw near some public building, from within which proceed sounds as of pandemonium itself. The Freshman is blindfolded for a minute or two, is shoved forward, hears a door open and close behind him with a bang, and opens his eyes to find himself in pitch darkness. However, he at once perceives that he is not alone, but in the midst of other Freshmen, like him "waiting their turn." The noise meanwhile seems louder and louder, and when an

inner door opens and a name is called, it becomes almost deafening. Soon our Fresh is wanted. A red devil in the passage way, assisted by a living skeleton, redolent of phosphorus, quickly blindfolds him, and he is hurried upward. When he has reached an elevation apparently of several hundred feet, a new element in the continual din assures him that he is at last in the inquisitorial hall. But just as he begins a reply to the last nonsensical question put by an attendant fiend, some one jostles against him, and down, down, down he falls until he strikes—a blanket, held in readiness for him. Then up he flies into the air again, amid admiring shrieks of “Go it, Freshie!” “Well done, Sub!” “*Shake* him up!” until a new candidate demands the attention of the tossers. Then he is officiously told to rest himself in a chair, the seat of which lets him into a pail of water, beneath, though a large sponge probably saves him from an actual wetting; his head and hands are thrust through a pillory, and he is reviled in that awkward position; he is rolled in an exaggerated squirrel wheel; a noose is thrown around his neck, and he is dragged beneath the guillotine, when the bandage is pulled from his eyes, and he glares upon the glittering knife of block-tin, which falls within a foot of his throat, and cannot possibly go further. Being thus executed, he is thrust into a coffin, which is hammered upon with such energy that he is at length recalled to life, pulled out again, and made to wear his coat with the inside outwards. This is the sign that his initiation is over, and he can now stand by and enjoy the fun. Ranging himself with the turn-coated classmates whom he finds have preceded him, he looks upon a motley throng of struggling Sophomores, arrayed in every variety of hideous and fantastic disguise, shouting, screaming, horn-blowing, and putting the Freshmen through the various

stages of the ceremony, which in his own case has just been completed, while Juniors and Seniors stand by as passive spectators of the sport. A lithographic sketch by W. H. Davenport, for a time in the class of '60, gives a very correct idea of this grotesque initiation scene.

Formerly, Sigma Eps and Delta Kap held the initiation in common, hiring for the purpose a public hall, and admitting to the show a select number of visitors, not connected with the societies or with college. The doors were securely guarded by policemen, and no one without society badge or admission ticket could pass the entrance. These tickets were embellished on the one side with some terrific representation of Freshmen seething in fiend-tended cauldrons, or being rended in pieces by animate skeletons, or undergoing some similar torture ; while the other side bore the badges of the two societies, inter-locked or else connected with the clasped hands, and the names of the sophomore committee men. Though no longer of any special utility, these cards are still issued, separately, by the societies, and bear but a single badge and committee, though the same cut is employed by both. This cut afterwards figures in the *Pot Pourri*, in connection with the names of both committees. At these quasi-public initiations, more elaborate processes could be gone through with than those already described. The Freshmen could be raised to any required height, in a coffin-shaped box, the bottom of which dropping out would allow him to tumble into the awaiting blanket ; or a blank charge from two or three muskets could be fired over his head at the instant when he fell through a trap door into the inevitable blanket prepared below ; or the same trap could be made to do service as a grave into which his encoffined form might be lowered ; or he could be given a "cradle ride," in a vehicle, much like a reversed hen-

coop mounted on wheels, which might be dragged swiftly across the stage over the rough clumps of wood carefully placed in its way:—things which have not been possible since 1865, when the college authorities decreed that each society must initiate in its own hall, in the presence of no one but its own members.

Each Sophomore has a particular Freshman assigned to him for initiation, and usually selects some former friend or acquaintance, or a man whom he himself pledged, or one whom he thinks likely to “treat” liberally, or in lack of these is content with any Freshman whatever. As the Freshmen usually outnumber the Sophomores, a few of the former are assigned to Juniors, members of last year’s initiation committee perhaps, who are very glad to seize the opportunity thus offered for a possible “supper.” But many of the upper class men—for Seniors as well as Juniors engage in the disgraceful business—who have no Freshmen assigned to them, seize if they can upon those allotted to others, and get from them a supper. Perhaps two or three Freshmen are brought together in a college room, and put through a mock initiation: made to box or fence with one another, dance blindfolded on a table, sing, answer nonsensical questions, pass a mock examination in their lessons before a pretended professor, and so on; but the supper is the main thing, after all. There are always many Freshmen absent from the evening recitation of initiation night—most of whom are keeping close to their own rooms by order of their sophomore owners, or are lying secreted in the rooms of the upper-class men who have “stolen” them,—and there is always a scuffle on the dismissal of that recitation, in which some Freshmen are “gobbled up” and spirited away. Late in the evening the upper-class men present themselves at the initiation halls with their charges, and attempt to

“get through” the latter with a light initiation or none at all. This attempt the Sophomores resist, and a fierce commotion ensues. The Freshman is dragged about by the contending parties, and perhaps has his clothes torn in the struggle. If the Sophs finally get him, he is put through, the whole extent of the ceremony; otherwise, his friends get his coat turned, and that is the end of it. It is not always in return for a treat simply that this is done. An upper-class man or even a Sophomore, may have a brother or friend whom he wishes to get through, or the mere excitement of the thing and a pure love of mischief may furnish the only motives for the action. Spite of every precaution against it, it is not very difficult in the confusion and hubbub to slide a Freshman through unnoticed, and it is every year accomplished in many cases. But when “detected in the act,” the guardians of the Freshman are usually obliged to surrender him to his “rightful owners.” In 1866, on account of a rumor that the faculty would attempt to abolish the initiation entirely, Delta Kap had a secret one, the night before the usual time, in which none but the Sophomores participated. Since then both societies, by varying the nights of the ceremony and conducting it in comparative quiet, have endeavored to keep it from the knowledge of upper-class men and the faculty, but without a very marked success. The institution has plainly seen its best—or its worst—days, yet will doubtless continue to exist for some time to come; for such things die hard in college.

The ceremony concluded, the newly initiated are pledged to observe the secrets of their society, ordered to assemble at the hall early on the following evening, and dismissed,—though not until several have been called upon to “make speeches,” which are greeted with uproarious mock-applause, and sarcastic cries of

“Well done, Freshie!” “Good for you!” and so on. Next day the Freshmen pay their initiation fees, which vary from five dollars to twice that, in different societies and different years; swing out their badges, most of which are lent them by the Sophomores until their own can be engraved upon the back with their names and that of their class; and at the appointed hour approach their society hall, which they find entirely transformed in appearance since the previous night. The Sophomores are now stretched out upon the carpeted floor, in the center of the hall, smoking, laughing, and singing, while the Freshmen occupy the seats about them. The president orders the reading of the constitution, whereto the new members affix their names. A farewell poem and oration are pronounced, or possibly a play is acted. Then a new president is elected by the Freshmen, a few parting words of explanation and advice are offered by the retiring sophomore president, hearty cheers are given for him, for the society, and for the new members (which the latter feebly reciprocate—not having yet learned to cheer effectively), and the Sophomores, striking up a farewell song, for the last time march forth in a body from the hall. The final chant of Delta Kappa consists in an indefinite repetition of the words: “Oh Delta Kappa Kappa Kap, Oh Delta Kappa, Kappa,” to the tune of “Yankee Doodle.” Reaching the street in front of their hall, the ex-members combine in giving a tremendous “three-times-three” cheer for their society, and disband forever. Previous to the exercises of the second night, a few who had not answered to their names at the roll-call of the night before are sometimes shaken a little in the blanket, as are also, though more rarely, the few who join the society after their own class controls it. The initiation of honorary members is only a formal ceremony. In the days of joint-initiation,

the members of each society, at its close, marched off with their Freshmen to their respective halls, and there, as now, pledged them to secrecy, and dismissed them until the following night. The ceremony which takes place at Gamma Nu on initiation night corresponds to that of the second night in the other societies, though the members are formally summoned and escorted to the hall by Sophomores. There are no treats or suppers in connection with this society.

The Freshmen, left to themselves, elect their remaining officers,—a half dozen or more in number,—make arrangements for their next society meeting, and adjourn,—having first engaged the janitor, recommended them by their predecessors, who keeps the hall in order, and locks its doors. A duplicate set of keys, however, is kept in possession of the president. The meetings of the societies are held every Saturday evening, opening about eight o'clock and lasting two or three hours. The exercises are of a literary character and consist of debates, declamations, and orations, the reading of essays and selected passages and the society "papers," which are made up of miscellaneous writings prepared by regularly elected editors. The paper of Sigma Eps is called the *Star*, that of Delta Kap the *Crescent*. A critique upon the proceedings of that or the previous meeting is generally the last thing offered. The appointments for the various duties are announced by the president one, two or three weeks in advance, and the order of exercises of the following week is read at the close of each meeting. Full programmes of the exercises and appointments of each evening, written out by the secretary upon blank forms printed for the purpose, are posted about the halls. Fines are exacted for failure to fulfil appointments, or for absence at roll-call, which is made both at the opening and the close of the

meeting; and a neglect to pay fines or taxes may deprive a member of the right of suffrage. Once or twice in a year a "prize debate" is instituted, before old society men—members of the faculty if possible—as judges. Printed programmes are provided, and neither these nor the names of the prize takers are kept secret from the outside world. These semi-public debates were started by the Delta Kap men of '70, though less extensive prize trials had been known of in previous years in both societies. There is considerable singing of society songs at the meetings, with accompaniment on the piano forte,—one of which instruments is owned or rented by every college society,—and nearly every class feels bound to add a song or two to the collection, if not to print a new edition of the song book. Delta Kap no longer pretends to keep its song book secret, and with Sigma Eps the concealment is only nominal, but as the Freshmen disband at a comparatively early hour, they rarely sing their songs upon the street. A group of upper-class men may sometimes strike up a freshman-society song, though not usually in the day time.

For the first few weeks succeeding initiation, a good number of Sophomores drop in at the meetings, "to see how the Freshies are getting along," but after that only a few upper-class men will be found there, except there be some special attraction, as a contested election of officers, or a play, or a "peanut-bum." When the society, in the persons of its active or honorary members, has come off with honors in some college contest (or without them—it makes little difference), the event is celebrated in this wise at the next succeeding meeting: After the close of the literary exercises, a sack containing one or two bushels of peanuts is emptied upon the floor, and an indiscriminate scramble is made

for them by the upper-class guests and their freshman entertainers. Then cigars are distributed, and perhaps in extraordinary cases fruit also, while lemonade may supersede the customary ice water—for stronger beverages are unknown in a freshman society. Smoking is also forbidden during the exercises, and card-playing at any time is a thing unheard of. Gamma Nu holds once a term what is called a “jubilee,” on which occasions upper-class men and other honorary members address the society. These and all its literary exercises are open to all in college who choose to attend them, though the business of the society is transacted in the presence of none but members. In rare cases a Senior or even a Junior will invite to his freshman hall a classmate who belonged to a rival society. This causes much indignation among the Freshmen, and when they discover any such visitor, he is apt to be expelled without much ceremony. Even upper-class men regard the practice as rather dishonorable. It happens on initiation nights oftener than at other times, when, on account of the disguises and the confusion, an interloper is more likely to escape detection; though if he *is* detected then, his chances for an easy escape are proportionately lessened. It might be a serious matter for anyone not a college man to be caught trespassing in a freshman-society hall. A few years ago a person, believed to be a reporter for a city paper, was found at the Sigma Eps initiation, and so thoroughly “put through” that he will not be likely to repeat his visit. It is possible that the public is indebted to this gentleman for many of the fabulous accounts of college doings, which have been so widely circulated by the newspapers.

The society officers are elected twice a term. The office of president is accounted a high honor, especially that of final or “campaign” president of each class,

and party spirit between the supporters of different candidates often runs high. The "parties" are usually managed in the interests of the junior societies, in a way described hereafter, and when nearly equal they stir up considerable excitement. "Fence men" are treated to suppers, promised "class elections" to junior societies by those who are pledged there, and by any and every means pledged to vote with one party or the other, or to absent themselves from the election. In extreme cases, men are spirited away or locked up by partisans of "the other side," until after the election is concluded. In this event the minority attempt to defer the election, and by skilful skirmishing and "time" discussions upon parliamentary decisions, may be able to "keep the floor" till midnight—when the meeting is adjourned by limitation—and so carry their point. At the Sigma Eps campaign election of 1866, the "essayist" strengthened one of his arguments by a quotation from a congressional speech which—what with interruptions, and discussions of the "points of order" involved, which the chair decided in favor of the essayist—was unfinished when the hour of adjournment arrived. The half dozen or more members of the initiation committee are also chosen on the night of the campaign election, or appointed by the president then elected, who by virtue of his office is always one of them. Positions on this committee are eagerly sought for, and are generally given to "popular" men, rather than to those otherwise distinguished. Its members wear as a badge of office a small gold horn, or pair of horns crossed, next to their society pin. Besides attending to the initiation when it comes, they are supposed to take the lead beforehand in electioneering and pledging sub-Freshmen to the society. Gamma Nu elects a corresponding "campaign committee," but as there are no

badges nor suppers attendant upon the office, positions upon it are not accounted of so much importance. In years when junior politics do not affect the freshman societies, two of them, usually the secret ones, form a coalition against the third, and exclude the latter from any share in the "Annual Jubilee" committee. Formerly, when the two general college societies were more flourishing, the campaign vice-secretaryships of Linonia and Brothers were considered sufficiently desirable offices to be portioned out in advance by means of a coalition; but at present the membership of the committee referred to is the only elective honor of freshman year that is thought worth fighting for. Each of the two societies of the coalition therefore nominates half the members of the committee and agrees to support the nominees of the other; and as both combined form a clear majority of the class, the candidates of a third party or society have very little chance, on the day when "the class" as such elects its committee.

Hardly are the Freshmen in control of their society, when an anxiety for their successors prompts them to dispatch messengers to the large fitting-schools—at Andover, Easthampton and elsewhere—which they themselves have just quitted, and "pledge" as many sub-Fresh as possible. A school once controlled by a society is apt to remain so, during several successive years; for self-interest naturally keeps its members together and inclines them to follow in the footsteps of predecessors with whom they are acquainted. Thus the Andover men go to Delta Kap almost in a body, and usually control the election of the first president,—whom indeed they may have nominated before leaving their academy. But school-day distinctions as a political force seldom outlast the first few months of college life. So carefully is the early canvass conducted, that

the members of all schools of any importance are "pledged" months before they approach New Haven, and it is only the ones fitted under private tutors or in distant parts of the country, who have to be met and argued with in the manner already described,—though these doubtless form in the aggregate a majority of the whole number. As the time of the entrance examination approaches, not only do the freshman-society runners infest the trains and the New Haven depot, as already stated, but they are also regularly stationed at important railway centers, as New York, Springfield and New London, and there lie in wait for the unpledged "candidates." The expenses of a campaign conducted in this manner are of course considerable, and are borne for the most part by the society, though not unfrequently the campaign president or even members of the initiation committee individually pay out considerable sums of money for "the cause." Shortly after initiation night, the two committees join in giving an elaborate supper, to which are invited the committees of the year before, and perhaps also those in the senior class—what there are left of them. Ornamented bills-of-fare bearing the insignia of the two societies and the names of those partaking of the feast, are sometimes provided. For this supper sometimes the society pays, sometimes the individual committee men; and sometimes the latter agree in consideration of the supper to present no bills for electioneering expenses incurred in the society's behalf. There is a dispute as to the theory of the thing, but in practice it amounts to this, that if any money is left in the treasury after the regular debts of the society have been paid, the committee are pretty certain to have it, for their supper; otherwise their claim amounts to little. The last supper was given by the committees of '71. Those of '72 set a

better precedent, and as those of '73 followed it, perhaps the custom will not be again revived.

Each class gives the society free from debt to its successor, and generally leaves behind some substantial token of remembrance in the form of an improvement to the hall or other addition to the society property. A large amount of money, even, was left in the Delta Kap treasury by the Sophs of '72. Aside from the fines, which avail but little, taxes, to the amount of ten or fifteen dollars in all, are levied upon the members, at various times during the year, to meet the current expenses; and the initiation fees derived from the succeeding class are expended in advance for the same purpose. Directly and indirectly, a man's freshman society will cost him on the average from thirty-five to forty dollars. In the case of Gamma Nu, where there are no outside and unnecessary expenses, these figures may be somewhat reduced, but from the fewness of its members the share of each in its regular expenses must be proportionately greater than in the other societies. When Freshmen find no traces of their initiation fees in the society treasury, they are often a little indignant, imagine themselves the victims of "another swindle," and put ready confidence in current rumors that all their money is expended upon a supper for the initiation committee or for the society in general. As already shown, however, the greater part of the money is invested for the permanent benefit of the society, for which their predecessors of course claim the credit.

At first the Freshman cares a good deal for his society. He is punctual at the meetings, fulfills his appointments, pays his fines and taxes promptly, and above all is very zealous about keeping its "secrets." He scorns and detests those upper-class men who talk over his society affairs so freely with outsiders, and vows to himself that

he will never be guilty of such baseness in future years. Gradually his interest lessens. He gets a pledge to a junior society—or tries to—and begins to “wonder how the sophomore-society elections are coming out.” He grows inclined to think his taxes oppressive, and to vote that the society expenditures be hereafter met by future initiation fees. If he belongs to a faction far in the minority, perhaps he absents himself from most of the meetings, and gives the majority leave “to run their own society.” The third term comes, with its many special excitements, and the regular routine is sadly broken up. Delta Kap for the first time nails down its foot-lights and brings out a play or two. The campaign elections are decided, and the fight over the unpledged sub-Freshmen begins in earnest. The new year opens, and the Sophomore—who has probably experienced a sea change for the worse in his notions of morality—initiates his Freshman, and “gets a supper” from him if he can. He still takes a little interest in his old society, but doesn’t scruple to relate outside anything notable which he sees occurring there. By the time he becomes a Junior or Senior, he hardly thinks of his society at all, save when he tries to “get a supper” of a Freshman in its name, or is invited to a play or “peanut bum.” A dozen years after graduation, he would hesitate before he could tell you the name of it. A graduate rarely enters the society unless specially invited, or sent by the faculty as its representative. It is esteemed dishonorable for an upper-class man to electioneer or pledge for a freshman society, and such pledges count for little in the college code. He may say to a friend or relative: “I account my society the best one, and advise you to go there,” but nothing more. So, likewise, public sentiment condemns an upper-class man who allows freshman-society considerations to effect his choice of candidates for office, or to prejudice in any way his action or opinion.

The prize lists issued by each society as electioneering arguments do not really conflict with one another, though each makes its own society appear ahead in the matter of honors, and, taken by itself, conclusively proves it to be in those respects "the best." The inference drawn by Freshmen from the apparently contradictory statements, that all the figures are unreliable, is a mistaken one in fact, though practically about correct, since the figures as arranged are the means of as much deception as if really in themselves untrue. Taking the three lists of 1866, as fairly representing how the "art of putting things" is usually practised by these societies, we find that Sigma Eps ignores Gamma Nu altogether, and compares itself "with its rival Delta Kap" in respect to those classes of honors which have, during the last few years, turned the scale in its own favor. Delta Kap, on the other hand, reprints the summaries of the two catalogues, and thus makes out its total membership and number of honors to be ahead of its rival. It shows how that it has had more of the Cochleareati and the senior-society men of the past few years than all the other societies combined, and has "received eight out of fourteen Wooden Spoons." It also exhibits itself ahead in the matter of "Editors of the Yale *Lit.*," "class orators and poets," "DeForest-medal men" and "Commodores of the Navy,"—taken for a long series of years. An examination of opposing lists may show that of late years it has been behind in these respects. The Gamma Nu list, calling itself, with a certain amount of truth, "the only complete and authentic record published," does not display its badge, as the other lists do, or otherwise indicate its origin. Like Sigma Eps, it confines most of its statistics to the four classes in college, and, unlike it, compares the honors taken by all three societies. The result is of course in its own favor. A

peculiarity of this list is the indication in the "summary" of the "cash value" of the honors. As Gamma Nu takes most of the scholarships, which are the only "honors" whose "cash value" is of any consequence, the reason of this is obvious. The highest elective, and all but the highest literary, honors — and these are accounted of more importance than any others — are thus reduced to nothing in the "summary of cash values;" while a single important scholarship makes a greater display of dollars and cents than could all the other honors of college combined. Another peculiarity of the list is the publication of "the elective political honors of the past year, that is, the officers of Linonia and Brothers." Formerly, without doubt, these offices might fairly be included among the honors; but for some years past the "elections" have gone by default, and an "office" in one of these defunct institutions has been quite as commonly considered a disgrace as an honor to the holder. The present list, in its "grand total of the four classes," gives Gamma Nu 109 honors with a cash value of \$2400; Sigma Eps 72, valued at \$680; and Delta Kap 62, valued at \$316. Each society of course possesses "strong points" of its own, and the effectiveness of a prize list depends upon the skill with which they are brought into prominence, and made to overshadow its shortcomings in those respects wherein a rival list as evidently has the advantage. Of the verbal arguments employed by the partisans of these societies no description is possible, but nothing more absurd and preposterous than much which is said in favor or against them can well be imagined. Perhaps the claim which excites the most general derision is that soberly advanced by Gamma Nu men, to account for their want of success in securing Freshmen, that "the number of their members is designedly limited." On the whole, the oppos-

ing arguments and prize lists may be said to prove almost nothing, and to do little more than confuse the "candidate" who attempts to compare them and make out their significance.

In the college faculty Sigma Eps and Delta Kap are each represented by a half-dozen professors, and Gamma Nu by two or three tutors. Among other names to be noticed in the Sigma Eps catalogue are those of Henry T. Blake of '48, patron of the Wooden Spoon; William D. Bishop of '49, founder of a prize debate fund in Linonia; Champion Bissell and Frederic B. Perkins of '50; George W. Smalley of '53, London correspondent of the *Tribune*; Sidney E. Morse of '56, publisher of the N. Y. *Observer*; and many professors at other colleges, tutors at Yale, lawyers, doctors and clergymen. Among Delta Kap men may be mentioned Charles D. Gardette of '50; Homer B. Sprague, and William M. Stewart, U. S. Senator from Nevada, of '52; Andrew D. White, president of Cornell University, Charlton T. Lewis, of the *Evening Post*, and Edmund C. Stedman, of '53; Rev. William H. H. Murray of '62, with the usual proportion of Yale tutors and outside professors, a general or two upon either side during the late war, and others. From the comparatively recent establishment of Gamma Nu, it naturally happens that few well known names can be found upon its lists.

The attempt to indicate the relative position of these societies is rendered the more difficult by the anomalous character of the youngest one, which calls for an extended explanation. Gamma Nu was started as an *open* society, in direct defiance of the established order of things, and its founders, suffering the fate of all réformers, were despised, derided and abused. Every possible attempt was made to crush the "Gamma Nuisance" and to bring its supporters to naught; but spite^{of} persecu-

tion and obloquy—or perhaps because of them—the society slowly gained ground, and finally fought its way into recognition as a college institution. Attempts are no longer made to break it up, or to debar its members from the elective honors of the college; yet a trace of the old proscriptive spirit still manifests itself both in the ill-defined prejudice against “Gamma Nu men” which always prevails among the members of the other societies, and in the instinctive consciousness on the part of the former that they are “looked down upon” by their rivals. The name is still a sort of reproach, and a general sigh of “Too bad!” goes up when the fact is known that some “good fellow” has “pledged to Gamma Nu.” Yet some “good fellows,” and some of the very best men, in every class, do go there—as also do some of the very poorest. Two quite opposite motives draw members thither: the one, a manly contempt for the silly mummeries and greedy extortions attendant upon the secret societies; the other, a childish dread of the pictured terrors of initiation. But as time passes on, and the one influenced by the former consideration finds that these evident faults as compared to offsetting advantages are small, and the one influenced by the latter finds that they are little more than inventions,—both are apt to repent of their action. Probably few men ever joined the society who were not afterwards, in their own hearts, a trifle ashamed of it. The natural result is a fierce attempt by zeal in its behalf to cover up the disappointment. Gamma Nu men fulfil their society duties more faithfully than do others, electioneer more persistently, attend to its interests more noticeably when they become upper-class men, and so on. They are, in short, harder workers, and, in proportion to their numbers, they secure a far larger share of the substantial college awards. But by everything they do they show

the consciousness of the hated social inferiority, against which they so pluckily and hopelessly contend. Among upper-class men, Sigma Eps may deride Delta Kap, and it passes for a joke; Delta Kap may insinuate that Sigma Eps as a Junior blackballs all but his own men, and nothing but laughter results; but when the attempt is made thus to jest about Gamma Nu, it falls flat. For there is a sort of sneaking feeling that upper-class Gamma Nu men *do* work for their freshman society on occasion, and facetious references to the belief may "hit" some one awkwardly. A man may be retailing the most fearful slanders concerning either the secret societies without thinking who are his auditors, but the moment he has said anything against Gamma Nu he instinctively glances through them for fear lest some one be "hurt."

The faculty have sometimes favored this society as against the others, by giving notice that those who join the latter diminish their chances of receiving pecuniary assistance as indigent students. The principle, too, which excites sympathy for "the under dog in the fight" has drawn to the fold many of its best men. A few of the weaklings—those who at the first secretly admired the worst features of the other societies, but were afraid to join them—often leave Gamma Nu, and sometimes even join one of its rivals,—where, like all traitors, they are received joyfully, and despised heartily; while on the other hand no Sigma Eps or Delta Kap man ever yet deserted his society for a rival one. Yet almost universally the fact is as stated, that the consciousness of being under the ban of college opinion causes the Gamma Nu men to make more of their society than do any of the others. Much of the prejudice against it is undoubtedly due to this, that it cannot lay claim to the respect always given to consistent action. Its members

are as ready as anyone to join the upper-class secret societies, so that the pretence of their being any "principle" involved in its anti-secret character is of course absurd. Such a society is only possible in freshman year, for no man who understands the drift of things in college could ever be persuaded to join it. In a broadly general way, Gamma Nu may be called the society of hard working scholarship, Sigma Eps of careless literary excellence, and Delta Kap of good fellowship and sociability; though the characters here assigned as distinctive of the two last are not so marked, perhaps, as that indicated for the first, and their social standing in the college world is one of absolute equality. Judged by its success, Delta Kap is at present "the best society," and in it an average man is likely to enjoy himself more and improve his opportunities less than in either of the others. The exact reverse in both these respects is true of Gamma Nu; while Sigma Eps occupies an intermediate position—very much nearer the former than the latter. The scheme of exercises in the three societies is, as already stated, essentially identical; the influence which each exerts in inclining a man to make the most of his chances, is the thing in which they differ. As to their "secrecy," it can hardly be said to amount to more than this, that while Gamma Nu transacts only part of its business with closed doors, the other two societies keep theirs shut against outsiders altogether. The transactions themselves, after freshman year at least, are known to all who care to enquire about them. It has been said that "some very poor men go to Gamma Nu," and of course the same hold true of the other societies; but there is this important difference, that while, from the smallness of its membership, a man must in the first case be thrown in close contact with those whom he dislikes, and be thought of as their com-

panion, it happens in the case of the other societies that their numbers allows the formation of congenial cliques with whom alone a man directly associates or is associated in the popular mind. Thus the names of these two societies become connected almost entirely with their best representatives, and the poorer ones are in some way overlooked; so that in speaking of an upper-class "pill," the habit is common to say, "Gamma Nu man, I suppose?" and if the reply is, "No, I believe he belonged to Sigma Eps," or "to Delta Kap," to add, "Well, he should have been one if he was n't."

The initiation, as it has been described, may perhaps appear somewhat formidable, and it may be well to add a few negative statements concerning it, and also to explain away the absurd fictions founded upon it, which are annually current in the newspapers. In the first place, there is nothing dangerous about the ceremony, and no one ever comes to serious bodily harm. In exceedingly rare cases, from accident or carelessness, a slight bruise or so may be inflicted, but as for the broken arms and legs which excite so much editorial indignation, they are simply the myths of imaginative reporters and nothing more. In 1869 a report, started by an obscure city paper called the *Lever*, was copied all over the country, to the effect that "at the Delta Kap initiation one Freshman had both bones of the forearm broken short off near the elbow, and several others were carried away in carriages in an insensible condition." Of this so plausibly circumstantial a story the sole basis was a carriage or two; for the carriages were really before the hall, and in them two or three Freshmen were hurried off to the awaiting suppers,—their conductors fearing to walk them thither lest they be "gobbled up" on the way. The theory of the initiation is to try the Freshman's nerves in every way, to scare him thoroughly,

but not to hurt him. There is nothing specially unpleasant about being tossed in a blanket, and Freshmen often toss one another for the mere fun of the thing. But a blindfolded man, in a pandemonium of noises, and an atmosphere of tobacco smoke, flying up and down through illimitable space, needs all his wits about him if he would keep cool and reason himself into a feeling of security. No one has any right to enter college until he is old enough to go through these imaginary terrors without any great amount of flinching, but in the rare instances when a very young Freshman shows signs of faintness, at any point in the ceremony, the bandage is at once pulled from his eyes and he is declared initiated: a proceeding which is pretty certain to restore him forthwith. Nor is it true that drunken men control the proceedings. A Sophomore or two may be present who have plainly imbibed too freely at their suppers, but they are closely watched by their sober companions, and prevented from putting Freshmen through any process outside the regular programme. The stories of Freshmen being forced to lie down with corpses, in the basement of the State House, or being really buried in grave yards, or in the pit where the subjects from the dissecting room are finally thrown, have no grain of truth in them beyond the fact that the regular initiation has sometimes been held in the State House basement, and sometimes in the hall of the old Medical College. A mask or wax-figure in a coffin may really be mistaken for a corpse by a bewildered Freshman, and the lowering of his encased form through a trap door may perhaps startle him. There the imagined horror ends. The many other fearful rumors, which prevail among the uninitiated and find their way into print, when traced to their source will be found to have no more groundwork of reality than the fables whose genesis has just been indicated.

On another point there seems to be a great misapprehension in the public prints. According to newspaper authority the suppers are bribes, and the initiation a thing devised solely to punish those who do not "treat." It has been already shown that the one thing does not depend upon the other, that men are "put through" without any regard to their liberality in the way of feasting their conductors, and that nothing enrages the Sophomores more than to have upper-class men who have been "treated" by Freshmen try to "get them through," solely on that account. Freshmen also, to avoid being "stolen" by the wrong men, often pay their conductors in advance the price of the supper they propose to furnish, and by some accident or confusion it may in rare cases happen that they do not share in the treat they have paid for. This must be the foundation of the tales of Sophomores extorting money from Freshmen, under penalty of initiating them with severity, and quietly putting it in their own pockets. This supper business, which is really the worst feature of these societies, is evidently bad enough in itself, without these imaginary embellishments. It is, however, patterned after the treats connected with entrance to the upper-class societies. But there, entertainers and entertained are fewer, and more select, and to a great extent personally known to each other, and the elected are supposed to show their gratitude for the honor conferred upon them by their superiors: while here, except in a few rare cases, both parties to the supper are unacquainted, and either enemies to one another or likely to become so; everything about the affair is constrained and unnatural; and, without the pretence of sociability—still worse, *with* the pretence—the enjoyment is simply an animal one. In its essence, the principle which induces a man to give the expected supper in freshman year—that is, the active

desire to appear liberal or the passive one not to appear mean—hardly differs from that which influences him on similar occasions for the two years following; yet the “accidents” (as the logicians say) which surround its display in the former case are much more repulsive and disgraceful than in the latter.

Undoubtedly the initiation and its attendant customs put an unusual amount of power into the hands of the Sophomores, which those of them who, as compared with the rest, are unscrupulous oftentimes abuse; yet as Freshmen have hardly acquired any distinct personality or made any individual enemies up to the time they are initiated, the private revenges which particular Sophomores take this occasion to wreak are not common. On the whole, then, a fair-minded man who fully understands the thing looks upon the initiation as a ceremony silly, childish and perhaps a trifle disreputable, but certainly not cruel, nor malicious, nor barbarous; while as for the suppers, he either wishes that most of the upper-class men who swallow them might choke in the process, or, if a believer in the decency of human nature, resolutely refuses to think of them at all.

To the boy fitting for Yale, this much of advice can fairly be given: Pledge early to one of these three societies. Choose the one where your friends will be with you, or the one which your upper-class friends recommend. If you enter college alone and unacquainted, and have no preference in the matter, either decide upon your society in advance, by the simple expedient of drawing lots or throwing dice, or else pledge to the first society for which you are electioneered. You can gain nothing by delay. You can learn nothing from partisan arguments or prize lists. You can accomplish nothing by personal inspection. Pledge at once, and your troubles will be over. Attempt to find out “the best,” and you will be pretty certain to take up with the worst.

CHAPTER II.

SOPHOMORE SOCIETIES.

Kappa Sigma Theta—Alpha Sigma Phi—Phi Theta Psi—Delta Beta Xi—The Yale “Banger” and “Tomahawk”—Chapters—Posters and Song Books—Electioneering and Pledging—Giving out Elections—Initiation—Ordinary Exercises—Singing—Class Elections—The Sophomore Type.

Tradition has it that in the old days of Bully Clubs and town-and-gown disturbances, there were sophomore societies whose members were distinguished by the peculiar shape of the clubs which they carried as badges. Sometimes the societies grew out of the debating associations of freshman year, which each class established for itself. Like them, they seem to have been without name or formal organization. Apparently, the first regular sophomore society originated in the class of '41, and started into being in July, 1838, though a freshman debating club perhaps served as the nucleus which drew its members together. It was called “Kappa Sigma Theta,”—though, as is the case of Sigma Eps, the “Kappa” was popularly unrecognized, —and its badge was a small rectangular gold plate on which, above the society letters, the enwreathed, helmet-crested head of Minerva was engraved. The surface of the pin was glazed over, to prevent the engraving from becoming rubbed and worn. Besides its secret motto, *Κοινῆς Σοφίας Θέα*, it had several open ones: *Tu nihil invita dices faciesve Minerva*, *Τὸ τοῦ ἀνθρώπου μέτρον ἐστὶν ἡ γῆν*, and, *Coronat scientia cultores suos*,—of which the first was the commonest. The story goes that, as the

sophomore year of '41 drew to its close, some members of the society proposed that, instead of disbanding the organization, it should be turned over to the incoming Sophs of '42, in consideration of a supper given by them. The respectable portion of the society opposed the plan, and when the others took advantage of their absence and carried it through, they themselves destroyed the society plate and records. Sigma Theta, however, thenceforth existed as a regular sophomore society, and though a rival sprung up a few years later, it continued to flourish until the sophomore year of '57, when ten or a dozen of the ablest men of that class, most or all of whom belonged to Sigma Theta or its rival, formed a sort of select club, which was apparently intended to last through the course and not to conflict with any of the existing societies. Its badge resembled the original one of Sigma Eps, and a room in Townsend's Block, opposite the colleges, served as its place of meeting, but the club never figured in the *Banner*, and its name, if it had any, has not been preserved. Though no mention was ever made of it in any of the college prints, the existence of the club caused a great uproar throughout college, especially among the Sophomores, and sophomore-society men. Its members were said to be traitors to the regular societies which they belonged to, and enemies of the whole system, and so were expelled from the former as a punishment for their crime. Few of them ever got into the junior societies except by honorary elections, and though several of them became senior-society men, more doubtless would have been elected except for the unfortunate club. But the expulsion of its best men from Sigma Theta, was that society's death blow, for the internal dissensions which resulted therefrom were never harmonized, and things went on from bad to worse until in 1858, when no more members could

be induced to join it, the society definitely gave up the ghost.

As already remarked, Sigma Theta was not left many years without a rival, for the same class and some of the same men who founded Delta Kap established in 1846 the "Alpha Sigma Phi,"—whose name in its abbreviated form of Sigma Phi is not to be confounded with a society so designated which exists in other colleges. Its badge in shape was an upright rectangle, almost a square, a trifle less than an inch in diameter; its device was an open book, in white, displaying several hieroglyphic characters, and crowned by a pen; below were the letters "Α Σ Φ" in gold,—the pen and the framework being of the same material, and the ground a shield of black enamel. The wood-cut vignette of the society was identical with its badge, except that the framework surrounding the shield gave place in the former to a rectangular wreath of oak leaves. Neither badge nor vignette ever underwent the slightest change. Its open motto was, *Causa latet, vis est notissima*, and its secret one, Ἀπόκρῖσις, Σοφία, Φιλία. Sigma Phi survived its rival Sigma Theta only a half-dozen years, and in 1864 came to a rather inglorious end. The trouble arose in this wise: About half of the Sigma Phi Sophomores of '66 were pledged to the junior society of Psi U, and half to its rival DKE. Each faction wished that a majority of the elections given to the Freshmen of '67 should be received by those who were pledged to its own junior society, and hence a fearful strife arose. The final result of it was that each faction in turn "expelled" the other from the society, gave out elections to its own Freshmen, and initiated them without taking them to the hall. This had in the meantime been closed, for the faculty, influenced by the notoriously disreputable character of the society, took advantage of

the disorganized condition of things to order its summary abolishment. The Sophomores were forbidden to give out any elections, and the Freshmen to receive any, or to wear the Sigma Phi badge. Irregular elections were nevertheless given out in the manner stated, and the Freshmen evaded the other prohibition by wearing badges from which the "*A Σ Φ*" had been erased, or displaying the un mutilated badge only in places where it could be done "in safety." This state of things could not long continue. The elections had been given out in the middle of the summer term, and, with the opening of the new college year, the Psi U pledged men of '67, who had received elections to Sigma Phi, set about the establishment of a new sophomore society. The consent of the faculty was at length obtained on the conditions that the society should not bear the name, or adopt the badge, or occupy the hall, or in any way become the successor, of the late Sigma Phi; that it should give attention to literary exercises, and should elect some member of the faculty an honorary member. In obedience to these conditions was organized, in October, 1864, "Phi Theta Psi,"—called, of course, Theta Psi, simply,—with a badge shaped like that of Sigma Phi, but having as a device, upon a black enamel groundwork, a golden raven perched upon a white closed book, below the letters "*Φ Θ Ψ*." A month or two after Theta Psi's appearance, under the same conditions, the DKE faction were allowed to establish "Delta Beta Xi,"—called Beta Xi, or rarely DBX,—with a badge and wood-cut vignette identical with those of Sigma Phi, except that the letters "*Δ Β Ξ*" superseded the original "*A Σ Φ*." Even now, Beta Xi men often wear pins bearing the old letters. Sigma Phi was the only society ever abolished by the faculty, and its two successors are probably the last which they will ever con-

sent to have established. Prof. Thacher of '35 was the honorary member chosen by Theta Psi from among the faculty ; Prof. Northrop of '57, the one chosen by Beta Xi.

A feature of the two earlier sophomore societies, of which no trace remains in those now existing, was the publication of annual "feuilletons," or printed attacks upon one another and the college world in general. Sigma Theta's "paper" was called the Yale *Banger*, apparently to burlesque the Yale *Banner*, and displayed a heavy club-cane, or "banger" in its heading,—this species of walking stick being esteemed by tradition the Sophomore's peculiar property. At the head of the *Banger's* first page was displayed the vignette of Sigma Theta, with its list of members ; then followed lists of the other societies, accompanied in each case by burlesque badges and mottoes, Sigma Phi of course getting its full share of notice. The remaining three pages comprised personal and political gossip, poetry, advertisements, and notices, of a more or less scurrilous character. The paper was issued in the fall term of the six years 1845-50, and the spring term of '52. Its rival, the *Tomahawk* of Sigma Phi, followed it by a month or two, but, appearing first in 1847, issued only five numbers in all. This paper displayed but two cuts : the one, at the head of the first page, a distortion of the Sigma Theta badge, accompanied by an abusive article regarding that society ; the other, at the head of the editorial column on the second page, a genuine Sigma Phi badge, accompanied by a list of members. This paper had nothing to say of the upper-class societies, but bestowed its derision solely upon Sigma Theta and its freshman inferiors, and though its general character was not unlike that of the *Banger*, its tone was yet a trifle more disreputable. So far as appears at this day,

the *Banger's* ridicule of all the upper-class societies, was impartial and without discrimination, and when it is borne in mind that the Sophomores responsible for it were all desirous of joining these societies in the future, they deserve some credit for their independence, whatever may be thought of their taste. This cannot be said of the *Tomahawk*, whose conductors never ventured upon dangerous ground. The only other society paper was the *Battery*, issued by the Delta Kap Freshmen, in February, 1850, which, by the aid of a sanguinary woodcut and hardly less dreadful letterpress, was enabled to "use up" most effectually its rivals and oppressors.

A society called "Kappa Delta Phi" which was started at the Wesleyan University of Middletown, Conn., at about the same time that Sigma Theta appeared at Yale, and which had also adopted Minerva's head as its badge, was persuaded to change its name and become a chapter of Sigma Theta; but it shortly afterwards underwent another change, and became the Xi chapter of Psi U, under which name it exists at the parent day. Another chapter of Sigma Theta was extant at Amherst College in Massachusetts, in 1852, when it issued a sheet called the Amherst *Scorpion*, which was a worthy counterpart of the Yale *Banger*, published by the parent chapter. If any additional chapters ever existed, they long ago died or became absorbed in some stronger fraternity. Sigma Phi established a chapter called the "Delta" at Marietta College in Ohio, where it still flourishes, though not as a distinctively sophomore society. It of course has been independent of Yale since the death of the original "Alpha" chapter in 1864. The "Beta" was established at Amherst in 1847, but was abolished by the faculty, after a few months' existence. The "Gamma" was established at Princeton in 1854, and had a somewhat longer life, though the

general decree against all such societies finally killed it. Beta Xi calls itself the "Alpha" and Theta Psi the "Phi," but, as neither have yet established any outside branches, these chapter titles have no special significance. The reasons given in the case of the freshman societies show equally well why the chapter system will be apt to fail in sophomore year also. There is, besides, as will be shown hereafter, less *to* these societies than there is to those of the other years; they are little more than tenders of the junior organizations; and the interest in them, considered apart from the junior societies they represent, is very small indeed. No Yale sophomore society has ever yet published a catalogue of its members.

The steel-plate poster of Theta Psi represents the sun rising over the waves, and supporting the letters " Φ Θ Ψ " amid its rays; above the shield on which this is pictured rests the raven upon his book; below it is a bull dog's head; while upon the scroll-work surrounding the design rests a band bearing the motto, *Amici, usque ad aras*, and the letters, "J. C." The wood-cut vignettes, of which there have been two or three varieties, are of the same general design. The Beta Xi poster reproduces the design of the pin, and amid the ornamental scroll-work which sets off the central shield are the words, "Alpha," "Yale," the date "1864," and the letters "C. L. V. E. N.," initials of the old Sigma Phi motto before given, which, through printed in full at the head of the *Tomahawk*, is not in these days generally known outside the society, except in the version, "College laws violated every night." In smaller characters, the old letters " $A \Sigma \Phi$ " and date "1846" are also displayed upon the design. The Beta Xi song book also contains all the old Sigma Phi songs, and the name was apparently chosen so as to be interchangeable with the

latter. In every way this society makes prominent its parentage and represents itself as the "legitimate successor" of the old one. Theta Psi, on the other hand, though the eldest child, and holding undisputed the proud position of "oldest sophomore society," makes no claim for the succession, but prefers to keep its ultimate ancestry in the background, and in its songs greets without much respect "the bones of the dead, defunct and euchered Sigma Phi." Each society possesses a few Sigma Phi relics,—Beta Xi a larger proportion,—though what little portable property of any value the old society held at the time of its death was probably seized upon by its indignant creditors. The Theta Psi hall is [was] in the Cutler Building, corner of Chapel and Church streets, a quarter of a mile from the colleges, and a rod or two from the hall of Delta Kap. Beta Xi hall is in Townsend's Block, corner of Chapel and College streets, directly opposite the college yard itself. Both halls have been occupied since the societies were established, and are quite elegantly fitted up. That of Beta Xi is considerably the larger, and has the advantage—disadvantage, some say—in the matter of locality. Each hall is guarded without by a heavy iron door, and supplied with a well-equipped stage within—as a sophomore society without theatricals would be an absurdity difficult for a college man to conceive of soberly. Since the above was written, Theta Psi has deserted Cutler Corner and moved into the old Diggers' hall in Lyon Building, which, after refitting at an expense of \$1,000, it "opened" with a grand celebration on February 25, 1870. It now claims to have the most handsomely furnished hall in college.

When the Freshmen have been in college about a month or two, it begins to be generally known among them that certain of their number are being pledged by

the upper-class men to join their societies. These chosen ones are soon perceived to be "their most prominent men," and as the line between the pledged and unpledged becomes more sharply drawn, the latter are seized with an irresistible inclination to get their names also enrolled among the elect. Sometimes the sophomore societies act with nominal independence in this matter ; more often in their real characters as tenders to the organizations of junior year. These latter, by means of committees, make haste to pledge all the Freshmen who at first view are desirable, and each of them having thus formed a nucleus of pledged men as a working force, is content to entrust to them in some measure the making up of "its crowd." Thereafter the upper-class committee and the pledged Freshmen act in concert. If the latter, by secret ballot, unanimously recommend a class-mate, the former will probably pledge him ; or if, on the other hand, they strongly object to a man recommended them by the committee, he will probably not be pledged. The committee or the society which it acts for are of course not bound in either case to do as indicated, but it is not often that they venture to set aside the wishes of the pledged men, either to reject a man recommended by, or to take one unpopular with, the latter. Each man as soon as pledged of course has the right to vote upon all names afterwards recommended, so that those latest chosen undergo a closer scrutiny as to their qualifications than do the components of the original nucleus. For the first two years after the present sophomore societies were started, neither of them pledged independently. The Freshmen who pledged to DKE were assured of elections to Beta Xi, while those who pledged to Psi U — and Delta Phi also, though to a lesser extent — implied that their chances for Theta Psi were "good," though they were

promised nothing. Then followed a year when none of these societies gave pledges; but since that time the sophomore societies have had regular pledging committees, and though most of those pledged to Theta Psi are also pledged to Psi U by the Juniors, and those to Beta Xi to DKE, it happens that in many cases the distinction is not observed. A man rarely refuses a pledge to a sophomore society, and the reason for the cases in which it is done is the pecuniary one solely.

About a month after the third term begins, rumors prevail among the Freshmen that the sophomore elections are soon to be given out. Though most of the men are definitely "pledged" in advance, there is always enough uncertainty as to the fact of their actual election to make the best of them feel a trifle anxious, as the time draws nigh for the official announcement of their fate; while those who are not pledged hope against hope that when the hour actually comes, "something will turn up" to place their names among the elect. Both societies generally agree upon the same night, which is usually that of Friday, for the giving out of elections—though there is no settled rule about the matter, either way. On the appointed evening, the sophomore, junior and senior members assemble at the society hall, and at a late hour, not much before midnight, sally forth in a body upon their errand, marching by classes in the order named, the president or some other official, distinguished by a dark-lantern, leading the way, upon the "route" marked out in advance. Arriving at the rooms of the nearest Freshman, the procession halts, and sings a society song or two; then the Sophomore appointed for the purpose goes up to the room and says something to this effect: "Mr. So and So, I have the honor [or "the pleasure," or simply "I offer"] of offering you an election to the So and So fraternity.

Do you accept?" Of course the Freshman says Yes, upon which the Soph congratulates him, and the whole party file in and do the same, each individual shaking him heartily by the hand. Congratulations over, the society men at once fall to discussing the provided "spread" of fruits, cake, and wine, and having partaken of the entertainment and lit fresh cigars, they assemble outside again, sing another song, and perhaps cheer a little, and proceed on their way to the next stopping place, where the ceremony is again repeated. If, as is usually the case, several pledged Freshmen are assembled at a single room, instead of one, a corresponding number of Sophomores go up to give them their elections, for each Sophomore has a particular Freshman assigned him to whom he is to offer the honor.

This theoretical manner of proceeding, however, is not apt to be observed after the first few elections have been given out. It generally happens that before the men deputed for the purpose have had time to offer any formal words, the crowd at their heels fill the room, and attack the eatables, without wasting time in hand-shaking or congratulation. A few are generally found who will secretly lug off a bottle of champagne or handful of cigars for future consumption. The procession grows more and more hilarious, and its songs hoarser and huskier as to utterance, until towards the last it is little better than a disorderly crowd, whose members are apt to laugh when some one smashes a street lamp with a banana, or tosses an orange through an open window; and when it has given out its final election, it lingers longingly about the concluding "treat," and perhaps is at length obliged to drag away by main force a few of its tipsiest members, who drowsily insist on "making a night of it," then and there. The disorder and rowdyism are due almost exclusively to members of the two upper

classes ; were the Sophomores left to themselves, discipline would be maintained. The elected Freshmen of the same or different societies meet together over the remains of their spreads, and "celebrate" their good fortune more or less uproariously, so that it is very near daylight when the last of them are once more quiet in their beds. Sometimes an expectant Fresh hears the society move by his house without stopping, and goes to bed in despair, only to be aroused on its return trip and suddenly made happy by receiving the pledged election. Sometimes an over-confident one prepares a treat for guests who never call. Sometimes an irate landlord, roused from sleep by the tramp of a disorganized host through his dwelling, and lashed into a frenzy by their discordant melodies, ejects from the house the Freshman lodger upon whom the honor has been bestowed, and writes off to his parents how their son has fallen into evil ways, and become the habitual entertainer of midnight revelers. Generally, however, the boarding house keepers, knowing the character of the thing, and remembering that it comes only one night in a year, recognize it as a necessary evil, and submit to the infliction with as good grace as may be.

As the treat, formerly a trifling and impromptu affair, has gradually grown in importance, the custom comes more and more into vogue of offering it in the dining room of a hotel or restaurant, whither the half dozen or so who combine in paying for it go to receive their elections, in place of having them at their rooms. This proceeding of course prevents any unpleasantness with the private landlords. The Freshmen are generally advised in an unofficial manner as to the evening when they may expect elections, and in case a pledged man is not to receive an election, he usually receives a hint to that effect beforehand. A card, bearing on one side the

society vignette, on the other the names of the men elected, is given to each man, so that after one election has been given out, the whole are in a measure made public, for the receiver of the card may contrive to hurry off and show it to the men named upon it, in advance of the procession which formally presents it to them. The names are usually printed, but in cases where elections were contested until the moment of issuing them, they are written with ink instead.

An interval of two or three weeks elapses before initiation takes place. Both societies may adopt the same evening,—usually that of Friday or Wednesday,—though about this there is the same indefiniteness, as about the times of giving out elections. The Freshmen having paid an initiation fee of from fifteen to twenty-five dollars,—to one of their own number, appointed collector by the Sophomores, and on account of his trouble excused from paying any fee for himself,—are directed, by a printed note addressed to each, to assemble at some particular room occupied by a Sophomore, at an early hour of the appointed evening. Here they are perhaps supplied with cigars, and left by themselves, to smoke and talk over the prospect before them, until summoned for initiation. They are generally led away alphabetically, from time to time, in parties of a half dozen or so, until in the course of an hour or more all have been put through the ceremony. What this is to consist of greatly exercises the freshman mind, and rumors that it is merely a formal rite are contradicted by other rumors that it is a thing considerably more unpleasant than the freshman initiation itself. The latter are the ones most credited by the Freshmen, while college belief in general rather favors the former. This much at least is certain, that the initiation is confined entirely to the society halls, and if some strange noises

do that night emanate therefrom, the Freshmen come out of the ordeal not perceptibly injured, and the city newspapers print no facts or fancies concerning it. All the upper-class members are present at the initiation, and at the play which follows it, and at the supper which comes after the play. In old times this initiation supper was partaken of in the dining room of some hotel, and the bills of fare were embellished with the society vignette and motto, but the present societies have always held their suppers in or near their halls. It is rarely that any drink stronger than wine is provided at these suppers, though upper-class men may smuggle in a few bottles of more fiery beverage for their own private use, and after the newly initiated members have been dismissed, stay behind and "celebrate" by themselves. Next morning the Freshmen swing out their square pins with great pride, not unmingled with pity, in many cases, for friends who were less fortunate than themselves. The freshman-society pins are still worn, however. In some cases the two are displayed side by side upon the vest, though more often the freshman pin is attached to the vest, and the sophomore badge to the shirt bosom, by the man who sports them both. In sophomore year, when the freshman pin has been discarded, the badge is oftener worn upon the shirt bosom, than in freshman year, and when attached to the vest is usually worn lower down than in that latter year.

The meetings of the sophomore societies are held each Saturday evening, from about ten o'clock till midnight, or a little past. Theta Psi generally sings as it marches up Chapel street to the colleges, and gives forth an additional song or two from the corner of the college fence before it disbands. Beta Xi also sings its songs upon that corner, at the close of its meetings. It sometimes happens that the two societies, reaching the

fence at about the same time, take up positions at a short distance from one another and "sing with responsive strains,"—each society after offering one of its songs, pausing long enough to let the other sing out one of *its* own, before proceeding with the next. Perhaps, after having sung themselves out, both societies give cheers for each other, and so disperse. Similarly, when the two processions engaged in giving out elections chance to pass near one another, songs and cheers may be exchanged. On the other hand, less creditably and good naturedly, each society has on some occasions tried by singing to drown the voices of the other. These society songs, without being of a very high order of composition, are yet possessed of a sort of jovial melody, well adapted to the capacity of the miscellaneous voices accustomed to render them. In several of the Theta Psi songs, the "caw!" of the raven is introduced with fantastic effect. Though the present tense is retained in this paragraph, the state of things described no longer really exists, since, within a year, all society singing has been forbidden by the college authorities; while of their own accord the Sophomores have substituted Friday night, for the traditional Saturday night, as the time for holding their meetings. For a while, after that singing had been brought under the ban, each society used to march in a body to the college corner, and there shout the names of its three Greek letters, with one sharp and united cry, as a signal for breaking up. But this practice was also forbidden.

Though the songs were thus publicly sung upon the street, the song books are kept secret with great care, and never shown to outsiders by active members. Nor do these often mention or refer to their societies in private except to other members, and hence outsiders rarely speak to a Sophomore concerning his or a rival

society. Among upper-class men of course this carefulness does not prevail, but on the whole the sophomore societies are, except those of senior year, more secret than any others,—for in the sophomore class little is known of their doings except by their members, while in the junior class the proceedings of the junior societies are generally understood by nearly everyone. Seniors or even Juniors do not hesitate to talk over in public the good points of the last play which they attended at their sophomore society, and the “bum” held in connection with it. The general impression to be gained by an outsider, from their conversation and otherwise, is that the hall of the institution in question is a sort of club room where Sophomores drop in on Friday nights to play cards, smoke clay pipes and sip ale with one another. The junior class will often be represented there, but never in force except on special occasions, as when there is a play, or a regular supper, or a contested election. At such times Seniors also are wont to appear. A graduate rarely comes to the hall except brought up there by a Senior, or under-class man. Old Sigma Phi men if members of Psi U are admitted to Theta Psi, if members of DKE to Beta Xi, “and no questions asked;” though most of them in the two or three classes preceding that of '67, which founded the societies, were regularly elected and initiated as honorary members of one or the other organization, according to the rule indicated. Of course no old graduate ever goes near one of the sophomore halls, unless invited thither by some active or recent member. But a Senior would not hesitate to invite any old graduate to join him in making a call at such a place, without any regard to that old graduate's connection, or want of it, with Sigma Phi, or any other sophomore or junior society.

Thirty is the number of elections generally given out

by each society, and as both combined make up less than half an average class, of course many desirable men are still left out, whom their luckier classmates wish to have "in" with themselves. They rarely give out any new elections, however, until the new year has opened and they themselves are Sophomores. Then, when they have succeeded in electing a classmate, he is either brought at once to the hall by a messenger and initiated forthwith, or the society—upper-class men and all—march in procession to his room, singing songs and offering congratulations, after the old manner, and escort him back to the society hall. As a class election usually comes upon a man unexpectedly, a treat is not expected of him, yet if several are elected at once they often combine to give a supper at the hall, shortly afterwards; or a single individual who happens to be free with his money may after his election bear the whole expense of a society "spread." When honorary members are elected from the two upper classes—and almost any Junior or Senior is glad to receive an election—a single classmate of the chosen one conducts him to the initiation. All names are voted upon separately by secret ballot, and a single negative vote is usually sufficient to reject a candidate. The ballot box is so arranged that each man can cast his vote without showing it or even seeing it himself; one compartment contains a number of white cubes (signifying Yes) and black balls (signifying No), and the voters selecting one of these thrusts it into the other compartment of the box undetected.

There is always considerably difficulty in reconciling the conflicting choices in the matter of elections. A man whose friend is blackballed, may vow to reject everyone else until his friend has been elected, and so on. An approved device for overcoming many difficul-

ties is to "pair off" opposing candidates and elect them both on a joint ticket. In the case of class elections there is apt to be more than usual contention, for there is greater personal interest in the men, and the number allowed is much smaller, and the voters are bound by no pledge of any sort to say Yes. Pledged men, to be sure, are sometimes rejected, when formally offered for election; but it is accounted rather dishonorable for a society to do this in many cases without special reasons, and unless a man's reputation or social standing changes greatly for the worse after he obtains a pledge, he may feel pretty confident of receiving his election also. It is very seldom, too, that a single blackball keeps a man from a society. However stubborn the caster of it may be at first, the "pressure" brought to bear upon him by the whole society arrayed in opposition is so enormous, that he is at length glad to reverse his vote and submit to the will of the majority. As the mortality among sophomore-society men is usually large, the eight or ten class elections given at various times during the year rarely bring the active force above thirty in number. The last Sophomores are taken in just before the procession starts forth to give out elections to the Freshmen, and are not required to pay any initiation fees. The presidency and lesser offices of these societies are not accounted of much importance, and it is very rarely that there is the least excitement in regard to them. Even upper-class men seldom mention their incumbents,—though this is probably due more to the absence of any interest concerning them than to any settled objection against the betrayal of "secrets." The annual expenses of membership are perhaps ten or fifteen dollars greater than in the societies of freshman year.

The sophomore year is a sort of transition period, and the sophomore society fairly enough represents it.

Everything is unsettled ; men's positions are every day changing both relatively and absolutely ; and the fast, loud-mouthed element in the community is to all appearances the ruling one. For the first time the line between "society-men" and "neutrals" is plainly drawn, and the sheep are separated from the goats. There is a keener pleasure in sporting the sophomore badge, a sharper regret at the inability to do so, than is possible in after years. The lucky Soph, turning his back upon the "heavy literary" performances of his freshman year, thinks that the only true enjoyment of a select society must lie in going to the other extreme, and doing nothing whatever that smacks in any way of honest labor or improvement. The quiet, substantial men, who figure prominently afterwards, are in the class and society now, but they keep in the background, and are overshadowed by the light-headed, noisier crew who are suffered to have things all their own way. Next year, may be, the reverse will appear ; for the societies of two different years, composed in succession of essentially the same individuals, may and in fact often do, differ widely in character and purpose. The faults of the sophomore society are usually exaggerated by friends and enemies alike. It does not as a matter of fact encourage drunkenness or immorality, — though it may sometimes affect to do so. Perhaps the worst thing that can be fairly charged against it is its frivolous and purposeless character. It inspires a sort of pride in its members, but no affection. They look back upon their connection with it as a joke, and are careless as to its subsequent fate. It would probably be more hopeless to solicit money from them in its behalf than to ask it for their freshman society. Yet, after all, few would willingly part with the host of conflicting memories reflected in the halo of very doubtful glory which encircles its name.

CHAPTER III.

JUNIOR SOCIETIES.

Alpha Delta Phi — Psi Upsilon — Delta Kappa Epsilon — Badges, Vignettes and Mottoes—Catalogues, Chapters and Membership —The Death of Old Chapters and the Origin of New Ones—Names of Prominent Members—General Conventions—Inter-course between the Chapters—Giving out Elections—Initiation — Meetings and Exercises — Halls — Corporate Titles — The Course of Politics in '69 (the Freshman Societies; the Annual Jubilee Committee; the Gamma-Nu-Delta-Phi Embroglio; the Cochs and "Lit." Editors)—The Effect upon Delta Phi—Agreements concerning the Freshmen—Real Character of a Coalition —The Division of the Spoils—The Contested Elections of Members — Duration of Society Influences — Comparison of the Societies.

There are three junior societies, and they are the only ones ever established in that class,—a fact which no other year can boast of. The Skull and Bones of senior year is the only class society which has the advantage of two of them in point of age. And these two, it may be remarked, are the only Yale societies, aside from Phi Beta Kappa, which originated outside of the college. "Alpha Delta Phi," which was founded at Hamilton College in 1832, established four years later its "Yale" chapter, which was the eighth in order. The abbreviated title of Delta Phi should not be confounded with the society of that name which exists in several colleges. Outside of Yale, Delta Phi is always spoken of as Alpha Delt. "Psi Upsilon," which was founded at Union College in 1833, established its third ("Beta") chapter at Yale in 1838. The name is always shortened to Psi U.

“Delta Kappa Epsilon”—formerly called Delta Kappa Eps, but now invariably DKE—was founded in 1844 by the class of '46.

The badge of Delta Phi is an oblong slab, an inch in length, with rounded corners, displaying on a groundwork of black enamel a white crescent surmounted by a green star; below is the date “1832,” and upon the crescent the letters “*A Δ Φ*,” both in gold. The wearing of badges of this sort has within the last year been mostly abandoned, in favor of the “skeleton pins,” which were formerly worn by none but Seniors and graduates. Of these pins there are many varieties. They are formed of the star and crescent simply, and according to the taste or wealth of the individual are made either of plain gold and enamel, or set off with pearls and precious stones—an emerald in the center of the star being perhaps the favorite one, though it sometimes gives place to a ruby, amethyst, or diamond. Green and white ribbons are sometimes worn in the button hole as society colors. The wood-cut vignette was formerly an enlarged representation of the regular badge pin, and there have been several different patterns, but the one now commonly employed at Yale displays a plain star and crescent upon a dark shield, crossed behind by a sword and spear, supporting below the motto, *Manus multæ, cor unum*. Above the shield is a ring of stars. The steel-plate poster is the same design more elaborated, with the letters indicated upon the crescent, the date below the shield, the words “Alpha Delta Phi, Fraternity,” and the name of the chapter within the circle of stars. The Psi U badge is a simple diamond-shaped pin, a little more than an inch in length, displaying upon a groundwork of black enamel the single emblem of the clasped hands, with “*Ψ*” above and “*Υ*” below. The skeleton pin of this society is a mon-

ogram made up of the two letters which compose its name, sometimes ornamented with pearls and precious stones, though more commonly plain. A miniature copy of the regular diamond-shaped badge, ornamented with pearls, rubies, etc., is worn by some members of the western chapters, though not authorized by the society. The common vignette is an enlarged copy of the badge, surmounted by a peculiar kind of scroll-work which leave the date "1833." Another one represents the pin surrounded by the chapter letters, enclosed in a wreath of oak and olive, with "1833" in rays above and "Fraternity" upon a scroll below. The seal of the society represents an owl grasping a fasces bound together by the motto, *Fit via vi.* *Νόμιζ' ἀδελφούς τοὺς ἀλιθινοὺς φίλους,* was the motto upon the title page of the catalogue of 1864. The DKE pin is of the same size and shape as that of the Psi U. Its device is a white scroll, bearing the letters "D K E"; below is the name of the college where the chapter is situated; in each angle is a star; the groundwork is the usual black enamel. The skeleton badge consists simply of the white scroll and letters, somewhat enlarged. At first, the vignette was simply a copy of the badge, but an entirely independent design was afterwards devised as a coat of arms, and this has since formed the chief part of the vignette: A white (argent) central shield—displaying a rampant lion, a pair of crossed keys and an ear—is surmounted by an outer shield, divided by various cross bars and chevrons, with the colors blue (azure), red (gules), and gold (or), indicated in the regular heraldic manner. An open eye looks forth from the upper part of the outer shield, and a pair of hearts, one on each side, are joined by a chain which sustains at the bottom the letter or letters denoting the chapter. In the usual vignette this double shield is surmounted by

crossed swords, and a winged globe bearing the letters "Δ K E"; while the motto, *Κηρόθεν φίλοι αεί*, figures on a scroll beneath, and rays of light set off the whole design. There are several variations from this pattern, but all the vignettes agree in displaying the elaborate double-shield design. This is also the chief device in the steel-plate poster, which resembles a seal or medal—being circular in shape and three inches in diameter. The motto just given is expressed upon the upper part of the encircling band, and upon the lower, within a scroll, are the letters "Δ K E"; while ornamental wreath-work fills the space between the shield and the band. The Delta Phi poster is the only one often seen at Yale, as members of the other two societies prefer to display richly-framed photographic views of their respective society halls, in place thereof. The regular pins are essentially alike in all the chapters, though different manufacturers may slightly vary in the details of their workmanship. Phi U's badge is the neatest of the three, and Delta Phi's the ugliest. As for the skeleton pin of the latter, it would hardly be taken for a society badge at all, but rather for a bit of ornamental jewelry. Formerly, when the slab badge only was worn by the active members, Delta Phi men who were senior neutrals very generally wore the skeleton, and a few still keep up the practice. Very rarely, too, a skeleton Psi U badge may be noticed, but that of DKE is never seen at all. Chapter letters of gold, attached to the main badge by a minute chain, in the manner described for the freshman societies, are worn by some of the Psi U and DKE men, at a few of the colleges, though never at Yale. Upon the backs of the regular badges are engraved the owner's name and class and the peculiar Greek symbols allotted to him, together with the letter of the chapter; and in the case of Delta Phi

a crossed sword and spear surmounting a sort of monument, are also added. Yale Seniors sometimes wear their junior year badges in such a position upon their vests as to be usually concealed from sight ; the Juniors occasionally wear their sophomore pins in a similar manner. Monograms of the society letters, carved in black walnut or other suitable wood, are sometimes to be seen ; and, aside from what has been mentioned, the number of engraved vignettes, ornaments, monograms, stamps and seals, in use by the societies, or their separate chapters, is quite large. Yale men, however, seldom display the insignia of their junior societies upon their note paper and envelopes.

It is through these third-year organizations solely that Yale shares in the general system of secret societies that is in vogue throughout most of the colleges. Though there are other important chartered fraternities existing in American colleges, the three represented at Yale are undoubtedly the leading and most extensive ones, and a few statistical facts in regard to them may not be without value. The last catalogue of Delta Phi appeared in June, 1870 ; that of Psi U in December of the same year ; and that of DKE in May of the present year. The arrangement is similar in all of them : the chapters standing in the order of their establishment ; the members alphabetically by classes in the order of their graduation ; a list of chapters preceding, and an alphabetical list of members following, the main body of the catalogue. In this index are given the class and chapter of each man, so that his residence, symbols, and other facts concerning him can at once be found by turning to the main catalogue. The exact signification of these symbols is not generally known among the uninitiated ; yet it can do no harm to remark that, aside from being different in themselves, they are used by each society for an altogether different purpose.

The current catalogue of Delta Phi comprises 287 pages, and was printed by Curtiss & Childs of Utica, N. Y. Its title-page is surrounded by an ornamental border of green and red, and is faced by a wood-cut frontispiece representing the society emblems. Upon the outside of its green paper cover is a wood-cut monogram composed of the initials "A Δ Φ" and the date "1832." The last preceding catalogue was printed by J. H. Benham of New Haven, in 1860, and comprised 195 pages, of much less creditable typography. This society, unlike others, confers local rather than Greek-letter names upon its chapters. In the following list the name first given is that of the chapter, the date signifies the year or class in which it was founded, and the final numeral the number of its members up to the time in 1870 when the catalogue was issued :

1. Hamilton ; Hamilton College, Clinton, N. Y. ; 1832 ; 287.
2. Miami ; Miami University, Oxford, O. ; 1834 ; 185.
3. *Urban ; New York University, N. Y. City ; 1835 (*died 1839) ; 24.
4. *Columbia ; Columbia College, N. Y. City ; 1836 (*died 1840) ; 32.
5. Amherst ; Amherst College, Amherst, Mass. ; 1837 ; 331.
6. Brunonian ; Brown University, Providence, R. I. ; 1837 ; 156.
7. *Harvard ; Harvard Coll., Cambridge, Mass. ; 1837 (*d.'65) ; 307.
8. Yale ; Yale College, New Haven, Conn. ; 1837 ; 740.
9. Geneva ; Hobart College, Geneva, N. Y. ; 1838 ; 162.
10. Bowdoin ; Bowdoin College, Brunswick, Me. ; 1839 ; 182.
11. Hudson ; Western Reserve College, Hudson, O. ; 1840 ; 138.
12. Peninsula ; Michigan University, Ann Arbor, Mich. ; 1845 ; 193.
13. Dartmouth ; Dartmouth College, Hanover, N. H. ; 1845 ; 273.
14. Rochester ; Rochester University, Rochester, N. Y. ; 1851 ; 117.
15. Alabama ; Alabama Univ., Tuscaloosa, Ala. ; 1851 (*d.'59) ; 51.
16. Williams ; Williams College, Williamstown, Mass. ; 1851 ; 132.
17. Manhattan ; New York City-College, N. Y. City ; 1854 ; 138.
18. Middletown ; Wesleyan Univ., Middletown, Conn. ; 1855 ; 152.
19. Kenyon ; Kenyon College, Gambier, O. ; 1858 ; 28.
20. Union ; Union College, Schenectady, N. Y. ; 1858 ; 84.
21. *Cumberland ; Cumberl'd Un., Lebanon, Tenn. ; 1858 (d.'61) ; 27.
22. Cornell ; Cornell University, Ithaca, N. Y. ; 1870 ; 16.

Deducting from the membership as here set forth about 25 names for repetitions and 35 for honorary members, and a total of 3650 is exhibited, against a total of 2300 shown by the catalogue of 1860. Delta Phi has also four alumni associations, or "graduate chapters": at Cincinnati, established 1846; Cleveland, 1866; Chicago, 1867; and New York, 1868.

The Psi U catalogue was published "under the supervision of the Beta chapter," and printed by Tuttle, Morehouse & Taylor, and comprises 233 pages. A tint-printed, wood-cut emblematical vignette, hinting at the significance of the chapter letter, serves as a frontispiece to each chapter, while the frontispiece to the main work itself consists of a finely-executed steel-plate engraving,—designed by Gavit & Co. of Albany,—representing a wall and archway, ornamented with the emblems and insignia of the society, while through the arch is seen the rising sun, lighting up the ocean waves as they dash upon a solitary rock. The work is by far the handsomest one of the sort ever issued by a college society. The last preceding Psi U catalogue was printed in March, 1864, by Baker & Godwin of New York, and comprised 207 pages. The arrangement of the following list of chapters corresponds to that in the case of Delta Phi:

1. Theta; Union College, Schenectady, N. Y.; 1833; 275.
2. Delta; New York University, N. Y. City; 1836; 200.
3. Beta; Yale College, New Haven, Conn.; 1838; 750.
4. Sigma; Brown University, Providence, R. I.; 1840; 180.
5. Gamma; Amherst College, Amherst, Mass.; 1841; 360.
6. Zeta; Dartmouth College, Hanover, N. H.; 1842; 340.
7. Lambda; Columbia College, N. Y. City; 1842; 220.
8. Kappa; Bowdoin College, Brunswick, Me.; 1842; 270.
9. Psi; Hamilton College, Clinton: N. Y.; 1843; 150.
10. Xi; Wesleyan University, Middletown, Conn.; 1843; 295.
11. Alpha; Harvard College, Cambridge, Mass.; 1850; 105.

12. Upsilon ; Rochester University, Rochester, N. Y. ; 1858 ; 100.
13. Iota ; Kenyon College, Gambier, O. ; 1860 ; 64.
14. Phi ; Michigan University, Ann Arbor, Mich. ; 1865 ; 75.
15. Omega ; Chicago University, Chicago, Ill. ; 1869 ; 16.

The Theta chapter was suspended for a year or two preceding 1865, when it was revived, and the Delta chapter has also been once or twice near to death's door, while the Alpha chapter, killed by general edict of the Harvard faculty in 1857, was revived again in the class of '71. Psi U therefore possesses the distinction—which neither of its rivals, and probably no other similar extended fraternity whatever, can boast of—being burdened with no dead chapters. Its total membership, as detailed above, foots up 3400 names, as against 2750 exhibited in the catalogue of 1864.

The DKE catalogue, “apud Phi editum, fraternitatis anno XXVII.,” was printed by Tuttle, Morehouse & Taylor, and comprises a little less than 300 pages. Its only ornament is the circular, steel-plate poster before described, which serves as a frontispiece. Aside from a rather improved typography, it is the exact counterpart of the catalogue of 1867,—which was printed by Thomas, Howard & Johnson of Buffalo, N. Y., and comprised 259 pages,—except that the latter exhibited the society emblems printed in colors upon the title-page. The last preceding catalogue, printed in 1858, by J. H. Benham, had an “allegorical” steel-engraved frontispiece. The arrangement of the following list of chapters corresponds with that before employed :

1. *Phi* ; Yale College, New Haven, Conn. ; 1855 ; 746.
2. **Zeta* ; Princeton College, Princeton, N. J. ; 1845 (*d. 1857) ; 69.
3. *Theta* ; Bowdoin College, Brunswick, Me. ; 1845 ; 260.
4. *Xi* ; Colby University, Waterville, Me. ; 1845 ; 218.
5. *Sigma* ; Amherst College, Amherst, Mass. ; 1846 ; 344.
6. **Gamma* ; Nashville Univ., Nashville, Tenn. ; 1847 (*d. '61) ; 66.
7. **Psi* ; Alabama Univ., Tuscaloosa, Ala. ; 1847 (*d. 1857) ; 82.

8. Upsilon ; Brown University, Providence, R. I. ; 1850 ; 144.
9. *Beta ; Univ. No. Carol'a, Chapel Hill, N.C. ; 1851 (*d.'62) ; 120.
10. Chi ; University of Mississippi, Oxford, Miss. ; 1851 ; 168.
11. *Delta ; Coll. of So. Carolina, Columbia, S. C. ; 1852 (*d.'61) ; 90.
12. Kappa ; Miami University, Oxford, O. ; 1852 ; 125.
13. Eta ; University of Virginia, Charlottesville, Va. ; 1852 ; 172.
14. Alpha ; Harvard College, Cambridge, Mass. ; 1852 ; 66.
15. *Omega ; Oakland College, Oakland, Miss. ; 1852 (*d. 1861) ; 77.
16. Lambda ; Kenyon College, Gambier, O. ; 1852 ; 135.
17. Pi ; Dartmouth College, Hanover, N. H. ; 1853 ; 247.
18. *Iota ; Kentucky Mil. Inst., Frankfort, Ky. ; 1854 (*d. 1860) ; 35.
19. Alpha (prime) ; Middlebury Coll., Middlebury, Vt. ; 1855 ; 100.
20. Omicron ; Michigan University, Ann Arbor, Mich. ; 1855 ; 179.
21. Epsilon ; Williams College, Williamstown, Mass. ; 1855 ; 102.
22. Nu ; New York City-College, N. Y. City ; 1856 ; 155.
23. Tau ; Hamilton College, Clinton, N. Y. ; 1856 ; 111.
24. Mu ; Madison University, Hamilton, N. Y. ; 1856 ; 133.
25. Rho ; Lafayette College, Easton, Penn. ; 1856 ; 100.
26. Beta-Phi ; Rochester University, Rochester, N. Y. ; 1856 ; 96.
27. *Theta-Chi ; Union Coll., Schenectady, N. Y. ; 1857 (*d.'69) ; 100.
28. Kappa-Psi ; Cumberland Univ., Lebanon, Tenn. ; 1857 ; 92.
29. *Zeta (prime) ; Centenary Coll., Jackson, La. ; 1857 (*d.'62) ; 46.
30. *Alpha-Delta ; Jefferson Coll., Canonsb'g, Pa. ; 1858 (*d.'65) ; 38.
31. *Tau-Delta ; Union Univ., Murfreesb'o, Tenn. ; 1860 (*d.'61) ; 11.
32. *Kappa-Phi ; Troy University, Troy, N. Y. ; 1861 (*d. 1862) ; 23.
33. Phi-Chi ; Rutgers College, New Brunswick, N. J. ; 1861 ; 57.
34. Psi-Phi ; Asbury University, Greencastle, Ind. ; 1866 ; 40.
35. Gamma-Phi ; Wesleyan Univ., Middletown, Conn. ; 1867 ; 61.
36. Psi-Omega ; Rensselaer Polytech. Inst., Troy, N. Y. ; 1868 ; 25.
37. Beta-Chi ; Western Reserve College, Hudson, O. ; 1868 ; 23.
38. Eta-Alpha ; Washington-Lee Univ., Lexington, Va. ; 1868 ; 55.
39. Delta-Chi ; Cornell University, Ithaca, N. Y. ; 1869 ; 16.
40. Delta (prime) ; Chicago University, Chicago, Ill. ; 1870 ; 23.

The total membership of DKE thus appears to be about 4750, as against 3800 in 1867, and 2000 in 1858. At the latter date it possessed 29 chapters, as against its present 40, though it will be noticed that a dozen of these are dead. The war stopped most of the Southern chapters, and interrupted one or two which were revived at its close. The Alpha-Delta chapter had

its charter withdrawn by order of the fraternity. The Zeta was killed by the general decree of the Princeton faculty in 1857. The same year, the similar decree of the Harvard faculty put the Alpha chapter under the ban, but it has nevertheless continued to exist in secret, as a sophomore club, and its delegates have always been recognized at the annual conventions, though its members do not, while at Cambridge, wear the society badge, nor have their names printed in the society catalogue.

Delta Phi also secretly kept up its existence at Harvard until 1865, when the organization now known as the "A. D. Club"—to which most of the DKE Sophomores are admitted in junior year—was established upon its ruins. Of course these "new Alpha Deltas," as Tom Hughes calls them in his sketch, are not recognized by the fraternity, and themselves make no pretence of being connected with it. The names of the Harvard men who belonged to Delta Phi after the suppression were not inserted in the catalogue of 1860, but appeared in the catalogue of 1870, as their classes had then all safely graduated,—the last one, as before remarked, being that of '65. The Psi U catalogue contains the names of no Harvard men later than the class of '57, because the society then gave up the ghost, in obedience to the faculty's edict, and the class in which it was recently reëstablished has not yet graduated. The names of graduated members will appear in future catalogues, however. The DKE catalogue contains the names of no Harvard men belonging to it after the suppression, because the club became too informal and disorganized to keep any records or lists of its members. Latterly the chapter has approached somewhat to a formal organization, and probably the names of recently graduated members will appear in the next catalogue. Indeed, it is not improbable that in the course of a few

years the "Greek letter societies" may be allowed to exist as openly at Harvard as at most other colleges, since, under the more liberal administration recently introduced there, their existence is more than winked at already.

A comparison of the list shows the three societies existing as rivals in ten colleges outside of Yale, namely: Amherst, Bowdoin, Brown, Dartmouth, Hamilton, Kenyon, Michigan, Rochester, Union, and Wesleyan. Delta Phi and DKE in addition are rivals at Cornell, Miami, N. Y. City - College, Western Reserve, and Williams; and were formerly at Alabama and Cumberland; while Psi U and DKE in addition are rivals at Chicago, Harvard, and N. Y. University. The Yale chapter of each society is its largest, though not, except in the case of DKE, its most important or controlling one. The parent chapter of Psi U is its weakest, and that of Delta Phi is by no means its best, and no one chapter is allowed any preponderance of influence in either fraternity; but the original DKE is so much superior to any one of its many branches that it still exercises its parental control over them all, and while nominally deferring to their wishes, retains in itself the chief executive power. At Yale the real rivalry for the first place is between this society and Psi U, but at almost all the other colleges where the three exist DKE holds the lowest rank. There are of course many other local and chaptered societies in other colleges which dispute the ground with these three; and many which once existed have either wholly, or in the case of particular chapters, become absorbed in them. Thus, the Iota chapter of a western college society called "Beta Theta Pi" was changed into the Phi of Psi U at Michigan, and the Beta chapter of the same society at Western Reserve became the Beta-Chi of DKE. Not

unlikely the society may have been the source of some Delta Phi chapter also, and perhaps some of its branches still exist as rivals of the two last mentioned societies. On the other hand, none of the chapters of these three societies have ever deserted from them, or attempted to reorganize under another standard.

An examination of the three catalogues brings to light a good many more or less notable names. There are college professors and tutors, doctors of divinity and of medicine, judges, lawyers and reverends, generals, congressmen and honorables, almost without number, who formerly sported the badges of these societies. Among Yale Delta Phi men may be mentioned : Rev. Dr. J. P. Thompson of '38, Prevost C. J. Stillé and Prof. J. D. Whitney of '39, D. G. Mitchell and B. G. Northrop of '41 [the names of Gen. W. T. S. Barry of Mississippi, Maunsell B. Field of New York, and several others, are included in the Delta Phi list of '41, though they revolted from that society and were among the founders of Psi U], W. L. Kingsley of '43, editor of the *New Englander*, Gen. Dick Taylor of '45, H. T. Blake of '48, founder of the Wooden Spoon, Prof. D. C. Gilman of '52, G. W. Smalley of '53, G. M. Towle of '61, and others. Alfred B. Street belonged to the Hamilton chapter ; Gov. Denison of Ohio and U. S. Senator Pugh to the Miami ; Horace Maynard of Tennessee and Rev. R. S. Storrs, Jr., of Brooklyn to the Amherst ; Senator Jenckes, the advocate of civil service reform, and Rev. Dr. Samson, president of Columbia College, to the Brunonian ; James Russell Lowell, Rev. E. E. Hale, Rev. O. B. Frothingham, and F. B. Sanborn of the Springfield *Republican*, to the Harvard ; Rev. Dr. Hale, president of Hobart College, to the Geneva ; Gov. Goodwin of New Hampshire to the Bowdoin ; Manton M. Marble of the N. Y. *World* to the Rochester ; Prof. A. W. Perry to the Wil-

liams ; Russell Sturgis, Jr., to the Manhattan ; Ngan Yoong Kiung of Shanghai, and Oronhyatehka of Canada, to the Kenyon. Chief Justice Chase, Rev. Henry Ward Beecher, Rev. Dr. Ray Palmer, Prof. Elias Loomis, and Cassius M. Clay, are among the honorary members of this society.

Taking up the Psi U catalogue, among the Yale members may be noticed : Rev. H. M. Dexter of '40, editor of the Boston *Congregationalist*, Henry Stevens of '43, F. S. A., Senator O. S. Ferry of '44, Col. E. G. Parker of '47, Dwight Foster of '48, attorney general of Massachusetts, C. G. Came of '49, editor of the Boston *Journal*, Champion Bissell of '50, publisher of the *American (Whig) Review*, Andrew D. White of '53, president of Cornell University, Chauncey M. Depew of '56, N. Y. secretary of state, A. Van Name of '58, college librarian, Engene Schuyler of '59, U. S. Consul at Moscow, and Wilbur R. Bacon of '65, Yale's most famous oarsman. At Union, are found Mayor Alexander A. H. Rice of Boston, Frederick W. Seward, assistant secretary of state, and A. C. Davis, Kansas attorney general ; at N. Y. University, George W. Schuyler, State treasurer, and William Allen Butler ; at Brown, Lieut. Gov. Arnold of Rhode Island ; at Amherst, Galusha A. Grow of Pennsylvania, E. M. Wright, Mass. secretary of state (and, as honorary members, John G. Saxe, E. P. Whipple and Dr. J. G. Holland) ; at Dartmouth, Amos T. Akerman, U. S. attorney general, and W. H. Bartlett, judge of the supreme court of New Hampshire ; at Hamilton, Gov. J. R. Hawley of Connecticut and C. D. Warner of the Hartford *Courant* ; at Harvard, Profs. Goodwin and Gurney ; and at Kenyon, James Kent Stone, "the youngest college president."

Among DKE men at Yale may be noticed : Charlton T. Lewis of '53, editor of the N. Y. *Evening Post*, Maj.

Gen. J. W. Swayne of '56, Brig. Gen. J. T. Croxton and Prof. Cyrus Northrop of '57, Dr. D. G. Brinton of '58, Joseph W. Shipley and Edward R. Sill, of '61, and Dorsey Gardner of '64; at Colby University, J. H. Drummond, attorney general of Maine; at Amherst, Gen. Francis A. Walker, of the statistical and census bureau at Washington; at Harvard, John Quincy Adams, Jr., Edward S. Rand, Jr., and Howard M. Ticknor. DKE's best-known men—Rear Admiral Foote, General Burnside, Vice President Colfax, Bayard Taylor, Nathaniel P. Banks, John R. Thompson—are all honorary members, elected as such on account of their notoriety. Though this society possesses the largest membership, the number of names in its catalogue that are even locally well-known is much smaller than is the case either with Delta Phi or Psi U.

Each society holds every year a general convention of all its chapters, which as a rule are each represented by two or three delegates. The exercises usually consist in the delivery of an oration and poem, by graduate—and, if possible, distinguished—members of the society, to which the public are admitted; and the transaction of business by the delegates, in private. The convention lasts for two days and winds up with a supper. It is held with each chapter in succession, except the very distant or the weakest ones. The presiding officer of the DKE convention is always a Yale man; in the case of the other societies, a member of the chapter with which the convention is held. It has been mentioned in the first chapter that at all other colleges except Dartmouth the societies draw their members from all the four classes. The exception at Harvard has been noticed, and at some of the other colleges also the freshman and sophomore members are not allowed to display their badges,—except when absent from the university town,

—nor to have their names printed with the others in the public lists. When a Freshman or Sophomore, who has become a member of one of the societies at some other college, enters Yale, he does not become an active member of the chapter until the time when the society is given into the hands of his own class. Previous to this his name is not published, in the list of members, neither is he expected to display his badge, nor to attend the society meetings unless specially invited by upper-class men. Most of the other chapters are more secret than those at Yale. At some colleges the songs are never sung outside the hall, neither are the places and times of meeting generally known, nor the societies in any way mentioned to the uninitiated. A fancy which Yale men sometimes have for displaying the splendors of their society halls to their lady friends is peculiarly horrifying to the other chapters. Not that the practice is much in vogue, but the few cases of it which occur are winked at by the societies, on the theory that the dear creatures comprehend too little of the mysteries which they behold to make any damaging revelations, even were they so inclined. Every chapter gladly entertains the representatives of every other chapter, whenever it chances upon them; but though Yale members always accord welcome to the others, they are not always anxious to claim it in return, and sometimes when in the neighborhood of other colleges are inclined to fight shy of their brethren there resident. Yale DKE men in many cases do not wear their badges in the vicinity of certain of their chapters, of the extended numbers of which they are heartily ashamed. A report, which was perhaps meant for a joke, used to prevail about college to the effect that DKE raised some of the money to pay for its hall by selling charters to all applicants who would give fifty dollars apiece for them. However

this may be, it is certain that the great number of its chapters is the chief source of its weakness as a fraternity. In the case of Psi U, also, were the first two and last two stricken from its list of fifteen chapters, its power and influence would be nearly doubled. A Yale Psi U man likewise, occasionally conceals his badge in localities where the wearing it does not confer much honor, and exposes him to the danger of being "brother-ed"—a word which in his view would hardly change in significance by the omission of its second letter. There is very little sentiment wasted upon one another by the Yale members of these societies, yet their friendship is probably not weakened by its omission.

The elections to the junior societies are given out to the Sophomores upon Tuesday evening, and the initiations are held two weeks and a half later, upon the evening of the Friday which precedes Presentation Day. The sophomore-society initiations always occur before this,—usually on the preceding Wednesday or Friday,—and in the interval all the Sophomores seem to be neutrals, for all alike are badgeless. The mode of giving out elections is the same as that of the sophomore societies, already described, but as there are only two classes, instead of three, to engage in the work, everything is more orderly and respectable. The elections are offered and congratulations exchanged, in a sober and gentlemanly way, before any movement is made toward the eatables. There are rarely any displays of greediness or rowdyism. There is less of noise and excessive drinking. But Sophomores are apt to get together after receiving their elections and "celebrate" the event, much after the manner of the year before. Election cards, too, are distributed; the initiation fee of fifteen to twenty-five dollars is collected by

one of their own number ; and the members are individually summoned in writing to be present at a particular college room at a certain hour on the evening of initiation ;—all after the old custom. This time, however, the members elect are conducted to the hall in a body, and initiated without perceptible uproar. It is generally understood in advance among them that the ceremony is only a formal one, yet most men probably feel a trifle nervous about the matter, up to the moment when the mystery is revealed to them. Then come the oration and poem and display of theatricals, and finally the supper. Like the old Sigma Phi initiation suppers, this used on some former occasions to be served in a hotel dining-room, instead of in the society hall as now. The Psi U initiation exercises generally close the earliest, at about two o'clock ; the DKE the latest, at about daybreak. The badges, engraved with the new members' names, etc., are provided in advance by the society,—the initiation fees covering the cost of them,—and are "swung out" next day. The same is true in the sophomore societies.

The regular meetings are held every Tuesday evening, beginning at nine or ten and ending at midnight or later. In old times the hour of meeting was publicly announced, by posting upon the trees in the college yard large cards upon which were the society vignette and a printed or written numeral which signified the hour of meeting. This custom was also observed by the sophomore and even the freshman societies. The exercises are of a more varied character than those of the societies of the two preceding years, and comprise features from both of them. There is less formality about the literary part of them than in freshman year, and less prominence to their "social" features than in the sophomore societies. There are music and dancing

as well as singing, and of course smoking, and card playing and occasional suppers. At the close of their meetings, each society marches in a body to the college yard, singing its songs on the way, and after giving forth some additional strains from a particular rendezvous therein, disbands. Psi U's station is in front of the Lyceum building, where, just before disbanding, it always ends up its final song, to the tune of "In a few days," with the chorus, "Hurrah! 'rah! 'rah! 'rah! Psi U! Psi U!—Hurrah! 'rah! 'rah! 'rah! Psi Upsilon!" DKE always marches through Trumbull Gallery, and the south entry of North College, in front of which, after singing an additional song or two, it disbands with the cheer: "Hurrah! 'rah! 'rah! D! K! E!" One of its outdoor choruses to the tune of "All on a summer's day,"—very popular in the society during 1867-8,—was the best marching song known at the time in college. It closed with a "Slap! bang! here we are again, in jolly DKE." Delta Phi's most characteristic melody was to the tune of the "Old oaken bucket,"—but of late years this society has seldom sung any of its songs in public. DKE on its homeward march sometimes finds that the doors of North College have been barred against it by neutrals or under-class men, and is then obliged to pass around instead of through the building before giving its final cheer. The foregoing remarks, like the similar ones concerning the singing of sophomore societies, though expressed in the present, relate to the past, as the societies, obeying the edict of the faculty, sing no more, and disperse without ceremony of any sort.

The attendance upon the meetings is more regular than in the case of the sophomore societies. Some of the Seniors are almost always present, and on special occasions nearly all of them attend, and perhaps take

part in the exercises. These occasions, aside from initiation night, are when the representatives of other chapters are present in force, in response to a regular invitation. At such times the society of course tries to appear at its best, and the festivities are often prolonged until nearly daybreak. Perhaps the entire assembly of seventy-five or more, march through the streets in procession, singing their society songs before the young ladies' boarding schools, by way of serenade, or shouting them forth beneath the college windows. Next morning, too, very likely the guests may be invited to attend chapel prayers, and be seated together in the galleries, where the best looking of them may act as "electioneering arguments" upon the unpledged under-class men who gaze up from below. Outside members who chance to visit town without formal invitation are likewise sure of good treatment at the hands of Yale men. Old graduates come more frequently to the hall than in the case of the under-class societies, though generally only by special invitation of the society or an active member of it. The night before Commencement is the time when many of them meet together there, to talk over the old experiences and perhaps partake of some refreshments provided for the occasion.

The hall of Delta Phi is in the upper story of the block at the south-west corner of Chapel and State streets, opposite the building wherein the Sigma Eps hall used to be. It was newly fitted up in 1867, and was said at that time to be the finest lodge room possessed by any chapter of the fraternity. As the Williams chapter has since then erected a \$10,000 hall of its own, this can be no longer true, though the hall is undoubtedly a good one. It is protected without by a ponderous iron door, and current report adds a billiard table to its other inner attractions. The other two

societies possess halls of their own. That of Psi U is on High street, a few steps from the north-west corner of the college yard. It was taken possession of on the first of May, 1870, having been about seven months in process of erection. It has a front of 26 feet, a depth of 66 feet, is about 40 feet high, and stands upon a lot whose dimensions are 40 by 70 feet. The material of the front is red pressed brick, inlaid with ornamental work in black,—one pattern running across just above the freestone foundation, another at the top of the entrance way, and a third just below the cornice of the roof. This is a Mansard, slated, and surmounted by an ornamental iron railing, which connects and partly conceals the two short chimneys which project at its extremities. Above the entrance is an arched window, the keystone of which bears the chapter letter, “*B.*” The entrance and the arch above it make a slight projection from the front, and so a gable above the arch breaks the uniformity of the roof. The roof cornices and the massive doorway are of light Nova Scotia stone, and freestone is the material of the half-dozen steps which lead up to it. In relief, upon the inner slab which surmounts the doors, are the letters, “*Ψ. Υ.*” The doors themselves are of solid oak, though these will doubtless in time give place to iron ones. On the south side of the building, near its front, is a second arched window, covered like the ornamental one in front with a brown lattice-blind. There are two other square windows in the rear, protected by close black shutters. There is also a rear entrance to the basement, and two full-length basement windows, as well as half-a-dozen scuttle-windows upon either side, all of which are protected by iron bars. The other windows mentioned are all in the second story, and in the roof is a large skylight of thick, ground glass, which looks in upon the main

theater or exhibition hall. The usual assembly room is on the lower floor, and there are various small apartments above and below. Ventilation is secured by double walls and other special appliances, and the building is heated by furnace, supplied with water, and lighted by gas. David R. Brown was the architect; the masonry was superintended by Lyman Treat, and the carpentry by William Judd. The whole property must have cost some \$15,000, and is probably not yet more than two-thirds paid for. For a year or more before the work was begun, the society owned the stucco house next beside the Divinity College on College street, and intended to refit and occupy it for its own uses, but finally decided to build the present hall instead. Previous to this, Psi U had occupied for more than a quarter of a century a hall in Townsend's Block, corner of Chapel and College streets, where, since 1864, the hall of Beta Xi had been, close beside it. This society, since Psi U's departure, has added the vacated hall to its own, and now controls the entire upper floor of the block. Psi U's first lodge room was identical as to locality with the present one of Delta Phi. At Middletown, the society is said to be constructing a \$10,000 freestone hall of its own, upon a corner of the college grounds; and at Amherst it holds a long lease on the two upper stories of the large block containing its hall, and rents the rooms, which surround the hall, only as lodgings for Psi U students. The DKE hall is on York street, near the corner of Elm. It was built in 1861, chiefly through the instrumentality of Henry Holt of '62, who advanced the money for the work. This lot on which the building stands perhaps measures 30 by 60 feet, and the hall itself has a front of 24 feet 6 inches, a depth of 45 feet, and is perhaps 35 feet in height. Its material is common brick, and the only ornamental work—aside

from the trimmings in front, made of wood in imitation of stone—is the slab of brown sandstone above the entrance whereon are carved the letters, “*A. K. E.*” The door at the entrance is of iron, and just above it is the chapter letter, “*Φ.*” There are no windows, save the skylights in the flat, tin roof, from the edges of which project several ventilators and short chimneys. Inside, the building is of course divided into two stories and several different apartments. Seen from without, the hall has an attractively mysterious look to an under-class man, though its appearance is much inferior to that of the Psi U structure. The present value of the property is probably about \$8000, and the payment of \$1500, instead of the annual ground rent hitherto claimed by the owner, is all that is now needed to vest the title wholly in the society.

The holding of real estate by these societies is rendered possible by the organization of “trust associations,” composed of resident graduate members, who fulfil the duties of trustees, and receive no compensation for their services. Psi U was incorporated by the Connecticut Legislature, at its May session of 1862, when “James H. Trumbull [of '42, Conn. Sec. of State], Henry E. Pardee [of '56], and Simeon E. Baldwin [of '61], with all such other persons as might be from time to time associated with them, together with their successors,” were “constituted a body politic and corporate, by the name of the ‘Trumbull Trust Association,’ for the sole purpose of the intellectual and moral improvement and culture of its members ; and by said name” were to “have perpetual succession and be capable in law to purchase, receive, hold and convey real and personal estate”—not exceeding a certain amount in value ; “to sue and be sued, implead and be impleaded, defend and be defended,” and so forth. The “Win-

throp Trust Association," incorporated three years later and consisting of Edward I. Sanford of '47, Cyrus Northrop of '57, Robert S. Ives of '64, Daniel C. Chapman and George C. Holt of '66, with their associates, and so on, is the legal style of DKE. It is named in honor of the most famous member of the society, Theodore Winthrop of '48. It is supposed that Delta Phi is as yet unincorporated.

Upon the junior societies at Yale, as at present organized, hinges the entire system of college politics. The election of the nine "Cochleureati," or members of the Wooden Spoon Committee, and the five Editors of the *Yale Literary Magazine*, which election is held during this year, is the great thing about which they center, though they enter into and effect to some extent the previous minor elections. It was formerly the custom for each of the three societies, whose combined membership always formed a clear majority of the junior class, to nominate three of the candidates for the Spoon Committee and agree to support the nominees of the others. Each society thus obtained an equal share of the committee. But, as a majority of the nine choose the Spoon Man, a second coalition between two of the societies against the third was necessary to decide the matter, as well as to share the five editors between them by some regular agreement. The manner of pledging Freshmen to these societies has been already noted in the description of those of sophomore year. When the class of '69 entered college, the upper-class politicians had already prepared for them a "coalition," which was to decide their junior year elections. It was between Delta Phi and Psi U, against DKE. Each society was as usual to have three Cochs, but Psi U was to have the Spoon Man and three Editors, while Delta Phi was to have two Editors and the chair-

man of the editorial board. As soon as the nucleus of each society's pledged Freshmen was of respectable size, this coalition was ratified, and papers were signed in duplicate whereby each Freshman bound himself to faithfully observe these and other minor specifications, upon the arrival of his junior year. Each party to the coalition preserved one set of the papers, and every Freshman who thereafter pledged to either society was obliged to agree to support the coalition also. As many other Freshmen as possible were also "pledged to the coalition," being induced to take this step in the belief that it would better their chances of a pledge to one or the other of the societies composing it. This was not considered as preventing them from accepting a pledge to DKE if one were offered, but simply as binding them to vote against the DKE candidates until themselves regularly pledged to that society. Before the end of the first term of freshman year the political machine was in working order. The coalition held meetings and nominated candidates for the freshman-society offices; DKE did the same; and the two opposing factions then fought it out. The neutrals of each society, though outnumbering each of the parties, nominated no third candidate of their own, and made no effective opposition. They were without "leaders," or common interest to bind them together, and of course were unlikely to make an open fight against societies to which they hoped each day to be pledged. Neither did the neutrals know of the formality with which each party nominated its candidates in advance; they only observed that their presidents and other high officers were sure to be "pledged men," and the rival candidates the representatives of opposite political factions; and so they sided with one or the other of them, as caprice or interest dictated. In Delta Kap there was only one party, for after the

first the coalition had things all its own way, and DKE gave up the fight. It was, however, allowed one place on the Initiation committee. Sigma Eps was more evenly divided, and each election was closely contested. The fight over the campaign offices was especially fierce, and the expedients then resorted to for effecting the result have been described in the chapter on Freshman Societies. DKE was finally victorious, but in turn gave the coalition one member of the Initiation committee. In Gamma Nu there was but little chance for politics.

Outside the freshman societies, the first opportunity for displaying their power was afforded by the election of the Annual Jubilee committee. The "ticket" was made up by a Delta Kap politician, who divided it equally between the pledged men of the three junior societies ; but after the election it was found on examination to represent the freshman societies in the proportion of Delta Kap 6, Sigma Eps 3, and Gamma Nu none. The latter society therefore resolved not to participate in the supper, but, one of the committee afterwards withdrawing from college, the class elected a Gamma Nu man in place of him, and all ended happily. No men in the class of '69 were pledged to the sophomore society Theta Psi, but its thirty elections in that class were conferred upon the coalition men pledged to Psi U and Delta Phi, in the proportion of two of the former to one of the latter. Among these Delta Phi men was the politician just mentioned, who, as campaign president of Delta Kap, had conceived such a hatred of Gamma Nu, that he vowed to debar its members from the upper-class societies which he himself might belong to. As Delta Phi was accustomed to depend upon Gamma Nu for its best men, it did not approve this decision of its representative, and threatened not to elect him if he persisted in his course. He, however,

was obstinate, and Theta Psi was through him prevented from electing any Gamma Nu men in '70. In Delta Phi there was a long contest over the '69 elections, one faction favoring this man and his partisans, the other his opponents. By various compromises, about two thirds of the pledged men were finally elected, but the politician and his chief opponent, were not among them. On the Tuesday evening following the initiation, the meeting was adjourned early, on account of the Wooden Spoon Exhibition, and while their Gamma Nu opponents were absent the partisans of the politician reassembled, elected and initiated him. When the Gamma Nu members learned of the facts, five out of the seven sent in their resignations to the society, and took off their Delta Phi badges. In the course of the next term they became members of DKE. The originator of the trouble withdrew from college at the close of sophomore year. His chief opponent had in the meantime joined Psi U, and the few pledged men whom Psi U had rejected had been taken into Delta Phi. The opening of junior year found the two societies at swords' points. The paper coalition between them was seen to be but a rope of sand, and was soon formally repudiated. As the time of the great election drew near, an arrangement was proposed whereby Psi U and DKE were each to have four Cochs and two Editors, and Delta Phi one of each; but this being rejected by the latter, similar terms were offered to an association of neutrals, and accepted by them, and the "ticket" as thus made up was finally elected by the class,—Psi U according to agreement afterwards taking the Spoon Man and DKE the chairman of the editorial board. The Delta Phi men attended the class meeting, and voted for the three Cochs and two Editors whom they had—without hope of success—nominated in the usual way from among their own number.

For some years preceding the revolt, Delta Phi had been held in less repute than the other two societies, but had yet been treated by them as a political equal. Since then, it has altogether degenerated—having been obliged, in 1869, through fear of dissolution, to give elections to Freshmen as well as Sophomores, and transform itself into a mixed sophomore-and-junior society—and is no longer of any political or social importance. The rumor has been current of late that the fraternity is about to abolish its Yale chapter; and it would act wisely in doing so, for though it has other branches which, absolutely, are no better than this, yet there is probably no other college in which the relative position of Delta Phi is so low as at Yale. On the other hand, some ardent spirits profess to believe that its present decline is only temporary, and that in the future it will be able to regain its former importance in the college.

Agreements not to pledge or electioneer Freshmen have at times been entered into by these societies. The last was that made in the class of '70, whose members were not to be approached upon the subject of junior societies before a certain hour of the first day of February, 1868,—in the second term of their sophomore year. As a necessary tender to this agreement, the two sophomore societies were neither to pledge nor electioneer nor accost the Freshmen in any way until the evening which both should unite upon for the giving out of elections. At eight o'clock of the appointed evening they could address any Freshman in these words: "I offer you a pledge to Theta Psi [or Beta Xi]. Do you accept?" No argument or explanation of any kind was to be allowed. This programme was accordingly carried out, and two or three hours after the men were pledged the societies marched around and gave out elections in the usual way. Spite of the pledge, "the two crowds" were

for all practical purposes "packed" in advance. Lacking but a day or two of the appointed first of February, the junior society agreement was openly broken,—DKE and Psi U each charging the other with its violation. Forthwith most of the Theta Psi men were pledged to Psi U, and the members of Beta Xi to DKE,—though the reverse was true in some cases,—and each society completed its number from among the neutrals. Neither society of course gained anything in the class of '70 by anticipating by a few hours the appointed time of pledging them. But the agreements as to the junior and sophomore societies were to be perpetual; and the object held in view by the society which broke the pledge was to prevent its going into effect in future classes. The '71 Freshmen were forthwith electioneered and pledged, and, spite of one or two attempts to do away with the practice, things have since gone on after the old fashion, though in the case of '74, Psi U and DKE agreed to offer no pledges before the third term;—Delta Phi's consent not being thought worth gaining. It is exceedingly difficult to keep such an agreement. Without any encouragement from upper-class men, cliques will be formed and crowds be packed in the interest of some particular society. When a society sees "the best men" plainly drifting away from it, it is apt to suspect treachery, raise a cry of foul-play, throw up the pledge, and fall to work to better its fortunes. The agreement, furthermore, does not offer equal advantages; relatively, the best society gains at the expense of the poorest. When a man has been a year and a half in college he comprehends the drift of things, sees the relative positions of the societies, and can make his choice wisely. But, as a Freshman, the chance of joining *any* upper-class society seems to him so desirable that he often takes up with the first one offered him. Thus,

in an indiscriminate scramble among the Freshmen, an inferior society is likely to do better, than when a year later it seeks for recruits among the wily Sophomores. The cases are exceptional in which there is much electioneering for the upper-class societies. Occasionally a "big man" may hesitate between two societies, and be earnestly argued with by their representatives; but, as a rule, a man makes up his mind for himself which crowd he will go with if he can, and accepts an offered pledge to it with few words. When any arguments are offered for a society, they are of course similar to those used in behalf of the freshman societies, and relate to the honors, social position, and so on, gained by its members. Prize lists, however, are unknown after freshman year.

There is more harmoniousness and good feeling in the junior societies than in those of the two preceding years, yet bitter enmities not unfrequently arise within them. The bones of contention are not the society offices,—for the incumbents of them are chosen without dispute,—but, as may be judged by the sketch of junior politics in the class of '69, the positions upon the "ticket" for Cochleureati and *Lit.* Editors. These are balloted for one at a time, and the order of nomination is known outside, so that the candidates are spoken of throughout the class as the first, second, or third Cochs or Editors, of this or that society. It is expected that the first Coch of one or the other society will be chosen Spoon Man, and the first Editor, chairman of the editorial board. What is known as a junior-society coalition is not really made between the societies as such, but between the individual members of them. The societies form a good medium through which to operate, but the agreement is a purely personal one, after all. For example, certain individuals, who belong to Psi U, and

certain other individuals, who belong to DKE, promise to vote for one another's candidates in a certain class meeting. A formal writing is accordingly prepared in duplicate to which each individual party to the compact puts his signature. A majority, who order that their society accept a coalition, cannot force an opposing minority into it, nor bind their votes in class meeting. The compact "holds" just as many individuals as enter into it, and no more. If the thirtieth man in a society insists on voting in opposition to the twenty and nine who are his comrades, there is no one who can say to him, Nay. Of course, in practice, when a large majority urge the adoption of a coalition, the minority are prone to fall in with it, even though they may dislike to do so ; but their action is voluntary, and they have no one but themselves to blame if they lack the independence to assert their own convictions. Let it be understood, once for all, that the current talk of a man's society binding his vote or opinion upon outside matters, is nonsense, pure and simple.

Suppose a junior class of 115. Suppose two junior societies of 30 men each. Suppose these 60 men agree to elect a ticket made up from among their own number. Suppose the separate thirties nominate half of it. Then, 16 votes will ensure a man a majority of the 115 cast in class meeting. The disproportion is often greater than this. In the class of '69, with 120 members, a bare half-dozen nominating votes secured a man his election to a coxship. Of course a coalition is not arranged and ratified by the necessary number of individuals, without a vast deal of wire-pulling, and log-rolling, and pipe-laying, and the rest of it ; for all the separate and conflicting interests have to be consulted and reconciled, and the likely "men" held in view as well as the "measures." This work takes up the time of the professed politicians.

But, supposing that all the details have been at length satisfactorily arranged, and that the "nominations are now in order" in the societies, we can see how the strife has been narrowed down to very close quarters, and the fidelity of a man's time-serving "friends" is put to the crucial test. The general result is often to be guessed at in advance with tolerable accuracy, for the contest is not infrequently in regard to the order in which particular candidates shall be nominated, rather than to the fact itself of nominating them: though usually there are some unsuccessful candidates close upon the heels of the last ones chosen. In general, there is more uncertainty as to order in nominating the Cochs, more uncertainty as to the men themselves in nominating the Editors. However smoothly the elections may pass off, they usually occasion more or less hard feeling; and the "fence men" are certain to make enemies, whichever way, on the arrival of the decisive moment, they finally jump. Seniors announce the nominations from one society hall to another almost before the nominating meetings are adjourned, and they are discussed next morning at every club breakfast table. The only other elective honor of any account wherewith the society has to do, is the position of delegate to the annual convention, for which there may be several aspirants. The society also appoints a Senior as a member of the delegation, and pays his expenses with the others.

The nomination of the candidates for class honors, however, stirs up less of contention and bitterness than the election of new members to the society. There are fewer class elections given out than in sophomore year, because the interval between the time the members were pledged and the time they were elected was long enough for them to decide upon what other classmates they wished to have elected, and the society is not apt to

refuse men thus recommended. In case there is such refusal, a class election probably results, soon after the new members are put in control. Perhaps a few may be given out for the purpose of gaining sufficient men to form an effective coalition. Perhaps a man, proposed before the class nominations are made, is at first rejected by those who fear his vote may work to their disadvantage, but elected when the danger is over. Perhaps a class election may be given a new man who enters college as a Junior. And, on the night of giving out elections to the Sophomores, a few Juniors who have been previously kept out may be allowed to slip in. Similarly, a few such honorary elections may be conferred on men in the senior class. Psi U, however, makes very few class and honorary elections, and never confers the latter upon members of the Scientific School, as do the other societies. The bad feeling which results from fighting over class elections, though worse in kind, is naturally less in extent than that arising when the new members are chosen from the class below. Among the pledged men who are to be balloted for there are generally factions, more or less clearly defined, each of which has its friends and enemies among the men who wield the ballot. Each wishes to be the controlling power in the society at the time of the class nominations, and so desires to keep out those likely to injure its chances, or interfere against a projected coalition. Aside from political considerations, too, there are many private and personal reasons which may make certain pledged men obnoxious to the rest, and cause the latter to work against them. When to these causes of confusion the private likes and dislikes of the Juniors are added, enough conflicting interests appear, to make the election meetings anything but harmonious ones. The pledged men really have the power

in their own hands, and occasionally some are found fearless enough to assert it, by agreeing together not to accept elections to their society, unless some enemy be left out or friend taken in, as the case may be. But as a rule, men feel too doubtful as to their own chance of election to risk it by any such defiance ; and so the societies are usually spared the disgrace of being directly dictated to by under-class men. The strife over elections of course varies in different societies and different years ; sometimes being very bitter, sometimes hardly displaying itself at all ; but, what with compromises and the gradual wearing away of the weaker party's opposition, the full crowd is at last made up, of essentially the same men who were pledged, and the society in due time given good naturedly into their hands.

As a natural result of their political affiliations, the active members of these societies mention them to one another with less reserve than is wont to be maintained by sophomore-society men, and do not resent as impertinent any reasonable questions which may be asked concerning them. They are usually careful to say little about them in the presence of neutrals, however, lest they be thought indirectly to boast of their own implied superiority. DKE men are often called "Deaks" by the others, but as this word is somewhat akin to an epithet it is not employed in their presence, nor do other society men often use it before outsiders, unless intimate with them. Similarly, in sophomore year, Beta Xi men are called "Dead Beats," or simply "Beats," by those of Theta Psi, in the presence of their own number ; and neutrals, among themselves, though less commonly, designate them in the same manner. In freshman year, too, Gamma Nu men may be called Gamma Nu-sters by the others, but the epithet is by no means a

common one. "Dickey E" and "Piecey U" are epithets sometimes applied to the third-year societies by the Seniors who belonged to them. Among Seniors, too, junior society transactions are talked of about as freely as the doings of the sophomore societies. A party of friends who belonged to rival organizations will "chaff" one another about them, and, in private of course, join together in singing their songs. Nevertheless, these societies are thought much more of than those of the two earlier years, and the affection for them is far more lasting. It induces undergraduates to give liberally of their money and labor for the erection of costly halls, and prompts former members to help them on, with generous subscriptions and friendly advice. A man's share in the ordinary expenses of a junior society is no larger than in that of the year before,—perhaps not as large; his share in the extraordinary expenses is unlimited. Suppose a new hall is to be built: a subscription of \$50 is very fair; of \$100, generous; of \$200, munificent; while \$500 makes a man a hero in society tradition ever after. Thus, these society "bonds of affection," et cetera, are shown to have a tangible cash value, and, even at Yale where they are wont to be made light of, are sometimes redeemed if not in gold at least in lawful money. At other colleges, where a man belongs to but one society, and perhaps may be a member of it during his whole academic course, his regard for it is naturally deeper and more enduring than it could be were his allegiance divided as at Yale. The graduates of the other chapters hence take a livelier interest in their welfare. If a new hall is to be built, or other extraordinary expenses are to be incurred, the brunt of the burden falls upon them. At Yale, it is the undergraduates who take the initiative; the aid of the old members, generous as it often is, comes in only as a supplement to their work.

The relative standing of the three societies has been incidentally alluded to ; a few direct remarks in regard to it may serve to close the chapter. Psi U, starting at Yale when Delta Phi was broken up by internal feuds, seems from the outset to have successfully disputed the ground with it as a recognized equal, despite its inferiority to it in age and reputation. These two were the important rivals until about the year 1862, when DKE, in the eighteenth year of its age, by the erection of a hall of its own, suddenly began to rise in college repute, and claim recognition as a rival of Psi U,—Delta Phi having been for some time on the wane,—and ever since the class of '69 entered college the real rivalry has been between those two societies. Since the graduation of that class, indeed, Delta Phi has practically sunk out of sight in college esteem, and is called a junior society only by courtesy. The material argument has all been on the side of DKE, and in view of this it seems remarkable that Psi U, with little else to back it save its traditional prestige, has maintained its old position so well. If the lift which its hall gave DKE be any index of the future, it seems likely that its rival, at length possessed of a more attractive one, will again take the lead in the race. Comparing the freshman societies with these, it is easy to see a general tendency in Sigma Eps men to choose DKE, Delta Kap men Psi U, and Gamma Nu men Delta Phi ; though since the catastrophe of 1868 the comparison in the latter case no longer holds. Thus, the campaign president of Sigma Eps is almost always a DKE pledged man, and of Delta Kap a candidate for Psi U ; while formerly the Gamma Nu president was quite as certain to be pledged to Delta Phi. Even before the latter's fall, it was not infrequently to be observed that a sneer would arise, when a man was mentioned who had "gone to Delta

Phi," which was only a little less pronounced than the old freshman derision of "Gamma Nu men." Now-a-days, hardly any one of any ability or social importance can be induced to join Delta Phi, and membership in it is thought to rather lower a man's dignity and self-respect. Indeed, the name "Delta Phi man" is fast becoming a synonym for "scrub," and "pill," and even the neutrals regard its members with a sort of pitying contempt. The sentiment concerning it is much like that which used to prevail in regard to Diggers of senior year: the average man "will go to one of the reputable societies or to none at all." But these two societies no one ever pretends to despise, however hostile he may be to them. For the last few years DKE has taken a good many more prizes and honors than its rival, and about all of the prominent boating and base-ball men have been among its members. Its men "work" more for their society than do their rivals, and take greater pains to display it. Psi U used to be called the "shawl society," in the old days when the wearing of that garment was deemed to smack somewhat of aristocracy and exclusiveness. Perhaps its place at Yale to-day cannot be better described than by saying that it still attracts most of the "shawl men" from every junior class. In place of twenty, political or pecuniary exigencies now require it to elect about thirty members, long time the established number of the less exacting DKE. As general college fraternities, their rank is: Psi U first, Delta Phi second, and DKE third; or inversely as their membership and number of chapters. The lowest of them, however, as well as its two superiors, is probably of a good deal more importance than any of the other chaptered college fraternities in America.

CHAPTER IV.

SENIOR SOCIETIES.

Peculiarities of these Societies—Skull and Bones—Its Badge Pin and Numeral—Hall and Corporate Title—Origin—Catalogue—Mode of Giving out Elections—Initiation—Mode of Summoning Members to the Annual Convention—Attendance upon the Regular and Special Meetings—Peculiar Customs and Traditions—Scroll and Key—Its Badge Pin and Vignette—Hall and Corporate Title—Origin and Growth—Customs and Traditions—Spade and Grave—Its Origin, Precarious Existence, Change of Name, and Final Catastrophe—The Societies and the Neutrals—Bull and Stones—The Coffin of '69—The Tea-Kettle of '53—Crown and Scepter—Star and Dart—Notable Members of the Existing Societies—Mode of Packing and Making up a Crowd—Comparison of the Societies—Their "Policies," Actual and Possible—Failure of their Imitators in Other Colleges—General Facts about all the Class Societies—Comparison of their Importance in Each Year—General Result of the System.

The societies of the first three years, though possessed of special characteristics, have yet such a general resemblance to one another and to those of other colleges, that their position in the system can be readily comprehended by any reader of these pages,—at least, if he be college-bred. But the senior societies are such peculiarly Yale institutions, that it will be difficult for an outsider fully to appreciate their significance. Nothing like them exists in other colleges; and Harvard is the only college where, under similar conditions, they possibly could exist. In the first place, they are the only Yale societies whose transactions are really secret. Their members never even mention their names, nor refer to them in any way, in the presence of anyone not of their own number;

and, as they are all Seniors, there are no "old members in the class above them" to tell tales out of school. There is no electioneering nor pledging for these societies, and no Junior is approached upon the subject in any way until an election is actually offered him. The number of elections given out to each class is small and never varies, and no class nor honorary elections are ever allowed. Both societies combined comprise but little more than one fourth the members of an average class, and the part played by them in politics is simply a negative one. A man's chances for office are never bettered because he belongs to a senior society, but are frequently, for that simple reason, injured or destroyed altogether. The societies do not take their names from the initials of a Greek motto, but from the peculiar emblems adopted as a badge. This badge is constantly worn by active members; by day upon the shirt bosom or neck-tie, by night upon the night dress. A gymnast or boating man will be sure to have his senior badge attached to what little clothing he may be encumbered with while in practice; and a swimmer, divested of all garments whatever, will often hold it in his mouth or hand, or attach it to his body in some way, while in the water. Only graduate members wear the badge upon the vest, where for the first few years they display it quite regularly. Old graduates seldom "swing out" except on special occasions, or while visiting New Haven; and members of the faculty, except may be young freshman tutors, never display a society badge when engaged in their official duties. Members who have ceased to show the badge openly, nevertheless may wear it about them pretty constantly, perhaps by night as well as day, for quite a number of years. The senior societies, in theory, are composed exclusively of "big men"; of those who, for whatever reason, have become preëmi-

ment above their fellows in college repute. In this they differ from those of the two preceding years, which of necessity are half made up of comparatively second-rate men. There are a certain number—say twenty—in each class, who, at the end of the third year, may be picked out as the confessed superiors of the others in popular esteem. Were it possible to do this a year or more earlier, and were one junior society preëminently “the best,” it is doubtful if the twenty could all be persuaded to join it, or the society to elect them all; for it is plain that their individual political influence would be greater in separate societies, partly made up of less important men. The senior-society type, on the other hand, is an association with no weak members whatever; and the history of the matter shows that unless this ideal is adhered to with reasonable closeness such a society cannot live long at Yale.

There are two of these societies, but as one takes its tone from the other it may be well to describe them separately, and treat first of the oldest and most famous member of the modern system. Its name is “Skull and Bones,”—formerly printed “Scull and Bone,”—and its badge, of solid gold, consists of the face of a skull, supported by the crossed thigh bones, with a band, bearing the number “322”, in place of the lower jaw. Its original badge was a rectangular gold plate, about the size and shape of the present Beta Xi pin, whereon the skull-and-bones design and the numeral were simply engraved. Its wood-cut vignette merely represents the emblems, and is identical with that employed for general purposes in college papers elsewhere. The number “322” is always printed below it, though the size of the type is not invariable. In the cut formally used, the design was smaller than now than in vogue; but there never has been added to the simple emblems anything

in the way of ornament or embellishment. Popularly the society is known as "Bones," and its members as "Bones men." The pin is sometimes called a "crab" from its supposed resemblance to that animal. The hall, erected in 1856, is situated on High street, near the corner of Chapel, about opposite the Yale Art Building. It is a grim-looking, windowless, tomb-like structure, of brown sandstone, rectangular in shape, showing a front of about 35 and a length of 44 feet, and is, at a guess, 35 feet in height. The entrance in front is guarded by a pair of massive iron doors, a dozen feet high, finished off in panels, and of a dark green color; while heavy clasps of brass close over the key-holes and are secured by padlocks, beneath one of which the bell-pull is concealed. Previous to 1864, when these doors were put in position, their places were occupied by commoner ones of iron, upon which the society emblems were displayed. The roof is nearly flat, and is covered with half-inch plates of iron, which in 1867 took the place of the tin before employed. There is a skylight, similarly protected, and the chimneys and ventilators are ranged along the edges of the roof. Behind, are a pair of small windows barred with iron, and close to the ground are two or three scuttle holes, communicating with the cellar. The building is rapidly becoming covered with the "Virginia creeper," first planted there in 1864, and stands back a rod or more from the street, being separated from it by a post-and-chain fence. The dimensions of the lot upon which it stands are about 40 feet (front) by 70 (deep); and the total value of the premises must be upwards of \$30,000. Before taking possession of its present quarters, the society for many years,—perhaps from its original organization,—occupied a low-studded back room in the third story of what is now the *Courant* building, opposite the college yard.

At the May, 1856, session of the State Legislature the society was incorporated as the "Russell Trust Association," with the same legal formulas as those quoted in the case of Psi U. The names mentioned in the act were William H. Russell of '33, John S. Beach of '39, Henry B. Harrison of '46, Henry T. Blake of '48, Henry D. White of '51, and Daniel C. Gilman of '52;—the first of whom has since acted as president, the one next the last as treasurer, of the association. All are residents of New Haven.

The society was originated in 1832 by fifteen members of the class which graduated the following year. General Russell, the valedictorian of that class, is its reputed founder, and the best known of his associates is Judge Alphonso Taft of Cincinnati. Some injustice in the conferring of Phi Beta Kappa elections seems to have led to its establishment, and apparently it was for some time regarded throughout college as a sort of burlesque convivial club. It is said that the faculty once broke in upon one of its meetings, and from what they saw determined upon its abolishment, but by the intercessions and explanations of its founder, then serving as tutor among them, were finally induced to spare it. The popular college tradition, that it was transplanted from a German university, is scouted by old neutral graduates as absurd. But, whatever be the facts as to its origin, the mystery now attending its existence is genuine, and forms the one great enigma which college gossip never tires of discussing. Its catalogue is a unique affair, having a page six inches by four, printed upon one side only. Each right-hand page contains the members of a year—fifteen names indicated in full and alphabetically arranged—with the residences, printed in old-English text, and surrounded by a heavy border of black. A title page, bearing the society cut and the

words "Period 2. Decade 3," precedes the list of the founders, and a similar one, "Period 2. Decade 4," stands before the class of '43, and so on for every successive ten years, the "Period" being always "2," but the "Decade" increasing each time by one. At the top of the first list of names—the class of '33—and separated from them by a broad line of black, are the characters, "P. 231.—D. 31.," which regularly increase by one with each succeeding class, and are therefore, for the class of '71, "P. 269.—D. 69." The first page of the book displays, in full-faced, old-English capitals, the letters, "Otirunbcditf," arranged in a semi-oval, between two black lines. The catalogue is black-edged, and is bound in black leather, with the owner's name and "D.," stamped in gilt upon the cover,—though of late the "D." is less often indicated. It will be observed that the "D." is always two less than the class; thus, a catalogue labeled "John Smith, D. 62," would belong to a member of the class of '64, and so on. What these "Periods" and "Decades" and "P.'s" and "D.'s" may signify is known only to the initiated; but, as the catalogue is never shown to outsiders, they were probably not put there for mystification solely. That the founders are put down as belonging to the "third decade of the second period" may seem to make in favor of the German university theory, in the minds of many; and the blank space in place of the eleventh man's name in the list of the founders, may perhaps be thought a straw in the same direction. The last edition of the catalogue was prepared in December, 1870, and was as usual sent out in unbound sheets to each surviving member of the society. The total membership of the 39 classes represented was of course 585.

The elections to this society are always given out on the Thursday evening which precedes Presentation

Day. Since no Junior is ever pledged or spoken to in advance, the excitement which prevails among the "likely men" is intense, though suppressed, as the hour of fate draws nigh. All college, too, is on the alert, to find what the result may be. It is said that formerly the fifteen Bones men, at midnight, silently moved from their hall to the rooms of the chosen ones, when the leader, in each case displaying a human skull and bone, said simply, "Do you accept?" and, whatever was the reply, the procession as silently departed. As the neutrals got into the way of tagging about, insulting and annoying the society on its march, this plan was abandoned in favor of the less formal one now in vogue. According to this, at an early hour of the appointed evening, a Bones Senior quietly calls at the room of a Junior, and having been assured that "we are alone," says: "I offer you an election to the so-called Skull and Bones. Do you accept?" If the answer is affirmative the Senior—and perhaps the graduate member who sometimes accompanies him—shakes hands with the neophyte, and bidding him to keep to his room for the present, hurries back to the hall to report the result. If the election is refused, the result is likewise reported to headquarters, and influential members are sometimes sent back to argue the case; but, as a rule, the few men who refuse elections are not offered a chance to repent. Bones will not be dictated to, and when a man says, "I accept, in case So-and-So is elected with me," or "in case Such-a-One is kept out," he is never allowed to carry his point; Yes or No is the only answer recognized. Suppose the elections begin to be given out about seven, in case there are no refusals the whole number will be made up before nine o'clock; if there are refusals it may take an hour longer. In anticipation of this possibility, a half-dozen extra men are chosen in Bones, in

addition to the regular fifteen, and in case any of the latter fail to say Yes, elections are offered to a corresponding number of these "second choices," in the order in which they were elected. By going quickly and quietly about their business the Bones men manage to elude in great part the attentions of the rabble, which ranges about the college yard on the night in question,—barring up the entry doors, raising false alarms, and otherwise disporting itself. The names of the chosen men, however, are known about as quickly as the elections are conferred, and many in the crowd make out complete lists of them, for circulation at the breakfast table or in the division-room upon the following morning, when they form the sole topic of discussion throughout the college. Usually, the names are first printed in the *Courant* of the Wednesday following; though for a year or two past some of the city dailies have had the tact to secure them for their next morning's issue. The initiation begins, after the close of the Wooden Spoon Exhibition, at midnight of the following Tuesday, and lasts till about daybreak. The candidates for the ceremony are assembled in a room of the college Laboratory, which is guarded by Bones men, and are singly escorted thence, by two of the latter, to the hall. As the grim doors open for each new member, there are sounds as of a fish horn, as of many feet hurrying up an uncarpeted stairway, as of a muffled drum and tolling bell,—all mingling in a sort of confused uproar, like that from a freshman initiation a good many miles away. Perhaps, while being led to the hall, a candidate may pass between rows of neutral Juniors or other college men, some of whom may "bid him good bye," with expressions of congratulation and good will, if they think his election deserved, or insult and revile him, if their belief goes in the contrary direction. There is usually some

one to flash a dark lantern upon each approaching candidate, and, if he makes no other personal comments, to at least shout forth his name, for the edification of the rest. To all this the Bones men of course pay no attention. It perhaps takes an hour or more thus to initiate the fifteen candidates; and when the self-constituted leader of the outside hangers on announces that "the last man's in," his followers agree that the fun is over, and sullenly disperse. If they stayed longer perhaps they might hear songs sung to strange old tunes, and the tones of the orator's voice, and the applause which follows it, and the prolonged cheers for "the Skull and the Bones." And of course there is a supper. Every resident graduate attends the initiation, as well as many from New York and elsewhere, some of whom come to town as early as election night; and the initiation itself, at least the outside part of it, is conducted by graduates alone. Long ago, it is said, the initiation took place on the evening of Presentation Day.

"The annual convention of the Order" is held on the evening of Commencement. Three weeks previous to this,—which, of late years, is therefore at the time of the first regular meeting, two nights after initiation,—a printed invitation is sent to every living member of "the Club" whose whereabouts are known. This invitation is upon the first page of a sheet of note paper. Below the society cut is the date—for example, "Thursday evening, July 22, 1869"—of Commencement night; followed by "VI. S.B.T.;" a Latin quotation, playing upon the word "Bones;" the signature of the secretary, and the date. Upon the third page is the list of new members, printed alphabetically in old-English text, and surrounded by the black borders, exactly as in the catalogue, of which it in fact constitutes a new "P." and "D." Each one who receives it, by fitting the new

leaf to his catalogue, thus keeps the same perfect from year to year. These pages are doubtless stereotyped, and preserved by the society, whose entire catalogue is thus always kept in readiness for the printer. With this invitation and catalogue-page, is also sent a printed slip specifying the exercises of Commencement week. A card-size photograph of the new members, grouped—in front of an antique clock whose hands point to the hour of eight—about a table on which lies a skull, is also sent to graduates, at this time or afterwards. In the picture, the thigh bones are held by certain members,—sometimes the table-cloth has the emblems embroidered upon it, and the whole arrangement of the group is apparently significant. Official notes to old members are written upon black bordered paper of the catalogue size, with or without the society cut at the head, and society communications sent through the mails are often enclosed in black-edged envelopes,—bearing at the end a printed request to the postmaster to return them to the society's post-office box if not delivered within a certain time,—sealed with a skull and bones and the letters "S.C.B.," impressed upon black wax. Bones men never display in their college rooms any posters or other reminders of their society,—though it is rumored that actual skulls were formerly used for this purpose,—but graduates often keep on the walls before them a richly-framed photographic group of the classmates who made up their own special "D.,"—the picture being simply an enlargement of the card photograph before noted. As specimen jokes from the convention invitations the following may be quoted: "Nisi in bonis amicitia esse non potest" (Cic. de Am. 5. 1.); "Grandiaque effossis mirabitur ossa sepulchris" (Virg. Georgs. I. 497); "Quid dicam de ossibus? Nil nisi bonum"; and, in 1856, at the time of erecting the hall,

“Quid dicam de ossibus? (Cic. de Nat. Deorum. II. 55.) O fortunati, quorum jam mœnia surgunt!” (Virg. *Æn.* I. 430,) At the head of the editorial columns of the city dailies, on Commencement morning, was usually displayed the “322. VI. S.B.T.” notice, between parallel black rules, but for the past few years the practice has been abandoned. Up to about the same time printed announcements of the place and time of the Commencement meeting, headed by the cut, were posted about college, and upon the notice-boards of the different churches, a few days in advance. Formerly, too, similar warnings were printed, in connection with the society cut, among the advertisements of the city papers. As their hall is called “the Temple” by Bones men, a current guess—and a wrong one—interprets “S.B.T.” as “Skull and Bones Temple.” A more likely reading makes “T.” stand for “time,” and so interprets the notice, “Six minutes before eight,”—the hour eight being “Bones time.”

The meetings are held on Thursday evening, commencing exactly at eight o'clock, and every acting member is obliged to be in attendance from that time until the adjournment, at two or three in the morning. The society formerly had a way of marching from its hall in dead silence,—tramp, tramp, tramp,—to the north entry of North College, where it might leave a man or two, and so on, silently, in front of the row, growing smaller as it passed the different buildings, until at the south entry of South the few who were left disbanded. Formerly, too, it was customary, before breaking up, to sing a college song whose refrain was, “And I shall be his dad ;” but this practice, for lack of voices perhaps, was abandoned some years ago. A Bones Senior is never seen about New Haven after eight o'clock of a Thursday evening. Nothing but actual sickness ever keeps him

from his society, except it be absence from town,—and those who have been absent are apt to appear for the first time at Friday morning chapel. A good share of the fresh graduates who are residents, and many of the older ones, are also ordinarily in attendance at the regular weekly meetings. Aside from the annual convention on Commencement night, there are two other “bums” held during the year,—one each at about the middle of the first and second terms,—which bring many graduates from out of town. These usually reach the city just before the meeting, and leave it on the midnight trains, so that their coming and going is not known to outsiders, except from the hotel registers or a chance contact upon the street.

Each Bones man has a nick-name by which he is known to his initiated classmates. One or two of these names, probably official titles, are retained from year to year, but most of them change with the classes, and are apparently conferred according to individual peculiarity or caprice. All members of the society are also spoken of among themselves by a certain general title; another is conferred upon members of the other senior society, and a third is bestowed upon the neutrals. As these titles, especially the latter, might convey a wrong impression if generally known, they are not mentioned here. The society itself, among its members, is known as “Eulogia,” or the “Eulogian Club.” It is believed to have little or no regard to any formal, written constitution, but to be governed chiefly by tradition in its customs and usages. The hall is reputed to be a sort of repository for old college mementos; like the “first college bell,” the original “bully-club,” the constitutions of defunct societies, etc., which are all said to be preserved there; and when anything of the kind disappears, this is surmised to be its final destination. Though

Thursday night is the regular time of meeting, when attendance is compulsory, the hall is generally frequented on Saturday and other nights also, and is often visited in the day time besides. An old member often goes there as soon as he reaches town, especially, if in quest of information in regard to classmates who were formerly associated there with him. At convention time, the members who cannot in person attend, send to the society such facts as to their whereabouts and occupations for the year, as may interest old classmates and friends; and their letters are filed away for future reference. Every book or pamphlet written by a member is also preserved in the society archives; and its collection of printed and manuscript "Yalensia" is said to be very complete.

To discover the exact meaning of the inevitable numeral "322," has long been a problem for college mathematicians. According to some, it signifies "1832," or the year the society was founded; others make it " $3+2+2$ " or "7," which is said to be the number of "founders" in the class of '33, who persuaded the other eight to join them in making up the original fifteen; still another surmise sets it at " $3 \times 2 \times 2$," or "12," which might refer to the midnight hour of breaking up, or something equally mysterious; while a fourth guess interprets it to mean "the year 322 B. C.," and connects it with the names of Alexander or Demosthenes. What these heroes may have in common with the Skull and Bones society, aside from departing this life on or just before the year in question, is not very plain; but it is pretty well established that Bones' "322" refers to that year B. C., whatever may be its additional significance. While the class of '69 were in college the hall, according to report, was twice broken into by neutrals, and strange stories were circulated of the wonderful myste-

ries there discovered by the interlopers. It is probably a fact that these men did really enter the hall, through the skylight in the roof; but there is no reason for trusting their own account of their exploits any further than this, since, if, as is not unlikely, the arrangement of things inside prevented their making any important discoveries, they would of course invent a sufficient number of supposititious mysteries, to clear themselves of the reproach of having ventured upon a fool's errand. None of their statements, therefore, have been thought worth repeating here. A surreptitious visit, real or pretended, was hardly necessary as a preliminary to assuring the college that "Bones keeps its most valuable documents locked up in an iron safe," since the same fact holds good for every society after sophomore year.

"Scroll and Key" is the name of the other senior society, which was founded nine years later than its more famous rival, that is to say, in 1841, by a dozen members of the class of '42. Popularly it is known as "Keys," though this abbreviation has only come into general use within the last half-dozen years. Its pin, of plain gold, represents a key lying across a scroll, and its wood-cut simply copies it. The design is such that it is difficult to tell the right side from the wrong, and the cut, when printed bottom upwards, as it often is, is rarely noticed as possessing other than its ordinary look. The original badge was a rectangular gold plate, of the same size and shape as the old Bones pin, whereon were engraved an eagle, poised above, suspending a scroll, and a right hand below, grasping a key. This is still worn, by a single member at a time, in place of the usual scroll and key, presumably as a mark of office, like society president or something of the sort. The letters "C.S.P.," "C.C.J.," are always printed with the society cut,—the former above, the latter below it,

—and with it usually serve as the only introduction to the lists of members printed in the *Banner* and elsewhere, though the name “Scroll and Key” is sometimes prefixed. The Bones lists, on the other hand, are always headed with the full name of the society. The posters which, until within a few years, were put up about the college yard and elsewhere at Commencement season, for the benefit of graduates, displayed an eagle poised above the ordinary emblems, with no print—in addition to the inevitable letters—except the day and hour of the meeting,—“9 P. M.,” perhaps,—or the numeral “142.” A small, seal-like wood-cut of the society, displays the clasped hands upon an open scroll, with “Adelphoi” in Greek capitals at the top, “1852” below, and at the bottom two hieroglyphic characters, the one like a Gothic “T,” the other like an old style Greek “Γ;” while the only trace of the key is its head, which projects from the top of the scroll. Another, steel-engraved, seal, represents the eagle, looking down from above upon the central scroll and key, upon which the letters are indicated, while an open right hand reaches up from below. The framework of the device is made up of fifteen oblong links, and its shape cannot be better described than by saying that if there were sixteen links it would be an eight-pointed star; as it is, the ten lower links make up five points, but the upper five—in place of the six, which would make the remaining three—are simply rounded together. This, too, was the shape of the inner frame-work of the old gold-plate badge. The present pin has been said to be plain, because the eagle and hand, faintly outlined upon it, do not change this general appearance. Neither of the senior badges have their owners’ names or anything of the sort engraved upon their backs. The invitations to the “Z. S.”—or “bum” held at the middle of the first

and second terms—are printed within a scroll-like design from which the key is absent ; or else with the ordinary cut at the head of the note. The company of the “brother” is simply requested upon the appointed evening, and he is directed to answer the secretary, which officer is designated by the letter “G.,” and is his “in truth.” Aside from these initial letters, there is no mystery about the affair, which is either printed in gilt, or, if in black, has mourning bands about the edges of the page. All society communications are also forwarded in black-edged “return” envelopes, as in the case of Bones, sealed in black wax with the society emblems and letters. There have been several editions of the society catalogue ; and it is probable that a printed list of the elections is forwarded each year to every old member, in connection with the invitation to the celebration of Commencement night. A card-size photograph of each new group of fifteen is doubtless similarly distributed, either then or afterwards. In this picture, the central figure holds a large gilt model of the society badge,—the six letters being indicated on the scroll,—and each of the end men grasps a large key, pointed towards the centre of the group. Eight are seated, including the three mentioned, and the remainder are standing, but the position of each individual is probably not significant. Enlarged photographs of the same sort are handsomely framed and hung in the rooms of graduates. The anniversary of Commencement night used to be announced among the ordinary advertisements of the city papers, in connection with the society cut. More recently, at the head of their editorial columns of Commencement morning, “C.S.P.—P.V.S.9.P.M.—C.C.J.,” or something of the sort, appeared, between double rules of black. But this practice has now been abandoned.

The hall hitherto (since 1847, when the house where it stayed was destroyed by fire) occupied by the society is in the fourth story of the Leffingwell Building, corner of Church and Court streets, across from the Tontine Hotel. The headquarters of the Yale "law department" are upon a lower floor of the same building, and a Masonic lodge-room divides the upper story with Keys. Judged from the outside, this hall must at the most be limited to two not very large rooms, and the Keys men, when assembled in force, be cribbed, cabined and confined together in uncomfortably close proximity. This old order of things, however, has recently come to an end, and Keys is now in possession of a hall, far superior in costliness and architectural beauty, not only to Bones hall, but to any college-society hall in America. It stands on the north-west corner of College and Wall streets, and its erection had been planned and talked about for a dozen years or more. At midnight of Thursday, Nov. 25, 1869,—the date of the fall "Z.S.,"—the society, graduates and all, marched to the vacant lot, round which they formed a ring, while prayer was offered, and a society-song sung, after which, a graduate with a silver spade formally broke ground for the new edifice. Then came the singing of the "Troubadour" song, and the procession, dangling its keys, silently moved back to the old quarters on Church street. Only the foundation of the building was laid before the setting in of winter; but the work was resumed the following May, and rapidly pushed to completion; and it is presumed that the formal ceremonies of entering and taking possession will be celebrated at the next Commencement. The structure has a front of 36 feet on College street, with 6 feet of ground each side, and is 55 feet long, with an open space of about 20 feet before and behind, in other words,

it stands in the center of a lot 48 by 92. Its height is perhaps 35 feet. The light yellow Cleveland stone is the chief material of which it is composed. This is set off by thin layers of dark blue marble, while four pillars of Aberdeen granite, with marble cappings, sustain the three projecting arches in front. Each arch surrounds a narrow opening, provided with three bull's eyes for the admission of air. Below the central arch are a pair of paneled, massive iron doors, to which entrance a flight of half-a-dozen stone steps leads up from either side. Five similar arches, though without projections or supports, serve to adorn and ventilate each side, and a corresponding number of closely protected scuttle-windows communicate with the cellar below. Rows of short pillars—four at each end, six at each side—surround the top,—the central two at the rear end serving to hide the chimneys,—and a couple of stars are cut out in the stone between every pair of them. The architect was Richard M. Hunt of New York, and the builders were Perkins & Chatfield of New Haven. The value of the entire property cannot be much less than \$50,000, and it is to be presumed that a good share of that amount has already been raised by the society. The "Kingsley Trust Association," which is the legal style thereof, was incorporated at the May, 1860, session of the State Legislature, in the names of John A. Porter of '42, William L. Kingsley of '43, Samuel C. Perkins of '48, Enos N. Taft of '51, Lebeus C. Chapin, George E. Jackson, and Homer B. Sprague of '52, Charlton T. Lewis of '53, Calvin G. Child and Josiah W. Harmar of '55, and Edward G. Mason and Mason Young of '60. These comprise its best known names, and were perhaps chosen on that account, since only the president, Mr. Kingsley, is a resident of the city.

In the Yale *Banner* of 1845, published by the Sigma

Theta Sophomores, is a burlesque of the Keys cut, representing the Scroll as a "Declaration of Independence from the Scull and Bone," signed by the "great seal," which consists of a view of the historical fox reaching after the equally celebrated sour grapes. This probably represents, with substantial accuracy, the motive which originated Keys. Its founders, not being lucky enough to secure elections to Bones, determined to start in business upon their own account, and hence the society. Its ceremonies, customs, hours of meeting, etc., have all been patterned after those of Bones, and the nearer it approaches to its model the more of a success it is judged to be, both by its own members and by the college at large. Its existence for the first dozen years was apparently a precarious one. In only three classes before 1852 did it obtain the regular number of members (15), which Bones has never varied in electing, but ranged from nine—the lowest, in '51—to fourteen. Since that time exactly fifteen names for each class have always been printed in its public lists, and since 1860 exactly fifteen men and no more have joined the society from each class. Previous to the latter date, it was a common thing to give out one or two or more class or secret elections, so that in some classes there have been seventeen or eighteen members, and almost all the classes which at first fell below the regular number, now appear in the catalogue with their full complement of fifteen names apiece. The men who accepted these after-elections to the society usually displayed their badge like the others, though sometimes the fact of their membership was kept a secret and they were not allowed to wear them about the college, nor until after graduation. Hence in every class to the present day there are almost always one or two men, who are believed by many to be "secret members" of Keys, because, being friends of the "crowd,"

they naturally associate with it, as they would were there no such society in existence. It is also rumored, with less probability, that notable men are sometimes chosen as honorary members. George Vanderhoff, the reader, is one of them, according to the authority of the *Banger*,—which, however, may have meant the statement for a joke. Similar rumors are also sometimes started in regard to Bones, but are far less generally credited, and are probably altogether groundless. Certain it is that the fact of there being a secret or honorary member, of there being more or less than fifteen members from each and every class since 1833, has never been in a single case authenticated. Up to as recent a date as 1860, Keys had great difficulty in making up its crowd, rarely being able to secure the full fifteen upon the night of giving out elections, but, by dint of electioneering and “packing” in the interval between that time and initiation night, managed—after 1851—to swing out the orthodox number of new badges upon Presentation morning. Probably it would have given pledges in advance, like the lower-class societies, save that in those days any one standing the slightest chance for Bones preferred it to a “sure thing on” the other society. The true Cæsar-or-no-one sentiment seems to have had full sway, and the best men of the class who did not secure Bones elections apparently preferred to go through senior year as neutrals rather than as members of a confessedly inferior society. The proportion of “big men” among the neutral Seniors was consequently much greater than in these latter days. Keys, in fact, up to the time when it attained its twenty-first birthday, occupied a position in college regard very much analagous to that more recently held by the Diggers’ society, to be described hereafter. It is only within the last lustrum that it has come to be a rival of Bones, and that the half-loaf sentiment has

grown common, which prompts a man when his chances for the latter are spoiled, to "lay" diligently for the former.

The Keys mode of giving out elections—as well as the rest of its customs—corresponds as nearly as possible to the practice of Bones. Formerly the fifteen members, each carrying a key some two feet in length, in a body silently marched to the rooms of the men who had been chosen ; and then the leader—possibly displaying the large gilt scroll-and-key model before mentioned—may have said simply, "Do you accept?" Of late, however, the practice is for two members,—one a Senior, the other a graduate,—each carrying one of the exaggerated keys, to proceed together to the room of each chosen man. The Senior raps sharply with his key upon the door, and, both stepping in, says, "I offer you an election to the so-called Scroll and Key. Do you accept?" If the answer is Yes, both Keys men shake the Junior by the hand, and tramp back to their hall, where the result of the first election is received before a party start out to confer the second, and so on for the others. On this account the elections progress much more slowly than in the case of Bones, and more opportunities are given to the rabble in the yard to yell "Keys! Keys! Keys!" and surge about the bearers of those implements, whose approach is usually announced, by self-stationed outposts, in the neighborhood of the State House steps. In 1868, all the Bones elections had been given out for more than an hour, and the "packed Keys crowd" of '69 had begun to feel a trifle nervous, when the first key-bearers appeared in the yard. There seems to be no very great significance in the order in which the elections are conferred, except that the one first received is perhaps to be interpreted as especially honorable ; but on the other hand this is

sometimes offered to a man, who is by no means the society's first choice, in order if possible to anticipate Bones in securing him.

The initiation takes place at the same time as the other one, and like it lasts till morning. The rendezvous for the candidates is probably some room in the neighborhood of the hall, at all events is outside the college yard, and as the hall is not so convenient to the colleges as that of Bones the neutrals pay less attention to what takes place there on initiation night. Visitors who may be stopping at the Tontine Hotel on the night of Wooden Spoon, however, seldom sleep very soundly, if their rooms chance to be situated upon the north side of the building. Resident and other graduates attend the initiations, and the regular meetings also,—though to a less extent than in Bones,—and the rule requiring the presence of active members on Thursday nights from eight o'clock till two, is also strictly enforced. An absent member of '68, suspected of make-believe sickness, was one time forcibly hurried off to the meeting by two classmates, who rushed up from the hall for that purpose, with a great display of crossed keys; and the procedure may be gone through with in other instances which excite less attention than did that,—though the cases where it is necessary to enforce discipline are of course uncommon. At the close of its meetings, the society was in the habit of marching up through the green, past the State House, to the college yard, singing on the way, or just before disbanding, the well-known song, "Gaily the Troubadour touched his Guitar." Though this was always finely done, and very acceptable to all who heard it, the faculty—induced, it is said, by the discordant howlings of the "Stones men"—included Keys in the general edict promulgated last year against society singing, and ordered its discontinuance. The

current traditions in regard to Keys are not very numerous, nor is the belief in its mysterious origin wide-spread, as in the case of Bones. Its letters are supposed to signify: "*Collegium Sanctum Pontificum; Collegium Conservat Jupiter.*" Bones having set up Demosthenes as its patron saint, Keys seemed determined to "go one better" and claim the recognition of great Zeus himself. "Zenome" is one the society words supposed to possess mysterious significance. According to rumor, a magnificent stuffed eagle forms one of the chief decorations of its hall; though as this report originated with a '66 neutral who professed to have "been there," not much reliance should be placed upon it. Keys, like Bones, also keeps the photographs of its members, a library, paintings, pictures, obsolete society badges, old college mementos, and general memorabilia.

A third senior society also existed during the time that the class of '69 was in college. Its name, taken from its badge, was "Spade and Grave." The spade, partly thrust into the grave, rested upon the footstone of the same, and upon the headstone was represented a crown,—gold of course being the material of the entire pin. The grave was perhaps a little more than an inch in length, and the badge had one or two variations in size and shape. The "Bed and Broom," it was at first called by outsiders; and, by the more respectful ones, the society was known as "Graves," and its members as "Graves men." None of these names were ever popular, however, and "Diggers" soon came to be the only title by which the society or its members were referred to. Bones men, among themselves, also adopted this name for them. "To give community and sweetness to the eating of sour grapes" was, even more notoriously than in the case of the original Keys men, the object for which the Diggers started their society.

The immediate cause which banded them together in the scheme was a quarrel in the class of '64. Of the five Yale *Lit.* editors in that class, three had been chosen to Bones and two were neutrals. One of these two published, as a leading article in the magazine for February of that year, a piece called "Collegial Ingenuity," reflecting on the mode by which men may worm their way into Bones, and, it was claimed, making personal insinuations against a particular member of that society; and on this latter ground the Bones editors, who formed a majority of the five, voted to suppress the article, and requested its writer to produce another to take the place of it,—themselves meanwhile seizing upon all the printed copies. The neutral editor refused to obey, and called a class meeting which voted to sustain him, and commanded the Bones editors to surrender the magazines within a certain time, or be expelled from office. As they paid no attention to the order, the class elected three neutrals in their places, and these, with the two original neutral editors, duly brought out a new edition of the February number, "Collegial Ingenuity" and all, and edited the two following numbers,—with the latter of which their term of office expired by limitation. The Bones editors meanwhile issued the February number,—with an explanation of their action printed in place of the obnoxious "leader," but otherwise unchanged,—and duly published the two remaining numbers of their term, still keeping the five original names at the head of the title-page, as if nothing had happened. Thus, for three months, there were two issues of the *Lit.*, each of which claimed to be the "regular" one. The Bones editors were really in the right, as the class had no legal power to interfere in the matter, and the three magazines issued by the other editors have been known as the "second issue." The

five members of that second editorial board of '64 have the credit of founding Diggers', and they with ten other classmates first swung out the Spade and Grave badge at the beginning of the summer term of that year. On the Thursday before Presentation Day, elections were given out to fifteen members of '65, who were the first Diggers to have their names in print (in the *Banner* of the following autumn). The grave scene in "Hamlet," wherein the digger tosses up the skull and bones with his spade, is said to have suggested the badge as a fit emblem to typify the hostility of the new society to the old one, and its power ultimately to work the overthrow of the haughty Skull and Bones itself. Its hall was in the Lyon Building, on Chapel street, on the same floor with that of Gamma Nu; was supplied with common iron doors without and a billiard table within; and was reputed to be elegantly furnished, and among other things to have one of its rooms entirely covered with black velvet. In February, 1870, as already stated, its premises were taken possession of and have since been occupied by the sophomore society of Theta Psi. Its wood cut was simply a copy of its badge; and the same design, enlarged, carved in black-walnut and mounted in a frame of the same wood, was displayed in the rooms of members, as a sort of poster; though the practice was not much in vogue after the first year or two.

The society started under a cloud, and never emerged from it, but rather seemed to fall deeper and deeper into its shade the older it grew. It was always despised and looked down upon. Even those who joined it, in many cases cursed and ridiculed it by turns, up to the very moment of accepting their elections. Spite of careful packing and electioneering in advance, it always had difficulty in making up its crowd on the same night with the other societies, and it always had elections refused.

No one standing the least chance for Bones or Keys could be got to go to it, and the best of those left out by these societies preferred to remain neutrals altogether. Psi U men used to boast that no member of their society ever became a Digger ; and the four classes between the first and last were certainly composed exclusively of Delta Phi and DKE men. There was, however, one member of Psi U among the founders, and four in '69 accepted elections,—much to the chagrin of their comrades. Everyone sneered at the society, including many of course who would gladly have joined it had they been able ; but the scrubbiest neutral of them all would affect to take offense were such an idea hinted at, and stoutly assert that, “ had the Diggers ventured to offer him an election, he would have indignantly hurled back the insult in their faces ! ” This show of independence after election time is past is quite a common thing ; but the men of '69, even as Juniors, used to shout a sort of chorus, “ Todtengraber ist gut,” to the tune of “ Truncadillo ” ; they equipped a burlesque “ spade and grave ” in the college yard one day ; and in other ways so defied the powers above them that it became a problem whether the Diggers of '68 could secure any successors. There was the usual amount of electioneering and packing, but on election night only three men could by the most urgent entreaties be secured, from the indefinite number to whom elections were offered ; so these three were released and no new Digger pins were swung forth upon the morning of Presentation Day. The next public appearance of the society was on the first Friday morning of the following October, when fifteen senioric shirt-bosoms were adorned by as many new badges, the design being a crown from within which projected the ends of a crossed sword and scepter. This was superseded the following term by a larger sized pin of the

same pattern. By a pretty thorough canvassing of the class, in the three months' interval, these new members had been raked together, and induced to "run" the society for a year, in the hope that under a changed name the same old story could not be told concerning them. At least half of them were secretly pledged and initiated before Commencement, and wore the old Grave badge during vacation, in localities where they would be unlikely to meet with Yale undergraduates. From the headstone of this old badge, it will be observed, the crown itself was taken. Above the old cut, in the *Banner*, the name "Spade and Grave" was printed in full; while above the new crown design were simply the letters, "S. L. M." (popularly translated "Slim" or "Slimy"), which had not before been made public, though reckoned among the original mysteries of Diggers'. Freshmen spoke of the society as "Crown and Scepter," or "Sword and Crown," but upper-class men clung relentlessly to the old title, and the doom of Diggers' was sealed. Its usual arts were wasted upon the class of '70; not one of them would pledge, either before, on, or after, election night; and so, after a precarious existence of five years, it was forced to give up the hopeless fight and the ghost.

Like Keys', its customs were all modeled as closely as possible after those of Bones, which it was to spade out of existence so quickly. Three men always came up from the hall to give out each election, two of the trio walking abreast in front, and the third following close upon their rear. A dark lantern or a club was often carried by one of them. The yells and outcries with which the rabble greeted the approach of Digger election carriers were far more prolonged and uproarious than in the case of the other societies. The Juniors upon whom they called would be invoked with such cries

as: "Kick 'em out, Jim!" "Oh, Tom! *don't* be a Digger!" "Shut your door on 'em, Jack! Don't let 'em fool you!" and so on; while the Diggers themselves would be treated to all manner of compliments and personal attentions, such as were never bestowed upon the other election carriers. "How can I leave Thee," was the song sometimes sung outside at the close of the meetings, either while marching, or on arriving at the college yard; otherwise the procession silently tramped up Chapel street to South College, and so on in front of the row, dropping its men at each entry until none were left. It was believed to have had a good many secret members, — even including some from the Scientific School, — and several '63 men are known to have belonged to it. After the change of base in 1868, the graduate members ceased to wear the old Grave badge. The society was unincorporated, and had never printed any catalogue. Its letters were supposed to represent the motto, *Sceptrum Ligonibus Mors*.

Not only do senior-society men never mention their own society in the presence of others, but they never even refer to the existence of a rival society, and when an outsider mentions this in their presence, even to a third party, they appear to take offense, and perhaps withdraw. So, too, they are offended if a man sings, or even hums the air, of the songs which they sometimes sing in public; though these are familiar melodies, and have long been procurable in the form of sheet music. This same fact holds true, to a lesser extent, in the case of the junior and sophomore societies. A certain air gets in a measure identified with a particular society song; and as members of the society never use it except in singing together, they dislike to hear it whistled by an outsider. A Sophomore, for instance, a few years ago, by persistently whistling, "All on a


summer's day," would probably have injured his chances of a DKE election; and, in the case of Psi U, perhaps the same would still be true of one who should be constantly humming, "In a few days." Senior-society men may also refuse to speak when passing in front of their hall, and in some cases to notice a neutral classmate whom they may chance to meet after eight o'clock of a Thursday evening. An instance is related in the class of '67 of two Bones men who brought from their meeting a sick classmate and put him to bed in his room, without paying any attention to his neutral chum who was there present, though he was also a classmate with whom they were on friendly terms. This exaggerated display of secrecy is quite a modern outgrowth, however, being altogether unknown to the old members of fifteen or twenty years ago, and it attained its highest pitch in the class just mentioned, — since when, senior-society men have conducted themselves much more sensibly. For many evident reasons, the costs of membership in a senior society are much greater than in any other, though most of their money is raised by voluntary contributions, and a man eligible in other respects is not kept out on account of his poverty. On the other hand, a man's wealth of course adds to his chances of election in senior year more than in any other. The annual running expenses of a society, in which graduates take so prominent a part, cannot and ought not to be borne by fifteen men alone, and there are doubtless permanent funds whose income is available for such purposes,—at least in Bones, whose property is fully paid for. To increase this fund, almost every old member sends in an annual contribution, according to his means, for five or ten years after graduation day.

It is in senior year alone that the neutrals largely out-

number the society men, that they have nothing to hope for in the way of class elections, and that they are not overawed by the presence of upper-class men. These three circumstances combine to foster in some of them a sort of reckless hostility towards these societies, such as is not felt towards those of the earlier years. This displays itself in a variety of ways. The conduct of the neutrals when the senior elections are given out has been already described, and the fact noticed, at least by implication, that they never in the least interfere with the similar ceremonies of the other societies. Nor yet do they ever attempt to break into the halls of the latter. It was in the class of '66 that this hostility first definitely displayed itself, in the institution of a sort of a mock "society" called "Bowl and Stones,"—the name being a take-off on that of Bones, and the duties of its members being simply to range about the colleges at a late hour on Thursday night, or early on Friday morning when the senior societies disbanded, singing songs in ridicule of the latter, blocking up the entries, and making a general uproar. The refrain of one song, to the tune of "Bonnie Blue Flag," was "Hurrah! Hurrah! for jolly Bowl and Stones"; of another, to the tune of "Babylon," "Haughty Bones is fallen, and we gwine down to occupy the Skull." Another function of the "Stones men" was to offer bogus elections to simple minded classmates, or even to under-class men,—whom they were sometimes able to "sell." In the class of '67 they were at their worst, and wantonly smashed bottles of ink upon the front of Bones hall, and tore the chains from its fence. On the Thursday morning which preceded the Presentation Day of 1868, the Stones men of that class posted up a comic handbill, purporting to show the "order of exercises" which would be observed by the senior societies in giving out their elections that

evening. There was some little wit employed in the composition of this notice, and it was the only thing emanating from the "society" that was not at once weak and discreditable. The modified name, "Bull and Stones," then first appeared ; which form has since been retained. Some members of the class of '70 even went so far as to procure a small gilt representation of "a bull" standing upon "stones," which was worn as a burlesque badge pin, even in public, and in some cases quite regularly, during the first term of their senior year. Of course there is nothing *to* this "society" except what has been told ; its "members" are few or many according to the state of the weather ; and any neutral senior who is ready to join a crowd for making an uproar on Thursday night is, from that fact only, a good and regular "Stones man." Indeed, the name has of late come to be accepted as a synonym for any senior-society neutral whatever ; and every one not elected to either of the two societies is said to "belong to Stones." At the time of the last initiation, the Stones men seized upon and confiscated for their own use the ice-cream and other good things which the confectioner was engaged in taking into Bones hall. Since then, one or two projected "raids" of the same sort have been frustrated by the presence of a policeman. Now-a-days, Thursday night is the favorite time for the more depraved Stones men to "go off on a bum" together, and afterwards wake the echoes of the college yard with their discordant howlings.

That this "society" showed no signs of existence in the class of '69 was perhaps due in great measure to the existence of another more creditable organization, some of whose members would probably, save for it, have been leading "Stones men." On the morning of Presentation Day, 1868, fourteen men, who had been

neutrals since freshman year, were noticed to wear upon their shirt bosoms, gilt coffin lids, about an inch in length. Their names were printed in the annuals of the next term, under the "senior-society" heading, beneath a wood-cut of the badge, above which appeared the letters "E.T.L.," but no name. They were spoken of as "Coffin men," or "ETL's," when mentioned at all; and, so far as known, met quite regularly on Thursday nights, perhaps in some room rented for the purpose. They said nothing in regard to themselves or the regular senior societies, and they attempted to give no elections in the class of '70. The society passed in the class for a joke; but, for the negative benefit it effected in restraining some who would otherwise have been uproarious, as well as for the positive advantages it may have conferred upon all its members, it deserves to be held in grateful recollection. Perhaps somewhat similar to this was the "Tea-Kettle" society, established in the class of '53, which has left nothing behind it save the announcement of its birth in the *Lit.* Another short-lived association was the "Sword and Crown" which was existing in 1843 with fifteen members. Its badge was a rectangular gold plate, upon which, within an ornamental border, the appropriate emblems were engraved. These did not much resemble the last badge of the Diggers, as the crown was a much more elaborate and highly ornamented affair, and the sword and scepter were crossed behind rather than within it. An existing poster showing a wood-cut of the simple emblems bears the direction, " S.T.G. 8.30 A.M." Another poster, which perhaps had no connection with this or any other society, shows the three letters "Iota Kappa Sigma," printed in heavy black type, with "24 D" appended. Still another, represents a naked figure just trundling over a precipice a wheelbarrow in which are loaded a

skull and some bones and a scroll and a key and a star and a dart. The "Star and Dart" society was established in 1843, and apparently occupied a position somewhat analogous to the present one of Bull and Stones, though it really had an organization of some sort. The frame-work of its rectangular gold-plate badge was an exact copy of that of the Bones pin, and the emblems of the two societies now existing formed the chief part of the engraved central design. The eagle of Keys, that is to say, was represented as fiercely picking to pieces the Skull and Bones at its feet, while a Dart, appearing in the right upper corner, was about to destroy the eagle, and a Star in the left upper corner was supposed to denote "the prosperity and final success of the society over its rivals." A wood-cut copy of this design surmounted the following notice printed among the advertisements of a New Haven newspaper: "*Nos in vita fratres sumus.* C. 2954 a. F. ∞ dd ZU↯. There will be a general meeting in New Haven on Thursday evening, Aug. 15, 1844. Yale College, Aug. 10." Possibly there were other Commencement times at which a similar notice was printed, and doubtless posters to the same effect used also to be displayed about the college buildings at such seasons. After a period of suspended animation, the society was revived in the class of '49, and the members belonging to it in the classes of '50 and '51 (fifteen in one case, eleven in the other) had their names published in the *Banner*, in connection with the society cut and the numeral "2954." From this publicity, as well as the character of many of the members, it is to be inferred that there was really a little something *to* the society, and that its existence was not altogether contemptible. Whether it had a hall of its own, and regular weekly meetings and exercises; whether it made any pretensions to equality

with the two reputable societies ; whether it was so hostile to them as its badge would imply ; whether its crowd was made up before, at the same time, or after the other elections were given out ; and whether it died by choice or by necessity,—all these things, on the other hand, must remain uncertainties, until some traitorous ex-member thereof shall reveal to an anxiously expectant world the real history and mystery of the late Star and Dart.

Among the many Bones men worthy of mention are : Henry C. Kingsley of '34, treasurer of the college ; Prof. Thomas A. Thacher of '35 ; Col. Henry C. Deming of '36 ; Attorney General William M. Evarts, Profs. Chester S. Lyman and Benjamin Silliman, of '37 ; Rev. Dr. Joseph P. Thompson of '38 ; Prevost Charles J. Stillé of '39 ; Prof. James M. Hoppin of '40 ; Gen. William T. S. Barry and Donald G. Mitchell, of '41 ; Henry Stevens, F. R. S., of '43 ; Senator Orris S. Ferry of '44 ; Gen. Dick Taylor of '45 ; Henry B. Harrison of '46 ; Henry T. Blake and Dwight Foster, of '48 ; Charles G. Came, Profs. William B. Clark and Timothy Dwight, of '49 ; President Andrew D. White of '53 ; Dr. John W. Hooker of '54 ; Rev. Elisha Mulford of '55 ; William H. W. Campbell, editor of the Norwich *Bulletin*, Chauncey M. Depew, N. Y. secretary of State, and Prof. Lewis R. Packard, of '56 ; Gen. John T. Croxton and Prof. Cyrus Northrop, of '57 ; Addison Van Name of '58, librarian of the college ; Eugene Schuyler of '59, U. S. consul at Moscow ; Edward R. Sill of '61 ; and Prof. Edward B. Coe of '62. The most prominent Keys men have already been mentioned in naming its twelve incorporators, but additional names to be noticed are : Gen. Theodore Runyon of '42 ; Rev. Dr. Gordon Hall of '43 ; Robert P. Farris of '47, editor of the Missouri *Republican* ; Rev. John E. Todd of '55, son of Rev. Dr. Todd,

the opponent of college secret societies; Sidney E. Morse of '56, publisher of the N. Y. *Observer*; Gen. John W. Swayne of '56; Dr. Daniel G. Brinton of '58; Prof. Daniel C. Eaton of '60; and Joseph L. Shipley of '61, editor of the Scranton *Republican*. Five Keys men and one Digger made up the famous "Wilbur Bacon crew" of 1865.

Formerly, when Seniors took a more active part than now in the junior societies, men who did not belong to these were often chosen to the senior societies, but of late a membership in the former is a necessary stepping stone for admission to the latter; not confessedly, of course, but by the rule which is sure to force a junior society into electing every man eligible for election a year later, and to compel every such man to accept such election. It has been noticed of late years that Psi U generally has a majority in Bones, and DKE in Keys, though in '71 Psi U had six men in Bones and nine in Keys, to DKE's nine and six. It should not be inferred from this that senior-society men allow their junior year or earlier society connections to prejudice them in electing their successors. They apparently have regard for the interests of their senior society simply, and choose those whom they think will most benefit it, without much regard to outside considerations. Much of the excitement over the election of Cochs and *Lit.* Editors turns upon the question of senior societies. Each one of these officers is supposed to "stand a chance," and shortly after their election the two "crowds" begin definitely to be made up. There are always some "sure men" to form a nucleus,—the Spoon Man for instance, is always certain of receiving a Bones election,—and about these the "likely" ones who are not quite so "sure" try to "pack" themselves. Thus a "crowd" is made up in the interest of each society. Its members

“run” together constantly, call one another by their first names, and make a great display of familiarity,—especially in the presence of “their” Seniors,—as much as to say, “We can’t be separated. Take all of us or none.” This sort of thing is practised chiefly by prospective Keys men, who can make up their crowd with a tolerable certainty that their evident wishes will be respected by the society. It is seldom that Keys ventures to keep out more than a single man from a well defined pack, and substitute one of their own choosing in his place. Such a pack really has the power in its own hands, and should the members of it agree to “stand by one another” they could of course carry their point; but the refusal of a senior-society election, even conditionally, seems so terrible a thing, that they have rarely the courage to make a direct demand. Keys, however, has in some instances been obliged to submit to such dictation. The society undoubtedly winks at “packing,” and indirectly gives it on occasions its official aid,—though not as frequently nor as extensively as is sometimes reported. There are so many conflicting elements in the Bones crowd that it is never organized into a regular pack, and there is always more doubt as to the way its elections will turn. The nearest approach to a pack is when two or three “sure men” take it upon themselves to persistently “run” another, and make such a display of their fondness for him as to secure his election also. However Bones may allow its action to be affected indirectly, it will not be dictated to when once its elections have been made up, and it is useless for a man to attempt to alter the result by conditionally refusing his election, in favor of or against some particular classmate. Though the Bones crowd may be pretty accurately guessed at for some days before the elections are issued, it is the chances of its individuals which are

estimated, not of the crowd as such, as in the case of Keys. There is no such general collusion of all the members of the Bones crowd ; it is rather made up of separate cliques of twos and threes, and single individuals, who hope for Bones elections, but have not much else in common. The fact that elections to this latter society have been refused in favor of Keys is hence not very difficult of explanation. A man whose chances for Bones are rather doubtful may be willing to throw them away altogether for the sake of the comparatively "sure thing" which he gains by joining a pack for Keys. So, receiving an election to Bones, he is in honor bound to decline it, and cling to the men with whom he had joined his fortunes. It will be found that all the Bones refusals in '67 and '70, over which so much ado was made, came in every case from men previously packed for Keys. Thus, Bones' greater independence and ceremoniousness sometimes work to its own disadvantage. A man may go to Keys for the sake of taking a friend or two with him whose companionship he could not be sure of were he to become a Bones man ; and in general one has less uncertainty as to whom he will have to fraternize with when he packs for the former society.

In a direct comparison of the societies, it is seen that Bones in reputation, influence and prestige is altogether superior to its rival ; and it seems almost as certain that it must always retain this preëminence. It is, in its main features, essentially unique. No other college society can show so large a proportion of distinguished and successful members. It is probably not too much to add that of the Yale graduates of the past generation who have attained a fair degree of worldly eminence, nearly half will be found to have been included within the mystic fifteens of this organization. Its apparent aim is to secure at once the best of the good

scholars, good literary men, and good fellows; the former to bring it dignity and "tone," the latter to preserve its social and convivial character; and its success in equalizing these three elements—one of which is apt to predominate in a society—has been remarkable. It develops in its members, too, a genuine pride and affection, such as they feel in or towards no other society. Men who are careless and frivolous and selfish as to everything else, manifest an earnestness and a generosity where Bones is concerned, that is really surprising. And this, too, in a way not calculated to attract attention, nor suggest an appearance of exaggeration or make-believe. Keys men, on the other hand, are rather given to displaying their society zeal as much as possible. Old members who come from abroad to attend the "bums" are apt to make their presence generally known, and take pains to exhibit the extent of their "interest." Their affection for the society is no doubt genuine enough, but their carefulness in displaying it suggests the idea that its inspiration comes quite as much from an oppressive self-consciousness of the need of "going one better" than Bones, as from the simple force of pleasant associations. Since the time, say about 1860, when Keys came to be recognized as a reputable society, settled upon an invariable membership of fifteen, and ceased to give out any class, secret, or honorary elections, its policy has seemed to be the making prominent of the social element, the choosing of good, jolly fellows;—men of ability if possible, but at all events congenial and in the college sense of the word gentlemanly. Ability in the absolute, that is to say, has been accounted of secondary importance as a qualification for membership. Upon a strict and more rigorous adherence to this policy in the future—if it be worth while to express a prevalent college opinion—

the success of the society will in great measure depend. In the latter's own chosen field, it can never hope to seriously rival Bones. To the "solid," thoughtful men of the class—the big scholars and writers—Bones will always be the more attractive, and if Keys enters into competition for them it will as inevitably have to take up with second-rate representatives of the "heavy," "respectable" element, at the same time that, by this very action, it renders itself less alluring to the "popular men," who are and should be its "best hold." If, on the other hand, it has the tact to depart for once from its Bones model, and set up an independent standard of qualifications of its own, it may in time gain in its own particular field a recognized preëminence. Keys' real "mission," as it seems to an outsider, is to draw together a genial, gentlemanly crowd, rather than an "able" one. If a pleasant, agreeable fellow chances to be possessed of something more substantial than popularity,—if besides being a gentleman, he be also a scholar, a writer, an energetic worker,—he should of course be all the more desirable; yet the first mentioned, more trivial, qualities should be regarded as the essential ones, after all, which recommend him for election. Ability, real or reputed, should never of itself elect a man to Keys. The prestige the society may gain by taking a man simply for his reputation cannot make up for what it thereby loses in attractiveness for "popular men." Keys' great opportunity is, by excluding all others, to make itself the most desirable society for the agreeable, jolly fellows in every senior class. If it resolutely adopts this "lay," it may, with the help of its hall, ere many years, leave Bones in the lurch, so far as "popular" men are concerned; and, by occupying an independent field, prevent the possibility of direct comparisons which must always be to its own disadvantage.

This seems so manifest that nothing but a foolish overconfidence in its own strength can induce it to engage in a "straight fight" on Bones' own chosen field, where, with all the odds against it, it must ever suffer defeat. Bones, on the other hand, would do well to consider whether it will be worth its while much longer to take in men for their popularity and agreeableness simply. It is just here that it has met with its most humiliating rebuffs hitherto, and that it is likely to meet with worse ones hereafter, unless it changes its policy. Four of the five '70 men who rejected Bones in favor of Keys, were simply "good fellows," who would have been somewhat out of their element in the crowd of the former society; and the case in the class of '67 was very similar. If Bones should insist more strongly than now upon ability as a prime essential in all its members, and upon this basis, modified by a reasonable regard for social qualities and harmoniousness, elect them, it would secure itself almost absolutely from having an election rejected, as well as add to its own lasting reputation,—even at the sacrifice of one of its cherished traditions, which it has managed to perpetuate thus far on the whole with a fair share of success. Whether Bones makes this concession with good grace at the outset, or waits to be forced into it by the success of Keys, when the latter shall turn all its energies upon this one point, remains to be seen. But appearances certainly point to the coming, at no distant day, of what may be termed a senior society millennium, when Bones and Keys shall each occupy an undisputed field of its own, and each be recognized as in its own sphere preëminent; and when the only question in a man's mind shall be, "In which field, on the whole, is supremacy the more desirable?" Then shall the Death's head be, even more certainly than now, the badge of intellectual superiority

in college repute, and the unfolded Scroll be, even more invariably, the emblem of gentlemanly good fellowship and social popularity.

It was remarked at the beginning of the chapter that societies like Bones and Keys would be possible only at one other college than Yale, and that as a matter of fact they are peculiar to the latter institution. They are not, however, without imitators. At Columbia College is an "Axe and Coffin"; at Michigan University an "Owl and Padlock"; and at Wesleyan University are a "Skull and Serpent" and an "Owl and Wand." None of them are of any importance, and with the possible exception of the second, are in every way inferior to the Greek-letter societies connected with their respective institutions. There is no special difficulty in imitating the peculiar names and mummeries of the Yale senior societies, but the gaining of a similar prestige and influence is quite another matter. It is the high character of their members, not their names and forms and ceremonies, which give the Yale societies their fame. It was a belief in the power of these latter non-essentials that induced the Diggers to persist so long in a worse than hopeless fight. At Yale, the strictly class societies of the first three years supply the machinery by which every class is carefully sifted and its best men are "brought out" in readiness for the senior societies. Yet even here, with from one hundred to one hundred and twenty men to pick from, and the three years' sifting process reduced almost to an exact science, it has been absolutely demonstrated that no more than two societies, of fifteen men each, can exist. Indeed, it was for a long time a problem whether more than one could live, and even now the two, to be at their best, must occupy somewhat different fields. But at other colleges, where no such class system prevails, where the numbers to

select from are much smaller, where the competing societies are more numerous, the attempt to ape Bones and Keys can succeed in nothing save in making the would-be societies ridiculous. In view of their real worth, people may be willing to overlook the silly practices of the Yale senior societies ; but when mock mystery and cheap ceremonials are the only things which a society has to boast of, it cannot well help falling into contempt. The statement is therefore again repeated that Bones and Keys are peculiarly Yale institutions, genuine out-growths of a system that flourishes nowhere else, the only organizations of the kind existing in the country.

In concluding this account of the class societies, it may be well to add a few additional facts that are true alike of many or all of them, and to compare directly their general character in the different years. Each society, save Gamma Nu, has a "grip" of its own, but society men, in either of the four years, do not generally employ it in greeting one another. It is not a popular device with them, and comparatively few would be able, a year or two after graduation, to give the four different grips correctly, were they to try. Many of the active members, even, of these societies cannot remember their grips without an effort, and in junior year, when visitors from other chapters are expected, there is need of some preliminary practice before the guests can be welcomed in true mysterious fashion. At other colleges the society grips are constantly made use of, and when a Yale man who has forgotten his grip meets an outside brother he extends his hand with all the fingers separated, and returns the grip that he receives, in full faith that he has given "the right one" and concealed his ignorance. It is easy enough for an outsider to find out from someone or other the reputed grips of the dozen or less societies, and it is more than likely that

these are really the true ones in many cases. But the whole matter is made so little of by Yale men that none of these peculiar hand shakings are worth describing. In the published report of a recent DKE convention, that society announced that it had adopted a new grip and motto,—presumably on account of the discovery of its old ones, and probably at the instance of the outside chapters. Whether the changes were really made, or the announcement offered simply as a “blind,” the result was of course the same. The only two Yale society mottoes that seem to be unknown to outsiders are, oddly enough, those of Delta Kap and Theta Psi. That of the former used to be, *Δεσμὸς Κρύφιος*, and was as well known as Sigma Eps’s is at present, but the one which superseded it and is now in vogue has been by some miracle prevented from leaking out. Every junior society man can find out without much difficulty the mottoes and “secrets” of the other societies in his class, but he feels in duty bound not to make public his knowledge, and the neutrals are generally in ignorance of these matters. At Yale, one society never thinks of breaking into the hall of another, and making public all its mysteries, as is the practice at some of the smaller colleges. It is through these that some of the Yale junior-society secrets are divulged. Chapters which think it a fine thing to steal the constitution and documents of as many rival societies as possible, when they chance to gain those of societies which are also rivals at Yale, may forward to their brothers at the latter place their ill-gotten knowledge: knowledge which the latter are usually honorable enough to keep to themselves. It is only in the songs of the first two years that the societies mention the names of their rivals,—to ridicule them, of course, but in a good natured way. A secret ballot, upon each candidate separately, in which a single blackball rejects,

is the mode of election in all these societies. Every society has a janitor whom it allows to wear its badge. While '69 was in college the same individual was at once janitor of Delta Kap, Theta Psi and Psi U, and wore either one of the badges indifferently, though never displaying two at a time. A senior-society janitor is not allowed to serve for under-class organizations. The present Bones janitor is a negro named Robert, who assists the professors in the experiments at the philosophical lectures, and is a sort of college supernumerary. His predecessor, also a black man, died in the service, and was followed to his grave by the whole Bones society, resident graduates, solemn professors, and all. The societies of the two upper years have boxes at the post office wherein is placed all mail matter directed either to their popular or official, trust-association, titles. A letter directed to either of the lower-class societies is exposed to view beside the general-delivery window, until discovered and called for by one of the members. Society men as a rule preserve all their badges,—sometimes, in senior year, mounting their previously gained insignia in a velvet-lined, ornamental frame or case. Quite a number of freshman pins are disposed of, however, when the time for wearing them is past, and some sophomore and a very few junior badges go the same way, but a senior-society pin is kept by its owner until death doth them part. By other college men their junior-society badge, usually the only one they ever possess, is as a rule always preserved, and is in many cases steadily worn for some years after graduation. Yale men, who were senior neutrals, sometimes display their junior badge, on special occasions, after graduation, but never the pin of a lower society. When a Freshman leaves college he usually takes off his society pin, but a Sophomore, if a society man, is likely to wear his badge for some time after his withdrawal.

In taking a general look at the societies of the four years, the first seems a working ground where Freshmen may display their abilities, and induce the Juniors to pledge them ; the second, a place where these pledged men as Sophomores may be kept quiet until they are further inspected, and the poor ones got rid off ; the third, another working ground of narrower limits, where the select Juniors who have passed safely through two sifting processes may, by making the most of their talents before the Seniors, prevail upon the latter to spare them in the last grand turn of the sieve, and elect them into the fourth, beyond which there is nothing higher. It is a fault of the system that each society save the last is only a stepping stone to the next, and when the last is reached the time left to enjoy it in is short indeed. The size of the classes, and the class feeling thereby engendered, makes any other system impossible, while the system in turn tends to strengthen and perpetrate the class feeling. From his freshman society, a man usually gains considerable solid advantage, and a fair amount of pleasure. The direct benefit of a sophomore-society experience is not very great, and a man loses less by being a neutral this year than any other,—sophomore neutrals being often elected to senior societies,—but still, he does lose something, both in a peculiar sort of “fun,” and in general social position. In a third-year society the advantages are many, and are of a general as well as local character. The occasions thus afforded for members of different colleges to fraternize together, the opportunities given for making pleasant acquaintances at unexpected places, are evidently of considerable value. A man’s interest in his junior society is not as intense or as lasting at Yale as at other colleges, yet it is altogether greater than that which he feels toward any lower-class society. One

Yale graduate would not be apt to claim introduction to another on the score of belonging to the same junior society, yet, once acquainted for some other reason, this fact would form a sort of bond between them. The attempt to make an outsider realize the overwhelming fascination, which a senior society exerts upon the mind of the average Yale undergraduate, would probably be useless. An election thereto is valued more highly than any other college prize or honor; and in fact these honors derive a good part of their attractiveness from their supposed efficacy in helping to procure the coveted election. There is nothing in the wide world that seems to him half so desirable. It is the one thing needful for his perfect happiness. And if he fails in gaining it, the chances are that he becomes a temporary misanthropist, that is to say, an ardent "Stones man." Though the advantages of membership are no doubt exaggerated in anticipation, the real benefit gained in belonging to a senior society is certainly considerable,—far more valuable, in fact, than that which accrues from membership in any other. Quite aside from the enjoyment of the senior year itself, the facts that in after life a man is thus introduced to the best graduates of the college, wherever he may meet them, and that, whenever he visits New Haven, he is sure of being entertained by the best of the oldest undergraduates, and instructed as to the doings and whereabouts of the best of his former classmates,—these facts, other things being equal, of themselves make membership in a senior society especially desirable.

College friendships do not at Yale run very closely in society lines. A pair of friends may be brought together or separated by almost numberless society combinations. They may belong to the same society in each of the four years, or in the first and last, or in the

second and third, or in none at all, or one may be a society man and another a neutral for all the course, and so on through all the possible permutations. Still, it is pleasant for friends to keep in the same societies, and a general tendency of certain crowds to go together, year after year, has been already remarked upon. No neutral as such is looked down upon or avoided by society men. If the latter usually "run" together, it is because of similar tastes and proclivities, which would induce them to do so, were no societies in existence. In senior year there is hardly a society man without one or two special friends who are neutrals, and with whom he has quite as much to do as with his own regular associates. Such pairs oftener chum together than do two from rival societies; though this sometimes happens, and previous to senior year is not at all uncommon. Aside from a man's real or reputed ability, good nature, and popularity, a thing which often helps to elect him is his relationship to a former or active member of the society. If a father or an uncle or a brother has preceded him, the fact helps him to follow in their footsteps, especially if they were in any way famous. An older brother in the class above, or even one or two classes removed, is almost certain to secure the election of a younger one, unless the latter is peculiarly unqualified or obnoxious. This species of favoritism attracts the most attention in the case of the senior societies, into which nearly every year, by his relationship with an older and worthier member, is dragged one man at least who is without other qualifications sufficient to recommend him. The cases of poor men taken in are, by the bye, a good deal more common and noticeable than those of desirable men left out. Every year almost there is a great show of indignation over the injustice in the senior-society elections which bring several big

men to grief, yet it rarely happens that the good policy of the society in leaving them out is not vindicated within a twelve month. When fifteen men are to be shut up together for six successive hours, every week, and be thrown in with each other constantly, it is essential that they should be reasonably harmonious if not congenial ; and an organization whose members should be chosen for their reputation and ability simply, could not be in the right sense of the word a society.

Without now discussing whether college opinion always awards men the positions they deserve, it may be said, in conclusion, that the society system, viewed as a means for separating those who, for whatever reason, are high in college esteem, from those who, for whatever reason, are not, must be admitted to be in the main a fair and successful one. No one can reasonably deny that it has this effect, and that the society men of every year are as a class superior in college repute to the neutrals. It would of course be foolish to judge an individual solely by his society connections, but it would be far less foolish than to judge him solely by the number of prizes, or scholarships, or honors he could lay claim to, as is not infrequently the practice. To set up any one arbitrary standard whereby to judge character is manifestly unfair, yet, if it is to be done, there is no single test which embraces so many, in making an estimate of a Yale man's importance, as his share in the society system. Blockheads and simpletons certainly find their way into the senior societies, yet there are few generalities of the sort deserving of more confidence than these, that in a Bones man you will find ability and force of character, in a Keys man politeness and geniality, and in both the most favorable samples of the Yale graduate of the period.

CHAPTER V.

SOCIETY INSTITUTIONS.

Linonia, and Brothers in Unity—Their Origin and Early History—Rivalry in Gaining Members—The Statement of Facts—The Campaign, a Dozen Years Ago—The Rush—Latest Modes of Distributing the Freshmen—Initiation—Meetings and Exercises—Exhibitions—Officers, Politics, and the Campaign Election—Attendance—Management of the Finances—The Society Halls—Catalogues—Libraries—Reading Room—The College Bookstore—The Prize Debates—Annual and Centennial Celebrations—Analysis of the Society Tax—Calliope and Phœnix—Phi Beta Kappa—Its Origin and Peculiar Organization—Names of the Chapters—Meetings and Exercises—Orations and Poems—Qualifications for Membership—An Invasion of Barbarians—The Society Badge Key—Initiation—The Annual Business Meeting—Catalogues—Significance of the Fraternity—Chi Delta Theta—Its Literary Character—The Present Wearers of its Badge.

Some of the societies which were the precursors of the modern system still have a sort of semi-animate existence in the college, in the form of mere "institutions," and they, and the customs springing from them, are therefore all described here under that general title. The first, both in age, reputation and importance are the societies of "Linonia" and "Brothers in Unity." Except where great formality is required, the latter title is always abbreviated to "Brothers"; and each member of the society was called a "Brother." Each member of the "Linonian Society," as the favorite ceremonious name for it used to be, was termed a "Linonian." These titles are rarely used of late, and a man is simply said to "belong to" Linonia or Brothers, as the case may be. Both are spoken of indifferently as

the literary, the large, the open, the general, or the college societies,—the comparative frequency of the names perhaps being in the order given. Linonia was founded September 12, 1753. Of the class which graduated that year, numbering 17 in all, one only belonged to the society. He was the seventeenth on the list—the names at that time being arranged according to the “gentility” of the families they represented, instead of alphabetically—and his name was William Wickham. Besides this, little more is known concerning him, save that he afterwards took his Master’s degree, lived on Long Island, and died in 1813. According to repute, he was the founder of the society, and its first chancellor,—that being the name applied to the president up to the year 1789. In the first 15 classes (1753–67), Linonia had 150 of the 400 men who graduated, or an average of 10 to a class,—the highest number being 16, and the lowest, after the first class, 4. Of the 250 not included in its catalogue, it is likely that a large portion were members of “Crotonia,” a rival society which had been for some time in existence when Linonia was founded, but which must have died out within 15 years thereafter.

Brothers was founded in 1768, by 21 individuals in the four classes ’68, ’69, ’70, and ’71,—seven being upper-class men who seceded from Linonia, and the remaining 14 being Freshmen, who were of course neutrals, as in those days of servitude no Freshmen were ever admitted to any society whatever. Oliver Stanley of ’68, the first president of Brothers, was said by tradition to have been the founder of the society, and was so mentioned in the eulogy pronounced at the time of his death in 1813. But the popular hero of the affair was David Humphreys of ’71, “who stood up for the dignity of his class; and having found two

Seniors, three Juniors and two Sophomores, who were willing that Freshmen might be admitted to a literary society, he, with thirteen of his classmates fought for and established their own respectability." He was afterwards a colonel in the Revolution, served as aide-de-camp and secretary to Washington, fought bravely at Yorktown, presented to Congress the British colors surrendered by Cornwallis, and was awarded "an elegant sword" by direct vote of that body. He was dubbed LL.D. by both Brown and Dartmouth, was Fellow of the Royal Society, and ambassador to Spain. He died in 1818. Of the 19 who graduated in his class, 15 were Brothers and 4 were Linonians. In the class of '75 the corresponding figures were 3 and 33. And so it changed about, one society being specially successful in some years, the other in others; but the disparity was not usually as great as in the cases indicated, and in most years the classes were about equally divided. Hence, in the 33 classes, 1768 to 1800, Linonia claimed 560 and Brothers 569 men, all of whom were said to be graduates; but as only 1110 men graduated from college in the interval, and some few of these in the earlier classes remained neutrals, several of the non-graduates must have remained upon the lists. It may be noted that the class ('68) which founded Brothers was the first whose names in the college catalogue were arranged alphabetically.

The exclusion of Freshmen from Linonia seems to have been the only attempt ever made at selectness in membership,—all who applied for admission in sophomore year or afterwards having been, apparently, welcomed to the fold. As soon as Brothers had established the precedent, of course Linonia was obliged to elect Freshmen also, and the two societies soon settled down into an annual strife to decide which

should gain the largest number of each incoming class. As the average number obtained by each was about equal, in 1801 it was agreed that all new comers should be allotted in alphabetical order to the two societies,—the first man on the list going to Linonia, the second to Brothers, the third to Linonia, the fourth to Brothers, and so on to “Z,” or the end of the class. It happened that John C. Calhoun of '04 was allotted to Linonia, but refused to join that society, as most of the Southerners went to Brothers; and hence both societies have claimed him as a member until this day. Doubtless an arrangement was effected whereby two men allotted to different societies could exchange places, if they cared to, but the system of alphabetical distribution remained in vogue until the year 1830. Then, open war was once more declared, and each society again began to plead its cause before each freshman class. The custom known as “Statement of Facts” was now introduced. In theory, and perhaps originally in reality, the plan was as follows: On the first or second Wednesday of the college year, the entire freshman class was invited to a public hall, and there addressed by the president, senior orator, and junior orator of each society, on the relative merits and advantages of the two organizations; and at the close of the speeches, each freshman was called upon to indicate the society of his choice. Such was the theory, which, if ever practised in all its simplicity, was not long in becoming a mere farce, owing to the campaign meetings, and electioneerings, and pledgings, which preceded the Statement of Facts. The mode in which the freshman societies now gain their members is the same as that formerly used for recruiting Linonia and Brothers. The lesser campaign has simply superseded the greater, and the description already given of it will in most points apply well enough

to the latter ; but it may be well to quote from an account written in 1859 of the way in which the large societies were accustomed to manage affairs :

“The campaign of warfare commences with the fourth week of the summer term, when the campaign presidents are chosen for the new senior class, and the new sophomore class—which is to bear the brunt of the battle—is marshalled for the fight. The officers, on whom falls the personal responsibility of victory or defeat, remind them, with serious earnestness, of the great responsibility which has fallen on their shoulders ; they tell them that they are carrying into the contest the banner that has long waved in victory over their old fraternity ; that thousands are waiting anxiously to see if its folds, as of yore, are still to wave in honor and glory, or whether they are to droop in ignominy and shame before the foe who have so often cowered before them ! But they by no means trust merely to nicely worded speeches. The class is thoroughly organized for the battle. The labor is divided and sub-divided as far as the interests of the campaign demands. General committees, and special committees of correspondence, are appointed to find out by every means in their power who are coming into the next freshman class and whence. To the larger academies, and usual tributaries of the college, special electioneers are sent, and skirmishes are fought long before the main battle begins in New Haven. Meantime, the weekly meetings are the occasions of enthusiastic speeches, the subjects of which are the history and glory of one society, and the faults imaginary or real of the other. As the battle thickens, the cohorts increase in activity and enthusiasm. The committees for the Tontine Hotel and the New Haven House scan closely the journal of names, and follow to his room every suspicious-looking youth. The steam-

boat committee are on duty at five in the morning and at eight at night. The depot committee grow hardened to their work, lay aside all gentlemanly feeling, and pounce upon the unwary. The railroad committees ride from New Haven to Springfield, to Guilford, to Bridgeport, and New York. They endeavor to make themselves agreeable to any fellow travelers, provided they be young, and look haggard, in view of some specter like an approaching examination. The room committee report the items of knowledge that they have culled in a careful survey of every tree and dilapidated building around the college, to headquarters, to be put in immediate requisition, should any Freshman desire a night's abode. With such an array of preparation on both sides, the harmless Freshman runs a poor chance of escaping the fiery ordeal. Many come pledged to join one or the other society, and over them there is of course no struggle. Others fall into the hands of one party only, and any access to them is denied the other until they shall have decided. But to those whose destiny throws them into a crowd of contending Sophomores, in the dark and smoky cavern, called the New Haven depot, especially if the least sign of indecision or perplexity is perceptible, there is no longer hope of rest or quiet or comfort; not even liberty and the pursuit of happiness being allowed them until they decide the momentous question.

“During the days of examination for admission to college, and a few days previous, the societies put forth their utmost energies, and instead of meetings once a week they are held two and three times a day. For every Freshman that enters the hall, speeches must be made, to recount the incomparable history, the superior prize-lists, the immense advantages of this society over its rival. The work of the officers and of the various

committees is at this time exceedingly laborious, and would never be undertaken were it not for the personal honor attending it ; and would never be completed were it not for the enthusiasm which the contest always inspires. The enthusiasm is undoubtedly real, and although the fight is renewed from year to year, the same notes rung, the same old story told, from meeting to meeting, there is music in these notes and a strength in that story which, especially to a class for the first time engaging in those scenes, is stirring and effective. The vociferous applause which is given to the speeches, the hearty greeting with which every new-comer is met, shows the presence of unbounded enthusiasm.

“There are comparatively few who come to college without a knowledge of the system of electioneering. Most are prepared for it. But even then, if they have not decided, they cannot remain free from interruption, unless at all hours they lock their doors and demand freedom. Some, however, arrive at New Haven before they know even of the existence of such societies. Their ignorance affords opportunities for successful misrepresentations and cunning duplicity, of which many take advantage. The temptation, coming together with the excitement of the campaign is greatly increased. The contest is generally decided before the second week of the fall term. At the close of the first week, when there is scarcely one who has not already joined one or the other society, is repeated the annual farce of what was once a Statement of Facts in behalf of each society, by appointed orators. It is now rather a field for the display of empty eloquence and skill at repartee. Any distortion of facts which seems to confound their opponents, or to turn the laugh upon them is considered as the most acceptable part of the proceeding. The Freshmen, for whose enlightenment the exercises are

specially intended, attend in mass. A general struggle with the Sophomores—whose duty, now that electioneering is no longer necessary, tradition says, is to prevent the Freshmen getting into the hall without first taking off their hats—is the first thing on the programme. They then take the seats that are reserved for them, with fragments of their hats in their hands, and of their coats on their backs, amid a yelling, screeching and cheering which is perfectly indescribable. After their indignation against the Sophomores has cooled down, they begin to applaud almost continually their own and hiss the orators of the rival society. At the close of the meeting, the students adjourn to the halls of their respective societies, where the result of the campaign is officially proclaimed. One society celebrates a jubilee : the other waits for a ‘better time coming.’”

Brewster’s Hall was the usual place of holding the “Statement,” but Union Hall served instead on at least one occasion, and in 1861, the last time any such meeting was held, the faculty granted the use of Alumni Hall. The “rush” attendant upon this celebration seems to have been regarded as in some sense a substitute for the old Foot-Ball Game, and both seem to have degenerated into the common street rushes of today. The meeting of 1860 was thus described: “It began of course with the usual abominable ‘rush.’ Defiant Sophomores dared hopeful Freshmen to ‘come on.’ They did so. They sopped each other in the gutter, crunched each other’s toes, and, when they got tired, adjourned up stairs ; the Freshmen to look attentive and listen to the arguments offered by the societies, the Sophomores to look depraved and throw beans at nearly everybody except the speakers. Seven o’clock, post meridian, was the hour for reassembling. The Sophomores looked as wicked as ever, and the Fresh-

men as hopeful as ever. Again the initiatory plunge, again the wallow in the gutter, again the tugging, straining, button-bursting operations, and then they all crowd into seats and listen to the remainder of the story each society is anxious to tell."

In 1859 an unsuccessful attempt was made to bring both societies to an agreement, whereby all private electioneering should be done away with and no Freshman should be pledged to either society, until the close of the Statement of Facts, when each should signify the one of his choice. The campaign meetings of each society were to be held on alternate evenings, and the society which had the last meeting, was to give up to the other the first chance for speaking at the Statement. This plan was adopted on the following year, and perhaps in 1861 also; but for the next four years thereafter there was open war again; and the only thing at all resembling a Statement of Facts, was a gathering in one of the society halls, where the two presidents simply announced the official figures of the campaign,—the result being of course received with tremendous cheering and enthusiasm by the partisans of the victorious society. The Sophs, as of old, waited outside to rush the Fresh who might try to attend; but the faculty probably interfered with the sport, for when '69—which was the last class electioneered—entered college in 1865, there was no attempt at a rush, nor was it generally known among the Freshmen when the final results of that last campaign were proclaimed.

For the next two years, the new-comers were distributed alphabetically between the two societies, and allowed to "pair off" in cases when they had any preference. In 1868, this plan was somewhat modified by the introduction of a sort of travesty on the old Statement of Facts. Eight orators, two from each of the two

upper classes in each society, were appointed to make as ludicrous speeches as possible in regard to the "merits of the societies." In the old times, statements utterly without foundation in fact were common enough, but they were earnestly made, with the intention of misleading and deceiving the Freshmen, and the speakers did not ridicule their own societies. Now, the speeches all take their point from their simple absurdity, and want of purpose. Everything that is said, whether of praise or censure, is spoken ironically, and accepted as a joke by the upper-class men who know how dead the societies are. The Freshmen also laugh with the rest, without exactly knowing the reason why. At the close of the addresses, they are called upon to join one society or the other, and those who are not present—that is, a large majority of the class—are distributed alphabetically, as before. Though there is no regular "rush," the Sophs annoy the Fresh in coming up the stairway—the meeting being held in one of the society halls—and interrupt proceedings generally, by snapping beans about the hall, and making other diversions of a similar character. The two upper classes, especially the Juniors, respond to the president's calls for "order" by attempting to eject from the hall some disorderly Sophomore; whereupon the classmates of the latter rally to his defence, and a wild tumult ensues,—the result of which is that most of the Sophomores are forcibly thrust out and the door locked behind them. In revenge for this indignity, they smash the windows of the hall, and raise discordant outcries, while their comrades who were left inside loudly clamor for their readmittance. At last they are allowed to enter again, and the "exercises" proceed as before.

The form of initiation in vogue when '69 entered college was for each new-comer to assent to the pledge of

fidelity to the society—thereby promising to be “true to its interests and faithful to its secrets”—and sign his name in a book supposed to contain its constitution. The pledge was read off by the president, and three cheers were proposed by him or some other member for each one as he signed his name. A good part of each freshman class joined during the progress of the campaign meetings, and as some of them were unable to pass their entrance examinations, the lists of each society very often contained names of men never actually belonging to the college. The same fact is still true of the freshman societies,—one or two men who never “make up their conditions” being initiated into them almost every year. Now-a-days, a large share of college never formally join either Linonia or Brothers, although in the *Banner* and *Pot Pourri* the letter “L.” or “B.” is still prefixed to every name, to indicate membership in one or the other of them. Formerly the *Banner* gave each society separately, though arranged as now in classes. Nobody now cares which society he is assigned to ; and few, when asked, can readily tell which, without reference to a catalogue. No one ever pretends to remember the open-society connections of any one save himself ; and often in the making up of a joint committee, a man is appointed to represent one society when he really belongs to another, and perhaps he may even fulfil his duties without discovering the mistake.

It was perhaps during the first third of the present century that the societies saw their best days. The time when they came together was thought the gala night of all the week, and all classes met then on a footing of perfect equality,—though the Seniors naturally took the lead in affairs, and the Freshmen were for the most part interested spectators rather than actors. The literary efforts of the latter were mostly confined to their own

class society or debating club, which held fortnightly meetings in one of the recitation rooms, had little organization and no name, and was disbanded at the close of the year,—the freshman clubs of no two successive classes having any connection with each other. Fifty years ago, when the general societies were absolutely secret, it was thought a great—as it was an infrequent—triumph for a man to find out the name of the president or other officers in a rival society. About a third of the members regularly attended the meetings; as many more went to the halls half of the time, and the remainder frequented them only occasionally. Attendance was not compulsory, except to fulfil appointments, and an “excusing committee” passed judgment on all excuses, at the close of each meeting. They reported to the librarians the names of those who refused to pay their fines, and the librarians in turn forbid such delinquent the privileges of the library until the claims of the society were satisfied. Brothers was nicknamed “the Cider Mill” by the men of Linonia, because it was said to conduct its debates strictly according to the catalogue,—obliging each man to speak in his “turn” as the alphabet had arranged it, and allowing no voluntary efforts outside this regular order.

Originally the societies were strictly secret, as already stated, and as late as 1840 none but members were expected to attend their meetings, save by formal invitations on special occasions, but for fifteen or twenty years past all college has been at liberty to frequent either hall, as much or as little as has seemed good to it. The ordinary meetings are held every Wednesday evening of the term, beginning at eight o'clock,—the hour of assembling being indicated by a ringing of the college bell. The chief feature of these exercises is a debate between four appointed disputants, two of them

speaking on each side, on some question chosen by them or the president, three or four weeks previously. This debate is also "sustained" by as many impromptu speakers as can be induced to volunteer. Besides this, there are occasional essays, orations and poems. On "election nights," when the debate is suspended, an unusually good oration or poem is looked for, and "the other society" is often formally invited to hear it,—which invitation it as ceremoniously accepts or declines. The present tense is here employed, for the sake of convenience, to describe the state of things existing when '69 entered college, and still kept up in theory. As a matter of fact, no such meetings are now held. Sometimes a crowd of a dozen or fifteen chance together in one of the halls of a Wednesday evening, and hold any kind of ex-tempore exercises they may happen to think of. Often no one goes to the halls at all. Even the posters are not often seen now, and are never read or regarded. Formerly, almost every tree in the college yard had its red (Linonia) and blue (Brothers) posters tacked to it each Tuesday morning. On these were indicated the question for debate for the next meeting, with the names of the speakers, the names of the orator, essayist, etc., and the names of those appointed to speak at future meetings. A special notice of the time and nature of his appointment used also to be sent to each individual.

A custom which doubtless saw its best days within the fifteen or twenty years following 1825, was the giving of occasional "exhibitions," in which each society endeavored to surpass the other. The chief features of each of these "exhibitions" consisted of a dramatic poem, a tragedy, and a comedy, all written for the occasion by members of the society. These were never printed, but the "fragments of unpublished dramas," occasionally to be met with in the earlier volumes of the

Lit., give some notion of their quality. Except for the smaller type, the programmes resembled ordinary play-bills, being printed on one side of narrow strips of paper, sometimes two feet in length. The names of the two "managers" appeared at the foot of them. Sometimes the true names of the actors were printed, and sometimes their fancy titles only. Each society accumulated quite a wardrobe of costumes, which it displayed to the Freshmen as an electioneering argument; though the dresses were really common property, as each borrowed from the other. It is said that the faculty finally put an end to these "exhibitions," on the ground of their engrossing too much attention from the students.

The society offices—of president and vice-president in the senior class, secretary in the junior class, and vice-secretary in the sophomore class—used to be considered high honors, and were sharply contested for. Originally the officers served for a year, afterwards for a term, while for the past thirty years or more they have been chosen five times annually. A wide field was thus spread open for the practise of junior-society politics, and the wranglings over the elections were protracted and bitter. The office of campaign president or one first chosen from each senior class—the Juniors being recognized as Seniors within the meaning of the regulation, and the other two classes proportionate advanced, on the evening of the campaign election—was the special object of ambition, being considered the highest general elective honor of the college. All of the minor "campaign offices" were more eagerly sought for than the same positions at subsequent elections. Hence the amount of political intrigue, and wire-pulling, and log-rolling, expended in deciding the first election in these two societies was almost fabulous. The three lower

classes were vitally interested in the matter, for each had a share in the spoils, and a vice-secretaryship might be as valuable in taking one man to Sigma Phi as a presidency in taking another man to Bones or Keys. The bargains and coalitions and combinations and cross-combinations made between the six junior and freshman societies were therefore all but innumerable, and far surpassed in intricacy anything now possible, when each class has its own independent politics. The class-society connections of the candidates seem always to have been considered, though it was only for the campaign election that formal coalitions were made. The mode of voting on that occasion was as follows : First, "the Seniors" were called for, and each member of the junior class, as his name was read, in alphabetical order, stepped forward and cast his ballot ; then "the Juniors" were called, and the Sophomores voted ; then, instead of calling "the Sophomores," "the Freshmen" were called for. Upon this, the Fresh would shriek, yell and hiss, until the secretary, correcting his "mistake" would address them as "Sophomores," when, with tremendous cheering and enthusiasm, the Freshmen would in turn march to the ballot-box. Should the first Fresh on the list be unaware of the trick, and start forward to vote at the first calling of his name as "a Freshman," he would be dragged back by his more watchful comrades, and the storm of hisses would grow terrific until the coveted name of "Sophomore" was announced. Printed blanks for voting were provided by the society ; but regular ballots, with the names of their candidates indicated in full, were usually supplied by the rival factions.

The vice-president was expected to sit in a chair at the side of the president, and was usually elected his successor. The secretary seems to have been a sort of

ornamental officer, for all his work was performed by the vice-secretary, who sat at a table in front of the president's desk. The "censor" was an officer peculiar to Brothers, and perhaps used to read an occasional critique on the proceedings of the society. From this seems to have originated the comic "censor's report" of the Thanksgiving Jubilee. Now-a-days, the offices are filled by default, and any one who chooses to take a half-dozen friends with him to the hall on election night can have whatever one of them he may want. Who the officers may be, college in general neither knows nor cares; and they are all regarded with a mild sort of derision in the rare cases when they are thought of at all. Each society, with a nominal membership of 250, used to consider an ordinary meeting well attended when a tenth of that number were present. This was in the first of '69's four years: in the last, for a twentieth of the members to frequent the hall was considered extraordinary. The quorum needed to adopt the constitutional changes establishing a reading-room was only got together after repeated attempts, although the project was favored by every one. No quorum has assembled since then, and it is hardly probable that another will ever be drawn together. Up to 1860, a treasurer was included among the society officers, and the funds were managed by direct vote of its members. At that time the faculty were induced to have the college treasurer made tax-collector, and since then a society tax of \$6—increased in 1867 to \$8—a year has been assessed, in three equal instalments, upon the official term-bills. In the old times, about a third of the society dues were never collected, but now no undergraduate can shirk paying his "society tax" without defying "the president and fellows of Yale College," in whose name it is collected. Save for this arrangement, the societies, even

as "institutions," would have ceased to exist, by the refusal of new-comers to join them or pay any money in their behalf. The \$400 now annually collected in their names is expended under the direction of the assistant treasurer of the college.

The two society halls are in the upper story of the Alumni Hall building, and are of exactly the same size and shape,—measuring 50 by 25 feet, and 25 feet in height. Both are handsomely furnished, though perhaps that of Brothers presents the most elegant appearance,—the upholstery and hangings being of blue, the society's color. The walls are also frescoed, and a large painting in which Col. Humphreys forms the chief figure hangs above the president's desk. In Linonia the seats are arranged in the form of a semi-circle, rising one above the other. Two life-size marble statues—the one of Demosthenes, the other of Sophocles—stand in the corners. They are copies of the antique, and were executed at Rome in 1858, by E. S. Bartholomew, especially for the society. It has long been a standing joke in college that no one is able to tell "which is which." As a set-off to the statues, Brothers appropriated a large sum of money in behalf of the "Pilgrims' Monument" at Plymouth, and a small bronze copy of the same stands upon its president's desk. Before taking possession of its present quarters in 1852, Linonia had rented a hall on Chapel street, in the third story of the building opposite the college yard, for nearly fifty years. In this hall, which is now the *Courant* composing room, this book was put in type. Brothers hall used to be further down Chapel, in Glebe Building, corner of Church street. During the last century, the societies had no halls of their own, but met in the various recitation rooms and other general resorts.

Catalogues of their members were first published in

1841. The names were arranged alphabetically by classes, and repeated in an index like that of the college triennial catalogue. Residences and the various honorary titles and achievements of members were indicated, and the society presidents were also noted. The Brothers catalogue contained in addition a special list of these, in the order of their succession. Each catalogue made a pamphlet of about ninety pages and was printed by Hitchcock & Stafford. The second one of Brothers (1854) also came from the same press. It contained a steel-engraved view of Alumni Hall, and was bound in a blue paper cover. The second of Linonia was printed by Baker, Godwin & Co. of New York, in 1853, to celebrate its one hundredth anniversary. Each society professed to publish the names of none save its graduate members, and—though the rule was somewhat infringed upon—its total membership was by this means reduced at least one fourth. Neither were lists printed of the “honorary members,” elected from the world at large, and estimated to comprise in each case from five hundred to a thousand individuals. The necessary errors were many, but besides these each society charged the other with the commission of many intentional ones. The motto of Linonia was, *Quiescit in perfecto*; of Brothers, *E parvis oriuntur magna*. The former society once boasted of a watch-key badge, consisting of a thin gold plate, heart shaped, on one side of which was engraved “Linonia, Sept. 12, 1753,” and on the other, in five separate designs, a dove, a swan, a dog, a phoenix, and a library of books. This design—in connection with the motto, *Amicitia, concordia, soli noscimus*—also formed a part of the illuminated book-label, for many years employed.

The accumulation of books seems to have been begun at a very early period. In the last catalogue of

the Linonia library—printed in 1860 by J. H. Benham, and comprising 300 octavo pages—the number of volumes named was 11,300, and subsequent additions make the present number 13,300. “In 1770 there were stated to be nearly 100 volumes; in 1780, 152; in 1790, 330; in 1800, 475; in 1811, 724; in 1822, 1187; in 1831, 3505; in 1837, 5581; in 1841, 7500; and in 1846, 10,103.” Brothers’ last catalogue, of the same size as Linonia’s, was printed in July, 1851, by T. J. Stafford, and contained a steel-engraved view of the Library building. It mentioned 11,652 volumes, while its present number is 13,400. “The old catalogues show the number of books at successive periods to have been as follows: in 1781, 163; in 1808, 723; in 1818, 937; in 1825, 1730; in 1832, 3562; in 1835, 4565; in 1838, 6078; and in 1846, 9140.” Brothers occupies the north wing of the Library building, and Linonia the south, and originally there were no inner passage ways between the wings and the main building. In 1860, by vote of the societies and consent of the faculty, the partitions were cut through and connecting doors inserted. This seems to have been considered as an essential part of the plan of having the college librarian’s assistants act as librarians for the societies, though these inner passage-ways are never made use of now. Up to the time referred to, the librarians had been active members of the societies, and received no return for their services save the “honor,” and possibly the fines they were able to collect. Since then, resident graduates, usually Theologues, have been employed on a salary, at first quite small, but now increased to \$225 per annum. Each of these librarians has two Seniors as assistants, who are also paid \$75 a year for their services. The libraries are open for the drawing of books for the half-hour succeeding dinner every after-

noon, and during this time, according to the old plan, no one save the officers was allowed "behind the railing." Each man attached his name to a slip of paper on which he had marked the numbers of the desired books, and these slips were attended to by the assistants, in the order in which they were handed to the librarian. More recently the plan has been adopted of allowing those who wish to themselves select their books from the shelves. By an arrangement adopted in 1848, every member of either society can draw four volumes at a time from each of the libraries. Resident graduates are allowed the same privileges; and honorary members can also draw their eight volumes daily, on payment of a fee of one dollar a term. For an hour succeeding the time of taking out books—and of course, under the recent plan, during that half-hour also—the libraries are kept open "for consultation," and the alcoves and inner seats are made accessible to every one. This opportunity for consultation was first given in 1860, and until within a few years the consultation hour was in the forenoon. Before the present edifice was built, the society libraries were stored in the Athenæum. Formerly, it was customary for every member as he graduated to give at least one book to his society library, as in duty bound, but now the additions are all made by purchase.

The college reading-room is another thing, carried on by the faculty, in the name of the dead societies. The attempt to organize something of the sort had been often made without result. About the time that '69 entered college, a joint committee from the two societies reported in favor of combining the two libraries, and using the vacated building as a reading-room, but nothing was done to carry out the plan. Another proposal was to use the Calliope hall for the purpose; while newspaper writers called for the surrender of one of the

vacant rooms in the Art Building. Finally, a petition, calling upon the faculty "to take immediate steps for the establishment of a reading-room," was circulated and very generally signed, which resulted in the arrangement whereby the faculty promised to provide a reading room, and the societies to supply the money to carry it on. The four middle rooms on the ground floor of South Middle were accordingly made into one by the tearing away of the partitions, and an enclosure for the College Bookstore was built in the middle of it. The doors on the west were fastened but the other two were left open, and with new floor, plaster, paper, and paint, the old quarters were transformed into a very respectable reading-room, which was first opened with the summer term of 1867. Upon a fixed desk or rack, extending about the sides of the room, are kept the files of about 25 daily newspapers, and a dozen weekly journals like the *Saturday Review* and *Nation*, as well as *Punch* and the *Illustrated News*. High stools are provided for those who do not wish to stand while consulting the files. Some 30 reviews and magazines, and as many more religious periodicals, may be obtained on application at what was formerly the Bookstore window, and must be returned there by the applicant before leaving the room. On Sundays, all the newspaper and other "secular" literature is locked up, and the "religious" papers and magazines are spread out upon the tables. All in all, there are about 120 different periodicals. The newspapers are kept on the files for about a week, and are then piled in the Treasurer's office, and are ultimately sold for waste-paper. The magazines and more important periodicals are bound and placed in the society libraries. These magazines had been taken by the societies before the reading-room was established, but were never accessible to the students except in the form of bound

volumes, that is, until they were six months or a year old. An indigent Senior is employed to take charge of the reading-room, open and close it at the specified hours,—eight in the morning and ten at night,—give out the magazines from the office-window, and attend to the keeping of the files. This work was formerly performed by the proprietor of the College Bookstore, in consideration of paying no rent. A committee of three from the faculty decide what periodicals to purchase, and have the annual spending of \$1000,—the “society tax” being, by constitutional amendment, increased from \$6 to \$8 per member on account of the reading-room. It should be remarked that all the “religious” literature is supplied by the Yale Missionary Society. The reading-room is a very popular resort both for readers and for loungers, and is a much frequented rendezvous during the half-hour preceeding recitation time. The largest crowds of actual readers assemble there immediately after dinner and supper, though there are few hours in the twelve when it is entirely deserted. Few but undergraduates make use of it, and those few rarely pay anything for the privilege, though an admission fee is nominally required of them. The room is lighted with gas, well heated, supplied with tables, chairs, settees, etc., but has no carpet or other covering upon its floor. Its forerunner was a rack, beside the bowling alleys in the basement of the Gymnasium, upon which were filed a half-dozen daily newspapers, which the faculty paid for.

The College Bookstore, though combined with the reading-room, did not spring into existence at the same time with it, but had led an independent life for quite a number of years. Doubtless some of the poorer students had attempted to turn an honest penny by selling text books before that time, but the first mention made of college booksellers was in the fall of 1851, when a

Senior, in North, and a Theologue, in Divinity, opened their rooms to "the trade." On the following summer, the latter sold out to Pliny F. Warner of '55, who seems to have been the real founder of the Bookstore, for though he disposed of its "good will" three or four times in the interval, he was called back to the rescue when the concern was in trouble, and so may be said to have "run" it for five years, or until 1857, when he finally sold out to a Sophomore of '60. The latter remained proprietor until graduation, when a '61 man bought it and held it for two years, after which time all the owners were Theologues until 1868, when it was bought by a '70 man, who, when he graduated, sold out to Charles C. Chatfield & Co., and so put an end to it as a college institution. The "store," migrating first to 17 South, and then to 155 Divinity, finally reached 34 South Middle in 1861, and remained in that locality—after 1867 as the central feature of the reading-room—until its final absorption, in the fall of 1870. Various city booksellers had often tried to crush the enterprise, by underselling, and by calling their own establishments "college bookstores," "student's bookstores," "Yale bookstores," and the like, but the students generally looked upon their own institution as a protection against monopolists, and rallied to its support. Previous to 1867, the proprietor of the Bookstore performed all the work himself, and kept his shop open only at certain stated intervals each day; but, after that, a clerk was employed, whose office hours corresponded with those of the reading-room, and the business of the concern was enlarged so as to include not only the selling of text books and stationery, and the delivery of the college prints and periodicals, but the selling of miscellaneous books and publications, and the delivery of newspapers, photographs, etc., of every sort. In short, it had become

transformed into a general bookstore and news agency, and was monopolizing a good share of the reading-room's space, and was making itself a public nuisance, when it was ordered out of the college limits, and passed into the hands of its present proprietors, whose establishment is on Chapel street, opposite the college yard. It is still advertised as the "College Bookstore." For a year after the establishment of the reading-room, a branch post-office was connected with the Bookstore, the "boxes" whereof were rented for a dollar each, or one half the price of those in the general office. Among other advantages, the branch office was kept open two hours later in the evening than the other; but all who wished to make use of the branch were obliged to secure boxes, as there was no "general delivery" in connection with it. The office grew in popularity, and at the beginning of the second year the number of boxes was doubled; but just then word came from the department at Washington that the establishment was contrary to the official regulations, and so it was abandoned forthwith—and an after attempt to resuscitate it was in vain. Though New Haven has a "free delivery," the carriers will not deliver letters to the colleges, even when directed to particular rooms, and hence the students who room in college are obliged to rent boxes, as a large portion of them do, or frequent the lobby of the "general delivery."

The Prize Debates, now held under the auspices of the two societies, are about the only reminders of their former "literary" character. The introduction of these superseded the idea of a "Test Debate," which it had been attempted to establish at about that time, as a means of deciding the question of literary superiority among the rival societies. The present system was inaugurated by William D. Bishop of '49, who, a year

after graduation, presented Linonia with \$1000 in 7 per cent railroad bonds, the interest of which was to be divided into two first prizes of \$25, a second prize of \$15, and a third prize of \$5, for the encouragement of debate in the two lower classes. One of the first prizes was always to be given to a Freshman, and the other three could be competed for by Freshmen and Sophomores on equal terms. Other regulations in regard to the matter were these: "Five graduates of Linonia shall be chosen by the society by ballot, and their names put by the secretary into a box from which the president shall draw out indiscriminately three who shall constitute a committee to hear the discussion and award the prizes, their decision being based upon the 'argument,' the 'style,' and the 'delivery.' Each disputant shall have the privilege of speaking but once and of occupying but twenty minutes. Those who are desirous of competing for the prizes shall hand in their names to the president at least one week previous to the discussion. The chairman of the committee shall call upon the disputants by lot, and each disputant shall immediately respond to his name or be debarred the privilege of taking part in the debate. The discussion shall take place during the last half of the second term of the college year." Twenty men entered the first debate, March 2, 1851, and with slight changes and modifications the plan mentioned remained in vogue until 1860, when the joint debate was abandoned, and each class has since had an independent trial of its own, for three prizes of \$20, \$10, and \$5. Under the old rule, it rarely happened that the Freshmen were able to win more than the single prize necessarily allotted to them. In 1854 there was a senior debate in which one prize was awarded, but it was not until four years afterwards that the regular senior prize debate was instituted by the

society. Two prizes only were awarded during each of the first three years of the senior debate, but since '62 three have each year been given. The junior debate was introduced in the class of '65, and with that class, therefore, was perfected the system, since in vogue, of competing in debate, for three prizes, in each one of the four academic years. The value of the prizes in each of the two upper classes is \$20, \$15, and \$10.

Brothers, meanwhile, had of course felt in duty bound to be equal with its rival in the encouragement of eloquence. So, in 1853, each class had a prize debate,—the Sophomores on February 16, the Juniors on February 19, the Freshmen on March 2, and the Seniors on March 9. One prize in each upper class, and three prizes in the freshman class were competed for. Next year, the Juniors competed for one prize, and the Freshmen for three prizes. For the five years following, only the two lower classes debated,—the Sophomores for two prizes, the Freshmen for three as before. In the former class the number of prizes was first increased to three in the class of '62. In '59 came the first regular senior debate, for two prizes, to which a third was first added in '61. The class of '65 omitted their sophomore debate, and held one, for three prizes, in junior year, instead of it. With '66, therefore, or a year later than in Linonia, was perfected the present system of four prize debates a year—each for three prizes, of \$20, \$15, and \$10. Hence, both societies together now award twenty-four debate prizes a year, amounting in the aggregate to \$340 in value, but as a large proportion of them are “split” the number of individuals “honored” in this way is from 30 to 40 annually. Of the prize money all but the \$70 (or less, in years when the bonds are depreciated) derived from the Bishop fund, comes from the taxes assessed on the term-bills of the students.

By order of the faculty the debates must now be held within ten days from the opening of the term. Those of the Seniors and Sophomores introduce the second term; those of the Juniors and Freshmen, the third; though the junior debate came at the former time until within a year or two. The question for discussion is chosen a month or two in advance, by those intending to discuss it, and the order in which they are to speak is also determined in advance, by lot. The three persons who act as judges are usually graduates of the college and society, though little attempt is made to adhere to the original rule in regard to this matter, and any gentleman of requisite age and "weight," who can be persuaded to serve, is quickly accepted as judge, without much regard to his college or society antecedents. Members of the faculty are usually the first ones applied to, and some of them serve as judges on nearly every debate. Wednesdays and Saturdays are the times preferred, though the other days of the week are selected almost as often, for holding the contests. Frequently, though not always, the debates of the two societies are in progress at the same time. When only eight or nine speakers take part, the debate is finished in a single session, which is held in the evening; but, with twice that number of disputants, a preliminary afternoon session is required. The freshman and junior debates are generally the most closely contested of any; for in the one case is offered the first opportunity a man has for displaying his "literary abilities" to the college public; and in the other the last one for gaining laurels that may take him to a senior society. The junior debates of the present year, however, attracted barely as many competitors as there were prizes offered, and it was at one time rumored that they would be abandoned for lack of participants. In senior year there is little to

fight for save the keeping up of previously made reputations, unless it be that the chances for class oratorship are sometimes affected by the result of this last debate. As for the Sophomores, perhaps some of the successful ones of the year before do not care to run the risk of a second trial, and some of the unsuccessful ones are too much discouraged to do so; for at all events their debate perhaps creates the least excitement of any. But all these prize trials attract great attention, and are, during their progress, the common talk of class and college. Large crowds go up to hear the speeches, and though different men "draw" different sized audiences, the attendance upon all is considerable, and it is rarely that the hall is entirely deserted, even for the poorest speaker. Programmes bearing the names of the judges, the question for debate, and the names of the disputants in their order, are freely circulated, and as fifteen minutes are allowed every speaker, it is possible to guess very nearly the time when each one of them will "come on." Between every speech the doors are left open for a minute or two, to allow the entrance and egress of spectators, but are kept locked in the meanwhile, so that no speaker need be interrupted. The president sits at his desk to announce the speakers, and the judges are ranged below him. At the conclusion of the debate, which often lasts till nearly midnight, they withdraw for a few moments to compare opinions, and then announce their decisions. The result is usually received with loud applause and cheerings, both within and without the hall, the prize takers are congratulated by their friends, and the excitement is ended. Partisans of the different class societies add up the "honors" each one of them has taken in the persons of its past, present, and prospective members, and discuss the result of their comparisons at the breakfast table next morning. The

Courant has also sometimes published the society connections of the prize men, in announcing their names. It should be understood that these prize debates have nothing to do with the ordinary exercises of the society, and the men who participate in them rarely venture at other times within the society halls.

Annual reunions of their graduates used to be held in the halls on the day before Commencement, when speeches were made, old stories re-told, songs sung, and an enthusiasm for the society re-awakened. These exercises were among the most prominent and attractive ones of the week, and were largely attended by the undergraduate members; but with the decay of the societies they have lessened in interest and for a few years past have been neglected altogether. The centennial celebration of Linonia in 1853, the day before Commencement, was quite a grand affair. The literary exercises consisted of an oration by William M. Evarts of '37 and a poem by Francis M. Finch of '49, delivered in the North Church, and attended in a body by all the assembled alumni. Afterwards came a banquet in Alumni Hall, then for the first time dedicated. "It had been finely decorated for the occasion by ladies of New Haven. Festoons of pink, blue, and yellow—the badges of the societies—adorned the walls, with four shields enveloped in green, pink, blue and yellow, as representing Yale, Linonia, Brothers and Calliope." Names and portraits of famous ex-members, mottoes and inscriptions, etc., were also displayed. Daniel Lord of '14 acted as president, and other big men helped to make the after-dinner speeches. "Much good feeling and cordiality prevailed, and Brothers and Linonians made common cause in having a good time." A pamphlet containing the oration and poem, and a full account of the proceedings, was afterwards issued, as well as the

centennial catalogue already referred to, in commemoration of the event. The Brothers centennial was celebrated the day before the Commencement of 1868. A reunion was held at the hall in the forenoon; in the afternoon at the North Church an oration was delivered by Thomas M. Clark of '31 and a poem by Theodore Bacon of '53; and in the evening came a "social reception" at the Art Building, to which the sisters as well as the Brothers were invited,—a "collation" ending up the solemn festivities of the day. The affair was in every way inferior to the celebration of Linonia, for the fifteen years which had elapsed since then had been years of decay and dissolution, and the show of enthusiasum in all but the older members was too evidently feigned to be effective. The undergraduates took no interest in the exhibition, and what little trouble a few of them incurred for it was in deference to the faculty's request.

Various reasons have been offered from time to time to account for the dying out of all regard for these once proud institutions, and as many remedies have been stoutly urged. The commonest cry of the past seems to have been, "The class societies are causing the ruin of the others; therefore, let the class societies be abolished." Another and more reasonable theory has called the class societies a consequence rather than a cause of the decay of the general ones. Whatever may be its true explanation, of the fact itself, that the general societies are dead past all hope of resurrection, there is no longer any reasonable doubt. The college children of this generation may not be wiser than their predecessors, and their society system may not be a better one; but their modes of life and their society ideals are not like the old, and nothing can now make them take an interest in a system which in their view has outlived its usefulness. The fraudulent farce of keeping it up, how-

ever, is a wastefully expensive one, and appeals are all the while being made to the college authorities to step in and put an end to it. Were they to combine the two society libraries with the general library of the college, and from the lighter literature of the three sections form a special undergraduate department; turn the society halls into recitation or lecture rooms; and dispose of the duplicate volumes and other useless society property, they would effect a saving of at least \$1500 a year, and could either reduce the "society tax" to \$5, or, by keeping it as at present, could accomplish much more for the undergraduate library and reading-room,—the use of which is the only benefit which nine tenths of the students receive from their "societies." As very few undergraduates now sign their names to the constitutions of the societies to which they are allotted, the college treasurer would in most cases be unable to enforce payment of the tax, were it refused; and perhaps a general refusal to pay this illegal tax will finally be the means of forcing the authorities into assuming direct control of the property which is now so sadly mismanaged. From a recent article in a college paper is extracted the following summary, which, allowing for few unimportant variations, will fairly enough represent the society expenses for each and every year: "It appears, from the annual reports of the financial agent of Linonia and Brothers, that for the twelve months ending May 31, 1870, the college treasurer collected from the students, under the name of 'society tax,' the sum of \$3718.12. As the number of undergraduates during this period averaged more than 500, and as the tax is \$8, it would seem that some fifty or more made no payments; and no doubt these were the same individuals whose entire dues to the college treasurer were by authority remitted. Of this large sum of money, \$2061.09 was expended

upon the libraries. The salary of each of the two librarians is \$225, and of each of the four assistants \$75; but a part of the same was still unpaid when the report was made out, so that the salary item amounted to but \$735. Of the remaining \$1326.09, a great proportion was undoubtedly spent for books, though exactly how much is not stated. Next in cost to the libraries, was the reading-room, upon which (no items given) \$967.80 was expended. Third may be noted the direct expense of 'running the societies,' \$680.64; which was made up as follows: debate prizes, \$284.75; coal, \$106.06; janitors' salary, \$65; fire-making and sweeping, \$62.85; repairs, \$43.18; gas, \$42.56; printing, \$41.25; incidentals, \$28.24; and bell-ringing, \$4.75. It is possible that the expenses for coal and gas should be charged in part to the libraries and reading-room; though the report itself encourages no such inference. Fourth and last are the salary of the financial agent, \$100; the charge of the college treasurer for collecting the tax, \$80; the interest on the \$400 debt of Linonia, \$27.50; and the insurance of Brothers, \$11.25;—a total of \$218.75. In prize money Linonia annually distributes \$160, and Brothers 180; but the total has been put at \$284.75, because \$55.25 of Linonia's money is derived from the 'Bishop fund,' and so does not enter into the account. The four divisions of the report as above given foot up a total of \$3928.28; and the excess of \$210.16 over the amount received for taxes, is made up of the \$55.20 collected by the librarians for fines, etc., and the \$154.96 by which the cash brought over from the old year exceeded the cash carried over for the new one."

A third society, after the same pattern, which lived out the time allotted to a generation of men, was "Calliope," or "the Calliopean Society" as its members

preferred to call it. On July 8, 1819—because of a political fight which had resulted in the election of a northern man to the presidency of Linonia—32 members of the three lower classes withdrew from Linonia and Brothers, and set up this society of their own, to which they soon attracted 37 others, making Calliope's membership in that first year, 69, or larger than at any subsequent period. All the founders were, with two exceptions, Southerners, and to "the South" the society ever afterwards looked for its chief support. It never electioneered the Freshmen, or sought to increase its membership by any adventitious aids. All who came from the South went to the society as a matter of course. Some from the Middle and Western States also joined it, but the members from New England hardly averaged one a year. Its hall was in Townsend's Block, on Chapel street, opposite the college yard. When Alumni Hall was built, though the society was evidently moribund, it persisted in having a room made for it in the new building, and the apartment now known as Calliope Hall was the result. It lies between the other two society halls, and has seldom been put to any service since the disruption of the society, which happened before the new quarters were taken possession of. The society library, at the start in 1819, numbered about 400 volumes; in 1828, 2300; in 1831, 2900; in 1837, 4100; in 1840, 5000; and at the end in 1852, about 10,000. The books were kept in the apartment between the Library proper and the south or Linonia wing, and when Calliope was dissolved were given to the college, which by the sale of them to the Bridgeport city library realized \$2100, from which fund two of its "general scholarships," yielding \$66 a year are supported. Its first and perhaps only catalogue of members was an octavo of 32 pages, printed in 1839 by B. L. Hamlen. The names

were arranged by years rather than by classes, and the States were brought into prominence by being separated from the residences. During its first twenty years the society seems to have had in all about 300 regular members, and half that number of honorary ones. All of the latter were obliged to come at least once to the hall and "pass through the regular form of initiation,"—a thing not required by the other societies, many of whose "honorary members" never set foot in New Haven, or even in America. The catalogue was embellished with a steel-engraved frontispiece, representing the society's patron goddess—"the queen of the sacred nine"—in her usual posture, accompanied by another female figure bearing a scroll labeled "Calliope, 1819." Upon the cover was displayed a six-pointed star, with a "C" supported within its open hexagon. The letters "*Φ E M*," initials of the motto, appeared upon the "C," and in the lower angle of the star was the date, "1819." This design was doubtless a copy of the society badge, worn as a pendant to the watch chain. In the *Lit.* for February, 1853, it was announced that the society had been dissolved, and that the committee appointed to pay its debts and wind up its affairs would publish a report of their work in the next number of the magazine, together with a statement of the causes which led to the dissolution. But the promised report and explanation were never printed. Still another "literary society" was the "Phoenix," founded in 1806, chiefly by Thomas S. Grimké, who graduated the following year. The society does not seem to have long survived his departure, and its members were quickly absorbed by Linonia and Brothers—the name of Grimké himself afterwards appearing on the former's catalogue.

· Another society institution, almost as aged as Linonia and Brothers but of quite a different character, is the "Phi

Beta Kappa." According to Allyn's "Ritual of Freemasonry," it "was imported into this country from France, by Thomas Jefferson"; but its Yale archives state, more modestly, "that the Alpha of Virginia was established at William and Mary College, December 6, 1776, by the voluntary association of a number of the students, who at first had no design of extending the society beyond the limits of the college. After a year or two a plan was concerted to spread it into several inferior branches in the different parts of the state. Still, the members had no idea of communicating it to any other of the United States, until Mr. Elisha Parmele, — who had been two years an undergraduate at Yale, but had afterwards removed to Harvard, and graduated there in 1778,—happened to be in Virginia in the fall of the following year; when, on being introduced to him, they determined to establish by his aid two other grand branches or Alphas, at the two New England universities." Accordingly, on his return, he was entrusted with two charters for that purpose, both bearing date of December 4, 1779. In the month of April, following, he initiated four men at Goshen, his native place; but the society was first regularly organized as the "Alpha of Connecticut" at New Haven, November 13, 1780, when a dozen graduates and a larger number of Seniors and Juniors were admitted. The Alpha of Massachusetts was established at Harvard September 5, 1781. Each of these "grand branches" was given the sole power of establishing "inferior branches" within its own State, while the original Virginia Alpha retained the right of introducing the society into other States. The war, however, soon killed the parent tree; so in September, 1787, Yale and Harvard joined in establishing the Alpha of New Hampshire at Dartmouth. The Alphas subsequently introduced into other States have perhaps sometimes been

formed simply on the authority of one or both of these two oldest branches, though in theory all the Alphas are obliged to concur in the establishment of a new one. Once formed, an Alpha can authorize as many additional chapters as it chooses within its own State. The first meeting of the original society was held in the Apollo hall of the old Raleigh tavern of Williamsburg, and the original charter is in the possession of the Virginia Historical Society. In 1852, there were ten chapters in existence, the seven additional ones, in the order of their establishment, being: Alpha of New York, at Union; Alpha of Maine, at Bowdoin; Alpha of Rhode Island, at Brown; Beta of Connecticut, at Trinity; Gamma of Connecticut, at Wesleyan; and Alpha of Alabama, at Tuscaloosa. The chapters extended since then are: Alpha and Beta of Vermont, at Burlington and Middlebury; Alpha and Beta of Ohio, at Western Reserve and Kenyon; Beta and Gamma of Massachusetts, at Amherst and Williams; Beta of New York, at N. Y. University; and Alpha of New Jersey, at Rutgers. It is possible that other chapters may be in existence, but nothing is known about the matter by the officers of the institution at Yale, and no complete list of the society's branches has recently been published.

“The original object of the society were the ‘promotion of literature and friendly intercourse among scholars’; and its name and motto indicate that ‘philosophy, including therein religion as well as ethics, is worthy of cultivation as the guide of life.’” The name is simply the initial letters of this motto, *Φιλοσοφία, Βίον Κυβερνήτης*, and used to be commonly abbreviated to “Phi Beta.” At Yale the meetings were originally held fortnightly, afterwards monthly. The exercises consisted of an oration and debate, and in winter they commenced at half-past six in the evening. A fine of sixpence was

the penalty for tardiness ; of \$10, for absence ; of \$20, for flunking an appointment. There were never any eatables provided except on the night of December 6, when the society's anniversary was celebrated by a supper. The oration on that occasion was delivered by a graduate, and the annual officers were chosen. The president was always a graduate, and was often reëlected, —Prof. Kingsley, for example, holding the office for six successive years. Afterwards, the annual supper was abolished and the only "bum" was that of initiation night, when with singing, and story-telling, and eating and drinking, "a general jollification was kept up till a late hour." The occasion constantly increased in importance and expense, until in 1835 the initiation supper cost \$150, which was judged to be so utterly extravagant, that the corporation passed a vote forbidding any future celebration of the sort, as being a waste of money. The day after Commencement, it was customary to hold an "exhibition," when two orations were delivered, by tutors or other graduates, and a debate was engaged in by four undergraduates. As these exhibitions gradually grew in interest and importance, it was decided to make them public, and in September, 1787, the great uninitiated, "assembled in the brick meeting house," were for the first time allowed to listen to one of Phi Beta's representative orators. The next public oration was pronounced five years later, and in the 42 years, 1793–1834, there were only 12 Commencements when the society failed to display itself ; while from 1835 onward there has been no break in its annual exhibitions. Before that time, there had been but seven poems delivered, of which only one had been printed. Of the orations, ten had been printed. There were but 28 of them, for on two occasions the poet had been the only speaker before the society. Since 1835, the oration has been

three times and the poem eight times omitted ; and, of those delivered, two orations and two poems have not been printed.

At the annual September meeting of 1793, it was voted, that an oration should each year be delivered in public on the day after Commencement ; that on the morning of that day the society—assembled at the State House at 8 o'clock—should always choose two orators, the first to speak upon the following year, and the other to be ready as his substitute ; that the substitute for one year should be in turn chosen the orator for the next ; and that the orator should notify the president, two months before Commencement, of his intention or not to fulfil his appointment. These rules are in effect still adhered to, though for many years the society's anniversary has been the day before instead of the day after Commencement ; the morning business meeting has been held in one of the Lyceum lecture rooms ; and the oration and poem have been delivered in the evening at one of the churches on the green. But the orator and poet and their substitutes are still chosen for one year in advance, and the substitutes are duly promoted to the first places, so that in effect each man appointed has two years to prepare himself. Perhaps three-fourths of the persons selected to speak before the society, have been regular members of it at Yale,—the others being regular or honorary members of other branches or honorary members of the Yale branch. Doolittle's Hall—in the old building on College street, near the corner of Elm, which was torn down to give place to the new Divinity College—used to be, in the old times, the only public hall which the city possessed, and Phi Beta Kappa, as well as Linonia and Brothers, used to hold its ordinary meetings there. Originally, the hall was said to have belonged to the Freemasons ; and

of course the different college societies which met there rented it on different evenings. In 1825, or shortly afterwards, a clamor against Masonry and secret societies generally, which swept over the country, seems to have resulted in the removal of its secret character from Phi Beta Kappa, both at Yale and in other colleges. With its mystery departed its activity also; and for forty years past it has been simply a "society institution" possessed of but little more life than it claims to-day, though membership in it was thought an honor worth striving for until quite a recent period. High scholarship was always as now the prime qualification which recommended a man for election, and, also as now, about a third of each senior class were annually elected. The bulk of the elections were given out to the Juniors during the third term, and the regular initiation was held then, but there seems to have been occasional class elections subsequently given out in senior year. Personal prejudice sometimes kept a few high-stand men out, and personal favoritism sometimes brought a few low-stand men in, but, in general, scholarship alone decided the matter,—the society confining its elections pretty closely to the list recommended it by the faculty, in response to its own application therefor. Elections were nominally unanimous, but each one who cast a black-ball was obliged to avow the reasons which influenced him in doing so, and the single "No" was always expected to be withdrawn, as a matter of course. For fifty years and more, admission to the society was considered one of the greatest honors of the college, and was the object in view of which the hardest exertions of the first three years were put forth. Its key, in fact, seems to have been thought about as desirable as a senior-society pin is now-a-days, and to have been as generally recognized in the college world as a badge of exceptional honor and distinction.

“This society,” say its oldest archives, “continued to increase and become more and more respectable in the view of the students of college. The younger classes were sensibly ambitious of recommending themselves to the society by regular behavior and uncommon exertions of scholarship. At the same time, the candidate in the successive senior classes who finally failed of the honor of an election, were mortified and irritated by disappointment. Under the united influence of envy, resentment and curiosity, Hugo Burghardt, Nathan Stiles and Richard McCurdy, three Seniors, combined together, and on the evening of December 19, 1786, broke open the secretary’s door, in his absence, entered his study, and feloniously took, stole, and carried away the society’s trunk, with all its contents. They, however, by no means satisfied their expectations of learning the mysteries of the society and of the institution, as there was no written explanation of them in the archives; and fortunately they were detected before they had an opportunity of divulging their discovery. Upon their detection, they restored the papers as they found them, paid for the damage done the trunk, appeared in the presence of the society assembled in a general meeting, voluntarily made a written confession, which is still lodged in the trunk, and bound themselves by a solemn oath to confine within their own breasts all the knowledge of the secrets of the society which they had so criminally obtained by violating the sacred security of locks and keys. In compassion to them and their friends, the society generously pardoned them and engaged to conceal their names from the world. An attested copy of their confession and oath was entered on record and also transmitted to Cambridge. Thus tranquillity was restored, and the affairs of the society proceeded without interruption until on or about July 20, 1787, when

the trunk was unlocked in a clandestine manner, and the secretary's and register's books were again stolen; though the latter was soon found. No discovery was made of the perpetrators of this second burglary, nor has there since appeared any publication of the contents of the book of records."

The badge of the society is a flat rectangular watch-key of gold, across the central portion of which are engraved the letters "*Φ B K*"; and upon the right lower corner, a right hand, with the index finger pointing diagonally across to several stars in the left upper corner. The number of these stars seems for some time to have been made to correspond to the whole number of chapters, for there were five of them upon the key of thirty years ago. As the number of chapters became too extensive for representation, only as many stars were expressed as there were chapters in the State; and hence there are now three of them upon the Yale key. Another explanation is that they are intended to correspond with the number of Alphas. The flat portion of the key, which is almost a square, measures an inch upon its longest side. In all the colleges the badge has never varied, save in the number of stars, from that instituted at William and Mary in 1776. According to Allyn's "Ritual," it was "a medal of gold or silver, sometimes worn on the bosom, suspended by blue or pink ribbon, but more commonly as a watch key. Upon its back was engraved, "S. P. Dec. 6, 1776,"—the initials signifying, '*Societas Philosophiæ*.'" "The sign is given by placing the two forefingers of the right hand so as to cover the left corner of the mouth; draw them across the chin." "The grip is like the common shaking of hands, only not interlocking the thumbs, and at the same time gently pressing the wrist." At Yale and other colleges, the lists of members which are occasion-

ally published are sometimes headed by a wood-cut seal, an inch and a half in diameter, consisting simply of the name of the chapter—"Alpha of Connecticut," for example—in a double circle within which appear the emblems of the key. The constitution of the society required every member to wear the badge, but only about a third of them did so, fifty years ago, when their society was a living, wide-awake affair; and, now, as for a dozen years or more past, the sight of a Phi Beta key would raise a cry of derision. The last Yale Senior who once or twice ventured to expose such a thing to the gaze of the populace belonged to the class of '67.

This was also the last class for whose initiation a special meeting was held. Since 1850 or before, elections to the society have been entirely a matter of form. The faculty's record of scholarship alone decides the matter, and in accordance with this about a third of the junior class, comprising all the appointment-men save the lowest, were each year requested, by printed notice, to present themselves at one of the Lyceum lecture rooms, on the Wednesday evening preceeding Presentation Day, for the purpose of being initiated into Phi Beta Kappa. Here they were met by one or more of the graduate officers of the affair, and the significance of the society, and of their election to it, was formally explained to them. While awaiting the arrival of these officers the society was wont to take up a collection and institute an impromptu "peanut bum." The two or three of their number who were entrusted with the money, having purchased a bushel or so of peanuts at the nearest fruit store, would on their return be pursued by a ravenous crowd of their non-elected classmates, even to the very door of the lecture room, and sometimes be obliged to surrender a part of their booty. After the meeting, with its "bum," was over, the newly

initiated were very liberal in the distribution of peanuts among the non-elect, or were beset by the latter and compelled by force to disgorge the remnants of their feast. Sometimes, also, the new members marched in procession about the college buildings,—having fastened to their watch-chains, as burlesques on the authorized badges, the large pasteboard rectangles used in recitation for the demonstration of mathematical propositions, —shouting “Phi, ai, ai! Phi Beta Kappa!” which was a sort of cheer or rallying cry in the palmy days of the society. The bell which called their meetings together used also to be rung in a peculiar, jerky fashion, to imitate as nearly as possible this society shout. In the class of '58, for some unknown reason, only three men accepted elections to Phi Beta.

Besides this meeting, there were the December anniversary for the election of officers, and the meeting at Commencement time for the choice of orator and poet. The latter is the only one now held. For a dozen years past, the general officers have been chosen at that time, and beginning with '68, the “active members” have been “elected” then. Printed notifications of the time and place of meeting are posted upon the trees in the college yard. At the appointed hour, a sprinkling of graduates and two or three undergraduates assemble. A president for the next year is chosen in the person of some graduate, usually a non-resident of New Haven, who may or may not be present; then the vice president (Prof. A. C. Twining of '20) secretary (Prof. D. C. Gilman of '52), and treasurer (Prof. H. A. Newton of '50), are reelected; and the remaining two officers—recording secretary and assistant treasurer—are appointed from among the “active members.” The names of the first 30 or 40 persons upon the faculty's appointment list are read off and they are “unanimously elected”

ed" to the society. They form the "active members" for the following year, without further ceremony, and their most active duty resulting is to laugh when they see their names in the society's printed list. The substitute orator and poet having been chosen orator and poet, and new substitutes having been chosen in their places, perhaps a few honorary members are elected. Then the official reports are read and accepted, financial and other resolutions are adopted, and the "society" disbands, to be resurrected and go through the same galvanic formalities at the close of another year. In its early days, an initiation fee of \$10 was demanded; but this was abolished long ago, and the society expenses have to be met by subscription, and most of them doubtless fall upon the college professors who are its officers. At all events, it is supposed that they alternate with one another in making up the annual deficit caused by the printing of the oration and poem. At last year's Commencement meeting a committee of five old members was appointed to enquire into the expediency of rejuvenating the society or abandoning it altogether. No substitute orator and poet were elected for the Commencement of 1872, and it is therefore possible that this year's will be the last appearance of Phi Beta at Yale.

A sixteen-page catalogue, printed by Oliver Steele & Co. in April, 1808, was perhaps the first one published. It contained about 400 names, all arranged in one alphabetical list, with their "places of abode," "college titles" ["Senr.," "Junr.," or "A. B.,"], and "times of admission" annexed. The last catalogue — of 50 octavo pages, printed by B. L. Hamlen — was issued in 1852. In this the names of the members were given by classes, together with both "original and present residences," honorary titles, etc. Special lists of the "honorary

members, not graduates of Yale College," comprising but forty names ; of the presidents ; and of the orators and poets, were also included. An index to the 1700 individuals mentioned succeeded the whole. Each separate chapter of the fraternity has doubtless published similar lists, but no general catalogue of the members of all the chapters has ever been issued. With each branch showing signs of life but one day out of the three hundred and sixty-five, there can of course be no tangible tie between them, and any general work in the name of the whole fraternity is clearly out of the question.

The history of the chapters elsewhere has been essentially the same as at Yale, save that the younger ones have never known any active life, but have been from the outset simply society institutions. Characteristics common to all the chapters are : the delivery of an oration and poem in public, at Commencement time, and the holding of a business meeting in private, when the officers and members for the ensuing year are chosen of whom the former are graduates and the latter the best scholars of the incoming senior class. In short, "Phi Beta Kappa" is, always and everywhere, a mere official compliment paid by the faculty to high scholarship. Its key, or the right to wear it, is simply a medal, or "reward of merit," certifying that the owner ranks with the first third of his class. This fiction, myth, abstraction, pious fraud, or what not, is naturally the object of much merriment at Yale. References are often made to its profound secrecy, to the wire pulling and electioneering resorted to in choosing its officers, to favoritism and unworthy personal prejudices shown in conferring its elections, to the hilarious joviality and boisterous uproar attendant upon its weekly gatherings, to the low and disreputable character of its members, who are

“in constant danger of being dropped from the class through excessive attention to their society duties,”—and so on. Such are the sarcastic and derisive utterances now heard in regard to that venerable fraternity which, almost a century ago, started out upon its mission of inculcating the doctrine that “Philosophy is the guide of life.”

Youngest of the society institutions is “Chi Delta Theta,” established in 1821. Prof. James L. Kingsley was its founder and perpetual president. Its object was to compliment and encourage literary as distinguished from scholastic ability. About a fourth of the senior class, including all the “good writers,” were annually elected to it, and met fortnightly, in one of the Lyceum lecture rooms,—Tuesday evening at eight o’clock being the time of assembling. Sometimes the meeting was held at the house of the president. The exercises consisted of the reading of essays—one, two, three or more in number—and the subsequent discussion of them. Classical literature was at one time especially affected, and a select classical library was formed, which numbered about 100 volumes when the society dissolved and was then given to the college. All the books were from choice or rare editions. In Phi Beta, there were no written essays presented, but all the literary performances were in the form of debates, orations, etc., orally delivered; while in Linonia and Brothers, the two methods characteristic of both the societies were in vogue. Chi Delta and Phi Beta were neither rivals of each other nor of the general societies. Seniors might belong to all three of them, and it was of course thought an especial honor to be able to swing both the senior-society badges. At the time of Junior Exhibition, that of Chi Delta was very prominently displayed by the appointment-men who had just gained it,—for the elections seem to have been given out at that early period in the year.

The badge was in the form of a gold "Δ," or triangle, with sides an inch in length, upon the lower one of which was engraved "X Δ Θ 1821;" and was usually hang as a pendent to the watch chain, though sometimes attached to the vest as a pin. The officers were chosen annually, and the founder of the society was always reëlected president. Chi Delta died out in the clan of '43 or '44, having had only a nominal, or honorary existence—like that of Phi Beta at the present time—in several preceding classes. No catalogue of the members seems ever to have been published. It naturally happened that the editors of the *Lit.* were always elected to it, and in 1868, at the suggestion of one of them, it was decided to revive the old society, by making it an institution connected with the magazine. The '68 editors were accordingly initiated as members of Chi Delta Theta, and pledged to turn over "the society" to the five elected to succeed them in the management of the *Lit.* A similar transfer has been made by subsequent editors, and the society in its present form seems as certain of long life as "the oldest college periodical" itself. Since the editors are supposed to be the "five best literary men" of every senior class, the name and mantle of the old society may be appropriately left in their keeping. The triangle is now worn, in the place of a watch chain, simply as a badge of the editorial office. Upon the reverse are graved, "*Yale Lit.* 1836," and the name and class of the owner.

PART SECOND.

THE STUDENT LIFE.

CHAPTER I.

FRESHMAN YEAR.

Board and Lodging—Eating Clubs—Their Formation and Characteristics—Names, Mottoes and Devices—The College Club or Commons—The Old Commons Hall System—The Old Buttery—Smoking Out—Stealing—Hazing—Put Out That Light!—Rushing—The Foot-Ball Game—The Painting Disgrace—Gate Lifting—Lamp Smashing—Thanksgiving Jubilee—As it was Known to '69—Its Previous Origin and Growth—Interference of the Faculty—The Last Jubilee—Its Character in the Future—Pow-wow—The Annual Dinner, and its Predecessor, the Bienial Jubilee—The Freshman Laws of the Last Century—The Old Manner of Lecturing.

On the same printed form which certifies that the candidate has been “admitted on probation a member of the freshman class” is a notification of the tutor to whom he is to apply if he desires a room in the college buildings. As none but indigent Freshmen ever occupy these rooms, which are poor in quality and few in number, the newly-admitted probably leaves this official alone, and starts off in quest of a room in some private house of the city, since college law forbids him either to lodge or board at a public hotel. According to the locality, size, equipment of the room or rooms, and the fact of his occupying it or them alone or with a chum,

the Freshman agrees to pay a rent of from \$1.50 to \$5 a week, though the ordinary price of course lies between these two extremes. "Fire" and "light" and "washing" are always "extra," and a stove is never included with the other furniture. Towels, too, the lodger is expected to supply for himself. If a house is supplied with furnace heat and gas, the "roomer" is charged a dollar for the former and a half dollar for the latter, per week. It will usually cost him about as much if he has a stove of his own,—aside from the trouble of attending to it, which he must do himself,—but he can furnish his own "light" at half the indicated expense. His "washing" costs from sixty to seventy-five cents per dozen pieces, and is either done at the house, or by private washerwomen who call for and deliver his clothing, or by the public laundries. If the entrance door of the house where he rooms is usually closed, the lodger is supplied with a latch-key, which will admit him at all times, and he commonly leaves the door of his own room unlocked in his absence; but if the entrance door is always open, as is apt to be the case in a house where there are many lodgers, he is careful to lock up his own room when he departs therefrom. He does not, save in exceptional cases, "board," that is, take his meals, in the same house where he "rooms." "Eating clubs," especially in freshman year, are the approved mediums through which he obtains his food.

A "club" is in theory a coöperative affair, whose members "pay only for what they have," and "have just what they want," and whose steward obeys their orders in supplying the provender, and receives simply his own board in consideration of his trouble. Such a thing may sometime have existed, but for some years past it has been an abstraction merely. The real club is more a thing of this sort: The steward, usually a poor man,

engages some woman, accustomed to the business, to supply a dining room, dishes, table furniture and waiters, and do the cooking for his proposed club. For this, he agrees to pay her a certain price per plate,—not including his own, which is free,—and engages that the club shall be above a certain minimum number as to size. He has probably secured beforehand the requisite number of classmates as members, or, if not, he soon gets them together, and the club is formed. A steward has little difficulty in making up a crowd among Freshmen, who are unacquainted with one another, and so without likes or dislikes. Those who have been acquaintances at a large preparatory school, however, sometimes join together in a club, or form a nucleus for one, when first they come to college. The steward generally attracts his men by suggesting a basis of “about” so many dollars per week; giving them to understand that this may vary according to their orders; and that his own board is the only compensation which he himself is to receive for his trouble. Meanwhile he agrees, in consideration of a certain percentage paid to himself by the latter, to order from a single market-man everything which the club requires, and the trader looks to him alone for payment of the supplies which he furnishes. The steward occupies the “head of the table,” does the carving whenever necessary, and gives his orders to the market-man each day for the provisions needed the day following,—consulting in doing this the expressed wishes of a majority of the club, and warning them when their demands are bringing up the price of board above the estimated amount. At the close of the term he divides the amount of the provision bill by the number of members, and adding to this quotient the sum due from each one for table service and cookery, announces the result as the price of board for the term,

which price is pretty certain to be in excess of the estimate on which the club was based. After collecting his board bills and paying his cook and market-man—from whom he receives back the percentage agreed upon—his work for the term is over. Very likely the club breaks up ; or perhaps it may go on for another term under the same auspices. It will be seen that in this arrangement everything depends upon the integrity and shrewdness of the steward and the woman whom he employs. The latter has the chance to appropriate as many of the club's stores as she may need, either to board her own family or to use for other purposes, and the former can put the figures of the provision bill almost as high as he chooses,—without there being in either case any sensible chance of discovery. For these reasons the plan is not a popular one, after men have found out its defects ; and they are apt to demand that a steward shall leave out the “about” in his proposals, and agree to board them at a certain fixed rate per week. If he does this, the peculations of the cook of course tell against himself simply instead of the club as a whole, and his only way to make himself good is to supply cheaper food, which of course raises an outcry from his comrades. Still another way in which a poor man may earn his own support is this : he offers some woman, in want of boarders at a certain price per week, to supply enough men for a table, a dozen being commonly the minimum number, to serve at the head of the table as carver, and perhaps to collect the board bills when due, as well as to act as a general go-between, in communicating the wishes of the boarders to their hostess, and the reverse. For these services he receives his own board without payment. In the fourth and last variety of eating club, there is no steward or head-man of any sort. The members of it simply agree to pay a

certain price for board, and are as individuals directly responsible to their hostess.

The essential thing in a club, which, in all its forms, plainly distinguishes it from a boarding house, is this, that its members "make up their own crowd," and alone decide who shall be admitted to their number. A club once formed, neither the hostess nor the steward can secure the admission of a new member without the consent of the others. A club, too, adopts its own rules of table etiquette, and pays only such regard to the conventionalities as seems to it good,—no woman or other person of authority ever having a place at its table. Men in clubs, as everywhere else, are certain to be dissatisfied either with the quality of their food or the price at which it is afforded, and changes are continually going on. New clubs are started and old ones reorganized at the beginning of each year, and in fact nearly every term. Before the close of freshman year the "popular men" of the class are pretty certain to drift into a club together, which is nearly as certain to go to pieces before the close of the year which follows. In junior year, may be, each society is represented by its eating club, which perhaps had its beginning among its pledged representatives in the year before, when a neutral Sophomore who could get elected to the Psi U or DKE club would think his chances good for an election to the societies themselves: generally, with reason. Senior-society clubs are not very feasible, since to make up a table would require the presence of about every member, a thing which pecuniary and others differences would render all but impossible. The Coffin society of '69, however, took their meals together. Of late years, too, Seniors are getting much into the way of boarding at hotels, in defiance of the absurd rule which forbids any undergraduate so to do.

Some clubs are exceptionally long-lived. The "Pie Club" of '68, for example, which began with the third term of the first year, lasted through the course, and one in the class before it was nearly as aged; but such instances are not numerous. It was in 1854 that a club—the "Hyenas"—first set a precedent, by publishing in the *Banner* a list of its members, beneath a wood-cut device. This practice has greatly varied in popularity. Ten years ago, nearly all the clubs of college engaged in it. Four years ago it seemed likely to be abandoned by all but the Freshmen. More recently, it has regained some recognition among the upper classes, though the Seniors are content simply to print their names, without device of any sort. The freshman clubs are naturally its best supporters, and they apparently labor to confer upon themselves as absurd titles as possible, in which they are more successful than in their attempts at witty mottoes, which are usually far-fetched and silly. Among the earlier clubs which figured in the *Banner* were the "Vultures," "Tigers," "Harpies," "Ostriches," "Anacondas," and "Crocodiles"; the steward of the first being called "Oecumenical," of the second, "Tigridum Curator," of the third, "Obsonator Harpyiis," and of the fourth, "Struthamelactor" and "Superintendent of the Des(s)ert." There were the "Dyspeptics," four of whom were represented as dragging some meat from a hungry dog; the "Skel-e(a)t-ons," who were "Membra" and whose steward was the "Dissector"; the "Knickerbockers" [both these clubs attained considerable age]; the "Ruskins"; the "Gastronomers"; the "Cœnators"; the "Frolicksome Oysters"; the "Beavers"; the "Munch(ch)aw-sens"; the "Euphagonians"; the "Musk-Eaters," whose steward was the "Gallinipper," and whose device represented a dozen musquitoes seated at table. Of course there have been the inevita-

ble "Eta Pi" clubs in all their variations; likewise the "Ace" and the "King" of clubs; likewise all manner of "Greek" titles, like *Οἱ Βῆφ-ήτερος*, *Οἱ Γόββλερος*, *Οἱ Στυφ-άγοι*, *Οἱ Γαστριμάγοι*, *Οἱ Παντοφάγοι*, *Οἱ Ὀλιγονφάγοι*, *Οἱ Ἰπποφάγοι*, *Οἱ Ὀμοτράπεζοι*, *Οἱ Ὀστροφάγοι*, and *Οἱ Ἀμίσκοι*, where a man named Lamb was steward. Another motto of the latter club was "Agno vivimus." The "Pinesthians," the "Epicureans," the "Choke A-e(ters), whose steward was the "Choker," the "Kukluxes," the "Fowl Fiends," the "Gobble-ins," the "Cherubs," the "Merry Eaters," the "Hard Cases," Case being the steward's name," the "Peacemakers," the "Lickapillies," the "Tasters," les "Miserables," les "Bon Vivants," die "Junggesellen," are among the more recent "eaters." The "Pick Quick," "Sans Souci," "Help (M)eat," "Hung(a)ry," and "Farewell" clubs were also recently existing. Other club names, past or present, are: "The Rect-ory," "Chou Chou," "Merchants' Union," "Water Club," "Ours," "House of Lords," as distinguished from the "Commons" or college club, and "Knights of the Knife and Fork." The "'Cher' Club" of '63 was perhaps the most happily named of any.

The college club—usually called the "Commons," though it bears no resemblance to the obsolete institution of that name—was started in the summer term of 1866, under the auspices of the college authorities, for the purpose of furnishing a cheap but respectable board at its cost price. The old wooden structure next the Art Building was fitted up for its use, one large dining room being formed of its upper, another of its lower floor. The Seniors and Sophomores occupy one, the Juniors and Freshmen the other, though the classes are seated at separate tables. A few members of the professional schools are also admitted when there happens

to be vacancies. The club is under the management of a steward in the senior class, appointed by the faculty, who receives a certain salary, in addition to his board, in return for his services. Each class or table elects a certain man to act as its spokesman in reporting to the steward complaints and deficiencies. The board bills are payable partly in advance, that is at the middle instead of the end of each term. In case the steward has trouble in making his collections, he reports the refractory cases to a certain member of the faculty, who calls the offenders to account and enforces payment. About 125 can be accommodated at the club, and in '69's time there were usually but few vacancies, and each class was represented about in proportion to its numbers,—the Freshmen largely outnumbering the Seniors, and so on. Last fall's published list, however, represented a total attendance of 81, composed of 12 Seniors, 31 Juniors, 11 Sophomores, 17 Freshmen, and 10 Theologues and other professional students. The price of board is about \$4 a week, and without being good is better than can be obtained elsewhere for the same money. Club board sometimes costs double that, and the usual price per week is \$6 or \$7. Save in the arrangement by classes, there is of course no discrimination in the make-up of the Commons crowd, and the only inducement for joining it is the pecuniary one. The house is more convenient to the college than most boarding houses, however, and it and its neighbor are the only wooden structures now left upon the college square. Dinner is always served at one and supper at six o'clock, while the breakfast hour varies with the variation in the time of morning chapel,—immediately preceding that exercise on all days but Sunday, when it immediately follows it. The bell always rings for the noon and evening meals at the hours indicated, except on Sunday,

when each occurs a half-hour earlier. The same meal times are adopted by almost all college clubs,—the dinner hour being the only one that is often varied.

Quite another affair was the old Commons Hall system, which was abandoned nearly thirty years ago. The idea seems to have been brought over from the English universities, where it is still cherished and enforced, that the partaking of food in common should form one of the essential points in any scheme of liberal culture at all worthy the name. At first, in the old Connecticut Hall, then, from 1782 to 1819, in what is now the Laboratory, and from that time till the end, in 1843, in the present Cabinet building, all "the students in Yale College" were obliged to take their meals together. Such as desired it, however, were allowed to patronize the "West Hall," where, for the dozen years succeeding 1827, board was furnished at half a dollar a week less than at the regular Commons. To show the kind of rations supplied, may be quoted a note of the authorities in 1742, which "Ordered, that the steward shall provide the commons for the scholars as follows viz. for breakfast, one loaf of bread for four, which [the dough] shall weigh one pound. For dinner for four, one loaf of bread as aforesaid, two and a half pounds of beef, veal or mutton, or one and three quarter pounds salt pork about twice a week in the summer time, one quart of beer, two pennyworth of sauce [vegetables]. For supper for four, two quarts of milk and one loaf of bread when milk can conveniently be had, and when it cannot then apple pie, which shall be made of one and three fourths pounds of dough, one quarter pound hog's fat, two ounces sugar and half a peck apples." "In 1759 we find, from a vote prohibiting the practice, that beer had become one of the articles allowed for the evening meal. Soon after this the evening meal was discontinued, and, as is

now the case in the English colleges, the students had supper in their own rooms, which led to extravagance and disorder."

"Cellar room was rented for the storage of their apples and other provisions, and this cellerage cost more than the rent of a college room. The waiters at Commons, about 16 in number, were appointed by the faculty from the poorer students of the junior class, and were generally supposed to look out for number one. The beverage for dinner was cider, which was contained in large pewter pitchers at each end of the table. Up to 1815, tumblers were an unknown luxury. Each man drank in turn from the pewter, the galvanic effect of which gave a perceptible addition to the flavor of the contents. The breakfasts consisted of an olla podrida, hashed up from the remnants of yesterday's dinner, and fried into a consistency which baffled digestion. This compound was known as 'slum,' and was served both dry and wet. The morning drink was coffee. Any one who could get a doctor's certificate to the blessings of a chronic dyspepsia, or an incipient cholera-morbus, was sent to the Invalids' table, where he enjoyed better fare. To these accommodations a Senior or a tutor prefixed and affixed a grace, during the delivery of which two forks were sometimes observed sticking into each potato on the table. The tutors themselves sat at elevated tables, and getting but little chance to eat, from time to time rapped with their knife-handles to call to order some indecorous malcontent who compared the bread to bricks or started up the 'second perfect indicative' of *βαίρω*, to denote a disinclination to ill-cooked lamb. Connected with these times, was the custom of 'podding,' as it was called. Whenever peas were to be boiled for dinner, all undergraduates were summoned to assist in shelling them, and if any man was absent, the

rest collected the pods and threw them, without ceremony into the delinquent's room. It is related that as many as 600 tumblers and 30 coffee pots were destroyed or carried off in a single term. Just before the old hall was abandoned, in 1819, there was a three days' rebellion of the Freshmen and Sophomores, and nine years later came the 'great rebellion' when about forty students were expelled from the college." "In the Revolutionary war the steward was quite unable once or twice to provide food for the college, and this led to the dispersion of the students in 1776, and 1777, and once again in 1779 delayed the beginning of the winter term several weeks." In the days when the Cabinet served as the dining hall, the Sophomores entered at the north, the Freshmen at the south, and the Juniors and Seniors at the middle door. The waiters, like the monitors, lost nothing in social standing on account of their positions. From this description it is not very difficult to imagine the kind of etiquette and order which prevailed in the old Commons Hall. Under the best conditions students, and other men also, are seldom contented with their food, and when arbitrarily restricted in obtaining it their dissatisfaction must have been extreme. Hence the "bread-and-butter rebellions," the destruction of unpalatable food, the smashing of dishes and furniture, the wastefulness and rioting and uproar;—vague accounts of which, like traditions of another age, have come down to the present generation of undergraduates.

Another old college institution of similar nature, which flourished for a century, but has left no sign behind, was the Buttery, abolished in 1817. It was kept in South Middle, south entry, lower front corner room (at present No. 33). "The butler was a graduate of recent standing, and being invested with rather delicate functions was required to be one in whom confidence

might be reposed. His chief prerogative was to have the monopoly of certain eatables, drinkables and other articles desired by students, which went under the general name of 'sizings.' The Latin laws of 1748 give him leave to sell in the Buttery cider, metheglin, strong beer to the amount of not more than 12 barrels annually,—which amount as the college grew was increased to 20, —together with loaf sugar ('saccharum rigidum'), pipes, tobacco and such necessaries of scholars as were not furnished in the commons hall. Some of these necessaries were books and stationery, but certain fresh fruits also figured largely in the butler's supply. No student might buy cider or beer elsewhere. The butler, too, had the care of the bell, kept the book of fines, distributed the bread and beer provided by the steward into equal portions, and had the lost commons, for which privilege he paid a small annual sum. He was bound in consideration of the profits of his monopoly to provide candles at college prayers and for a time to pay also 50 s. stg. into the college treasury. The more menial part of these duties he performed by his waiter. The original motives for setting up a buttery in college seem to have been to put the trade in articles which appealed to the appetite into safe hands, to ascertain how far students were expensive in their habits, and prevent them from running into debt; and finally by providing a place where drinkables of not very stimulating qualities were sold to remove the temptation of going abroad after spirituous liquors. Accordingly laws were passed limiting the sum for which the butler might give credit to a student, authorizing the President to inspect his books, and forbidding him to sell anything except permitted articles for ready money. But the whole system, as viewed from our position as critics of the past must be pronounced a bad one. It rather tempted the stu-

dent to self-indulgence by setting up a place for the sale of things to eat and drink within the college walls, than restrained him by bringing his habits under inspection. There was nothing to prevent his going abroad in quest of stronger drinks than could be bought at the buttery, when once those which were there sold ceased to allay his thirst. And a monopoly, such as the butler enjoyed of certain articles, did not tend to lower their price, nor to remove suspicion that they were sold at a higher rate than free competition would assign to them."

There are certain lodging houses in the vicinity of the colleges which, being occupied year after year almost exclusively by Freshmen, come to have a reputation as "freshman headquarters." An occupant of one of these, or of any room near the college square, is more likely to be troubled by sophomoric visitations, than one who rooms by himself in some comparatively distant locality. Most of the ill-treatment of Freshmen is inflicted upon them simply as such, not as individuals who are personally obnoxious; hence a crowd of Sophomores on the look out for "fun" attempt to get it from the Freshmen who chance to be the most accessible. Perhaps it is eight or nine o'clock of a Freshman's first or second evening at Yale, when he may be studying his next morning's lesson, that a rap comes upon his door, which he may or may not suspect to proceed from Sophomores, and in reply to which he may or may not say, "Come in!" or himself open the way. If he does not so do, however, all doubts as to the personality of the knockers are quickly removed, by cries of "Open that door, Fresh!" "Let us in, Freshie, if you don't want to die!" and similar cheerful imperatives and imprecations. Perhaps the Freshman then opens the door; perhaps if he doesn't, the Sophs burst it open, lock and all; perhaps they came in, or attempted to come in, at first

without knocking at all ; but the result of any of the numerous possibilities that have been suggested is, that the Freshman, before he has time to think up any rational plan of action, finds his room full of swaggering, loud-mouthed Sophomores, and himself at their mercy. Perhaps if he said "Come in !" to the first rap, one of the visitors advances and shakes hands with him with a great show of mock-deference, and presents him to the others as a worthy member of the class of such-a-year. They order him to mount the table, and place him there if he does not of his own accord obey, perhaps supplying a chair for him to sit in. After darkening the room somewhat, they shut down the windows, call for cigars and tobacco, and if the Freshman has none they themselves produce the latter and proceed to load their pipes, and light them, taking pains to puff as much smoke as possible in the Freshman's face. Meanwhile he is requested to "scan"—that is, recite metrically—a proposition in Euclid, or a rule of the Greek grammar, or a passage in any other prose work that may be convenient ; to make a speech ; to sing a song ; to dance ; to recite the alphabet backwards ; to tell his name and age ; to do every unpleasant and absurd thing that the evil ingenuity of a Sophomore can conjure up. Unless he makes some show of obedience to these requests, his visitors "stir him up" with their bangers, or if he is obstinate and refuses to do anything, or even attempts to defend himself, they cover his head with a blanket and blow tobacco smoke up under it until he is stifled or sick. This is a complete "smoking out," and unless some such plan is resorted to the Freshman, even though not a smoker, can usually endure the process without much more inconvenience than his entertainers themselves, and is seldom sickened by it. The Sophomores of course improve their time in saying would-be smart and witty

things at their victim's expense,—a style of wit that is pointless save when indecent or obscene,—and on their departure may take with them any little articles of property that fall in their way.

The regular time for pillaging the Freshmen, however, is when they are absent at recitation, especially on the first and second Saturday noons of the term, when the Sophomores are at leisure. They proceed to the Freshmen's rooms, in parties of three or four, and carry off anything they find there likely to please themselves or, by its loss, to inconvenience the owner. Pipes, tobacco and cigars are the first things confiscated, and are seldom returned. Combs, hair brushes, shaving brushes, clothes brushes, blacking brushes, looking glasses, pens, ink, and paper, pencils, knives, and paper cutters, collars, shirts, and neck ties, towels, soap, hones, razors, scissors, picture frames and ornaments, text-books and lexicons, anything and everything, all are seized upon. In a week or two, or after a longer interval, the Freshman may have the most valuable of his missing article mysteriously returned to him. Or even within a few days a Sophomore may openly bring them back, and perhaps go so far as to apologize, by saying that he thoughtlessly lugged them off in a drunken frolic. This practice of stealing is apt to surprise and enrage a Freshman more than the "smoking out." The latter he was in a measure prepared for by the rumors current in the newspapers, but of the other "custom" he had probably had no previous intimation. By the time the college catalogues are issued, during the second week of November, he has probably grown wary enough to be more on his guard, though he may not yet have learned that a specific aim of the Sophomores is to seize upon these pamphlets, so soon as the Freshmen shall have purchased them. On the day of publication, the catalogues are

distributed among the latter by their division officers, at the close of the noon recitation, and charged against them on their term-bills, at the rate of ten cents per copy. They are given to the upper classes in the same way, but the Fresh are of course the chief purchasers, many an individual taking a dozen or more copies. If the Sophs should meet such a one alone upon the street they would not hesitate to wrest his catalogues from him forthwith, but their usual procedure is to visit the Freshmen's rooms while they are at dinner, and then rob them of their pamphlets. A Freshman's tobacco, catalogues, and umbrellas are looked upon as lawful prey by many who scorn the indiscriminate pilfering of his possessions. Cap snatching is also quite a common practice. Though a Soph would not steal a cap from a Freshman's room, he would think it a great exploit to "gobble up" the head coverings of an entire club from the hall or entry of the house where they were taking supper. A solitary Fresh passing near a crowd of Sophs also stands in danger of losing his hat, particularly if it be evening. To such an extent was this practice carried by the Sophs of '71, that the Fresh of '72 were for a time in the habit of wearing caps made of paper, when they went upon the street after dark, so that if they chanced to be "scalped" their loss would be trifling.

It was said that "smoking out" is generally practised upon Freshmen before they become known as individuals. "Hazing,"—which according to the dictionary would include this, and all other outrages, annoyances, and impositions to which Freshmen are exposed—signifies among Yale men the punishment of those who have become personally obnoxious to the Sophomores. It is a more deliberate and cold-blooded thing than "smoking out," in which the participants do not—certainly at

the outset—entertain any feelings of revenge or malice toward their victim. The one thing naturally leads to the other, however, and a “subject” for “smoking out” who “shows fight,” and perhaps gets the better of his entertainers, may be marked for more elaborate and formal attentions. A Fresh who is notably “loud” and defiant in his bearing; who takes pains to hurl contempt upon his “natural rulers”; who returns an “Oh, Soph!” for every “Oh, Fresh!” more than all, who tells tales to the faculty, is thought a proper subject for “bringing down.” The self-appointed committee who are to carry out this process manage to entrap their man in a close carriage—and this, by means of disguises and other deceptions, is not usually a very difficult matter—where he is gagged, blindfolded, and rendered powerless. They then drive off to the appointed rendezvous, some desolate locality like East or West Rock, where others are perhaps awaiting them. The indignities here inflicted depend upon the ingenuity of the torturers and the extent of their dislike for the victim. The cutting off of his hair is the commonest device. Perhaps they mark upon his cheek the numeral of his class, employing for the purpose some chemical that will remain for several days indelible, or strip him and smear his naked body with paint; or pour cold water upon him; or practice certain things which cannot be named: finally leaving him, half-clothed, with a gag in his mouth perhaps, and his hands bound behind him, to find his way back to the city; or possibly dropping him, in this plight, within the walls of the cemetery, where he would probably have to stay until the opening of the gates in the morning. This is what “hazing” means at Yale, and it has been thought proper to be thus explicit in describing it. It should be understood that while all the things mentioned have, on the authority of

accredited rumor, really been practised, they have not all, or many of them, been practised at any one time. And it may be further stated that, of late years and probably always, the cases of hazing have averaged less than one for every class. It is a sort of freshman bugbear, whose occasional appearance induces a belief in its continual presence. There can of course be no word of defence said in favor of the barbarity, yet it is nearly as certain that the victims of it always bring it upon themselves. For this reason, however great may be the indignation against the hazers, there is very little sympathy felt for the hazed, even by his own classmates. The justice of the "taking down" has to be recognized, even though its high-handedness be deprecated. On the other hand, no one is surprised when a hazed Freshman afterwards turns out to be a "big man" in his class, and stands high in college repute. As for one's conduct toward "smokers out," this may be said: once in his room there is no chance for a boy of ordinary physique to make an effective defence against them. If he be of the heroic mould, and wishes to "die game," he may be enabled, by singling out an individual interloper, to "smash" him, with the certainty of being himself "smashed" in return. A more logical proceeding for a boy of self-respect, is to remain passive but obey no orders at any price. Abuse of a lay figure is not exhilarating—even for Sophomores. A more natural and alas! common one is to obey just so far as may seem necessary to escape personal violence. With sufficient warning on both sides, a pistol-shot through the door is the surest way to scatter a crowd of Sophs pressing against it, and though they vow dire vengeance against him in consequence, a Freshman who thus defends himself will not be likely afterwards to suffer at their hands, save for some additional reason. The

attempt to drive Sophomores out of a room by a threatening display of a pistol is, on the other hand, sheer folly.

Another amusement of this gentry, is, of an evening, when passing a Freshman's room which fronts upon the street, to shout, "Put out that light, Freshie!" and, if the obedient Freshman douses his glim, to cry, "Light her up again, Fresh!" and so to keep him at work until the Sophs grow tired of the sport. If he pays no attention to their clamors, or even shouts back a defiance, they will probably let him alone, though, if the locality be a safe one for the practice, they may hurl a stone through his window in return. "Oh Fresh! Freshie! Freshman!" are the cries which constantly greet him upon the street, especially when he passes near a crowd of Sophs, seated upon the college fence, or hanging about their club headquarters after dinner, in which cases delicate personal compliments are added, as: "What a pretty Freshman!" "See his new neck-tie!" "How his boots shine!" "Keep step there, Freshie! Left! right! left! Left! right! left!" and so on. Another diversion for a crowd of scoffing Sophomores is to attend the gymnasium, and make comments on the Freshmen there performing,—thereby of course adding to the latter's self-complacency and ease of mind,—or, when tired of this, to assist them in their exercise; forcing a Freshman by means of various "encouragements," to dance upon the spring-board, or swing a club, or climb a rope or ladder, and so on. The favorite song of the Sophs is called "Bingo," and winds up with a wild yell of, "B! I! N! G! O!—*My!* POOR!! FRESH!!!" These practices which have been mentioned are confined almost exclusively to the first term of the year, and in great part to the first half of that term.

Within a week from the opening day, notices, devised

by "leading men," are circulated through the freshman division rooms, announcing that "there is to be a rush on Library street to-night at seven o'clock and every man must be there to defend the honor of the class." Sometimes the Fresh assemble and find no Sophs to meet them, sometimes the reverse is the case; but supposing both parties to be in readiness at the appointed time, each forms in solid mass, with its heaviest men in the front rank, and rushes towards its opponent, endeavouring to sweep it from the walk and street, go through it, break it up and disorganize it generally. As a preliminary, there are of course defiant songs, outcries and a general interchange of compliments. But the rush: a seething, struggling mass of men, shoving, crushing, trampling one another, snatching caps and tearing clothes, fighting for dear life to work their way through with some show of unbroken ranks. The force of the first attack having spent itself, the parties draw off and reorganize for another onset, and the process is again gone through with. The result is apt to be a drawn battle in which each side claims the victory. The Freshmen generally have the advantage in numbers, the Sophomores in experience and discipline; there are Juniors to marshal the former, and perhaps Seniors may help the latter, though sometimes Juniors and Seniors may both join the Freshmen if they are unequally matched with their opponents. The interference of the college authorities quickly breaks up a Library street rush, and with a few cries of "Faculty! faculty!" the combatants scatter before many can be identified, since those who are caught are heavily "marked" or even "suspended." There is in fact so much danger of this, that it is getting common to appoint as a place for the "trial of strength" Hamilton Park, the ball ground outside the city, where, at the close of some match-game of

ball, which serves as an excuse for assembling, the parties can draw up their ranks and "rush" one another without fear of interruption. After one or two "square rushes," at the Park or elsewhere, every one's "honor" is for the time satisfied, and no more formal trials of the kind are attempted for the term. A party of Sophs, marching up from a regatta, or from a visit to the post-office, or in any way chancing to be together, will usually make any Freshman they may meet "clear the track," or be brushed off the sidewalk; and if the latter are in sufficient force to resist, there may be some scuffling and confusion. But these ex-tempore rencounters are not called rushes.

Freshmen are not "allowed" by the Sophomores to carry bangers, nor yet to wear the style of hat variously known as beaver, stove-pipe, and plug, until the last Sunday of the second term. About the middle of that term, however, they open hostilities upon a certain day, usually a Wednesday or Saturday afternoon, by a grand display of bangers;—a large crowd of Fresh marching about the principal streets of the town, ringing these clubs upon the pavement by way of defiance, and perhaps displaying a beaver hat or two besides. This challenge is accepted by the Sophomores, and in the evening a "banger rush" takes place. Most of the bangers which were swung so valiantly in the afternoon have been laid aside, and only one or two are brought out in the evening by the Freshmen who are to act as champions. The others flock about those to form a body-guard against the expected attacks of the Sophomores, since the rush is begun by the latter for the purpose of wresting away the bangers and thereby vindicating their authority. Perhaps it takes place at the post-office, directly after supper, or on Chapel street, or in some obscure locality, at a later hour of the evening. If on

Saturday night, it happens at a very late hour. The freshman societies, adjourning at about the same time, join one another in front of Delta Kap hall, near the corner of Church street, and march up Chapel in close array, perhaps singing some defiant song. The Sophomores may await them at some crossing and there pounce upon them, or march along up Chapel street, on the opposite side of the way. Finally, an onset is made: Freshmen and Sophomores struggle and twist together, roll each other in the mud and slush, lose and regain the all-important banger, and are at last dispersed by the policemen or faculty or both. If an arrest is made, both classes raise the cry of "Yale! Yale!" and try to rescue the unfortunate from the clutches of the peelers, in which they often succeed. Force failing, they may attempt to bargain for his release by the promise to quietly disperse. There is always money enough in a crowd to "bail out" any who may be arrested, so that a student seldom passes a night in the lock-up, and the subsequent fines do not much trouble him, for if a poor man his comrades make up the amount. The worst feature of his arrest is the bringing his name to the ears of the faculty, whose mandates are more to be dreaded than those of the courts. It is a habit of the New Haven policemen, at the time of a rush, to arrest some upper-class man who may be quietly watching the sport;—this being an easier procedure than the seizure of one of the actual combatants, and serving quite as well, in the eyes of the general public, for a proof of official vigilance. Banger rushes, after the first, are of a rather intermittent character, happening, off and on, for the rest of the term. When a solitary Fresh, carelessly swinging his banger, is pounced upon by several Sophs, and cannot escape by flight, he clings to the sacred cane, and shouts with all his might the numeral

of his class. This generally brings both friends and enemies, and he becomes the central figure of a rush, in very short order. "Beaver rushes" are of the same general character, except that the Sophs, even though they fail to get possession of the hat, are quite certain to smash it, which is almost as gratifying. For this reason the wearing of beavers in advance of the traditional time is too expensive a sport to be indulged in by more than a few individuals. Sometimes a banger or beaver rush takes place on the ice of Lake Saltonstall, four miles from the city, when crowds have assembled there for the nominal purpose of skating. Rushes here, as at Hamilton Park, are free from the reproach of disturbing anyone but the participants ; but for the past two years these banger rushes of the second term have been abandoned altogether. A Freshman never defies a Sophomore on Sunday, by displaying either banger or beaver, nor does the latter make depredations on that day, though at any other time he will confiscate a Freshman's club or hat wherever he finds them.

The rush seems to be a sort of substitute for the old foot-ball game,—abolished by the faculty in 1857,—though perhaps it also flourished at the same time with it. About a month after the opening of the term, a notice was posted at the Lyceum door, challenging the Sophomores to meet the Freshmen in the annual game of foot-ball, and signed by three of the latter, in behalf of the entire class. A notice, accepting the challenge, appointing the green as the place, and half-past two of a particular Wednesday or Saturday afternoon as the time for the trial, was in turn nailed up at the Athenæum door, attested by the signatures of three sophomore committee men, and usually headed by some poetical quotation welcoming the Fresh to destruction. The Freshmen supplied the ball ; umpires were chosen from

among graduates or upper-class men ; spectators from the upper classes and the town covered the State House steps and other convenient places for looking on ; and the game began. Better than any possible account from one who has never seen it, is this description of the sport, written, after graduation, by a man who regretted its abolishment,—a member of the class of '58, who was killed at the head of his regiment :

“ Off with your coat, man, if you don't want it torn. Don't you hear the 'warning'? That is Jones, the best player in the sophomore class. He steps back, runs forward, and up goes the ball, way over the heads of our side. Lucky you were back there by the steps to catch it. Good! well done! Stop! don't kick it; this is Rushing game; give Brown your hat and let him run one way hiding it in his bosom; and while he makes that diversion you run the other. Now then! Run! Never mind those fellows who run out to head you off; dodge them if you can, and if you are caught, hang on to the ball like grim death. “ *Hi! 'Fifty-four! 'Fifty-five! Stop him! Quick! this way! Hold him! Push! Get the ball!*” But you can no longer distinguish separate sounds. You are now the center of a dense mass of men, shouting, shoving, dragging, struggling, swaying to and fro toward either side of the field. You know that you have one man by the throat who is trying to seize the ball, and in the exultation of conscious power you don't see that he has you by the hair. There is an unsatisfactory sensation in your legs which you afterwards conclude must have been produced by the stamping and kicking of a hundred boot-heels; but you don't mind that, for one of your battered limbs is twined round your adversary's, so that the next move of the crowd must bring him down. Ah! there it goes, but the sway is in the wrong direction, and brings you down

under him; and what is worse, under that forest of boots! But the ball! your sacred trust! He lets it go—we are close to the fence—and whistle—away it flies just as some big heel comes crushing against your head. . . .

“Do you feel better now?”

“Oh yes! stunned a little, that’s all. But the ball, is it over?”

“Over! I should think so. But you must go home now, you are hurt.”

“Hurt! I am *not* hurt. I hope you don’t think I mind a little blood. Pshaw! come and join the next game!”

The class of ’61 was the last to post a challenge. It was accepted by ’60, and everything was appointed in due order, when the faculty voted that the game should not take place, and it has never been heard of since. From the fact that it had been dispensed with by some classes before that, the custom seems to have been somewhat on the wane, or it might not have died so quietly. The Sophomores, being experts, were of course almost inevitably the victors. Sometimes, however, both parties claimed the victory, as in 1853, when a fierce dispute arose between the Fresh of ’57 and the Sophs of ’56, and a four-page sheet called the *Arbiter* was issued, “in the interest of impartial justice,” to defend the claims of the Freshmen. “Songs of the Ball,” too, were every year written, printed, and sung by the victors, and doubtless by the vanquished also; and the leader of the victorious class was usually rewarded with a boquet or similar token of approval, sent by the lady witnesses of the spectacle, the reception whereof he publicly acknowledged. Foot-ball had been a popular college pastime for full half a century at the time of the abolishment of the trial of strength between the two lower classes which annually happened in its name. Two years later,

a municipal law forbade the students to use the green as a play ground, and so the sport itself, as well as the annual struggle which was its outgrowth, became obsolete. In the fall of 1870 the custom of kicking ball was revived somewhat,—the freedom of the college yard being granted for the purpose,—and there were two or three match games played at Hamilton Park between the Juniors and Sophomores.

A disgraceful practice—which originated in the class of '70, and which bids fair to become a settled "custom," if indeed it has not become one already—is the painting upon the fences and walks in the vicinity of the colleges, and even upon the buildings themselves, the numeral of the freshman class, in gigantic characters, with perhaps an "Oh, Soph!" added. This unspeakably childish procedure is presumably intended as a defiance to the class above. The Freshmen who are thus guilty of sneaking out at midnight with brush and paint-pot to perpetrate this imbecile barbarism are not known to their classmates, who condemn the practice as heartily as do all the rest of college. This is one of the occasions where a few individual fools are able to act in the name of and disgrace an entire class and college. The men in '70 who begun the business are most of all to blame, for the traces of their bad work remained next year, to suggest the idea to their freshman successors. The worst of these accordingly felt called upon to mark "'71" in still larger characters, and in still more prominent places, than "'70" had been marked. The next year Freshmen thought it a brave deed to improve on *their* predecessors. And so it has gone on. The worst thing about it being that the deed is done before a freshman class is well enough organized to make its opinion condemning it felt by each individual; and when done the infamy is practically indelible. A

few of the '69 Sophs whose doors and windows were daubed in this way, seized upon the first Freshmen who came to hand, and forced them in broad daylight to scrub off the work of their classmates. The Freshman who climbed up the Lyceum lightning rod and painted "'64" upon the white face of the college clock, did a thing whose difficulty somewhat atoned for its foolishness; but in this cowardly disfigurement of the college buildings there is absolutely no redeeming feature. A somewhat analagous, though far less disreputable, practice, occasionally in vogue among the Freshmen, is the issuing of printed handbills in ridicule of their superiors. Though the sarcasm is often weak, there is at least an attempt to say something, and the bills even if pasted up can be torn down again. "Give me that banger, Freshie, or I'll tell the faculty," were the words upon a '69 poster, which was issued to acquaint college with the fact that a Sophomore, by the use of this threat, had forced a Fresh to surrender a banger which he had stolen from the former's room. Similarly, "'69 below par; Sophs selling at a discount at the Hamilton Park stock exchange," was the bill issued by the '70 Freshmen, when no Sophomores went to the Park to rush them at the time expected. To pull off one of the pointers of the clock upon the Lyceum tower is often an object of freshman or even sophomore ambition. The '70 Freshmen once, in the night time, placed a white flag bearing the numeral of their class upon the highest pinnacle of the Library.

Another disreputable practice of the Freshmen, which fortunately was put an end to before the painting nuisance commenced, was known as "gate-lifting." On the night before Thanksgiving day, crowds of Freshmen were wont to range about the city, unshipping the gates of the citizens, carrying them off for some dis-

tance, or making a pile of them in the college yard. Thither the next morning would assemble the irate owners, in search for their property, at whom the Fresh would shout, "Lift up your gates!" as they carried them away. It happened that the gate stealing Freshmen of '69 came to grief in this wise: A pair of them were arrested by the police, shut up over night with the common criminals, heavily fined by the judge next day, and suspended by the faculty for the space of a term. Since then, few traces of the "custom" have been made manifest. On the night in question, two innocent Freshmen who chanced to be upon the street were seized upon by the peelers and locked up with the others, in spite of their protestations. They of course escaped conviction, though held by the newspapers to be equally guilty with the others, and to owe their release to good luck,—instead of to the real fact, that they had no possible connection with the matter.

The street lamps are among the things which suffer at the hands of students. Several '69 Freshmen had a habit of "collecting" from inside the lamps the little strips of glass on which the names of the streets were painted. The "value" of one of these signs was proportionate to the difficulty of obtaining it,—the central streets being of course the most dangerous localities in which to "work," and the signs nearest the police headquarters the ones most eagerly desired. Lamps are oftener smashed by Sophomores or other upper-class men than by Freshmen. Those in the vicinity of the colleges, especially, are apt to be broken pretty constantly by snow balls in the winter time, and do not fare much better at other seasons. Blowing them to pieces with fire-crackers is a common diversion as Fourth of July approaches. One particular lamp, on High street, back of the Library, is notably unfortunate. The glass

is seldom allowed to remain in it whole for twenty-four successive hours. Frequenters of the gymnasium practice upon it as a target. Not content with smashing the glass, its enemies have at times lugged off the lamp frame bodily, and suspended it in the college yard, at the same time breaking off the burner, and setting fire to the direct stream of gas. Several years ago, the post itself was blown up with gunpowder, and the gas from the main pipe ignited, thereby raising an alarm of fire. It was a year or two before the post was replaced, but as the same old practices have been renewed, the powers-that-be would probably consult their own interest if they again discontinued it, and left that unrighteous locality again in the dark. The present plan of having the lamp guarded constantly by a policeman only aggravates its misfortunes.

Freshmen, though they do not institute, at least take part in and pay for the "Thanksgiving Jubilee," which celebration may therefore appropriately find a place in this chapter. It is managed by a committee of sixteen,—four from each class, half of whom are appointed by Linonia and half by Brothers,—and is held first in the hall of one society and then in that of the other in alternate years. The freshman committee-men solicit subscriptions—a dollar or less being the amount ordinarily expected—to defray the expenses of the exhibition, and when these are paid in to the upper-class committee-men the Freshmen receive in return admission tickets to the show. Armed with these they assemble in front of Alumni Hall on the night appointed, some time before half-past seven, when it is announced that the doors will be open, each one eager to have a first chance at the seats. Perhaps while clamoring for admission they notice that no upper-class men are to be seen about the entrance, and wonder that the "managers" within are

able to produce such an uproar. Half-past seven. The doors fly open; there are no ticket-takers; up rush the Freshmen to the hall. Dismay fills them as they enter it, for it is crowded already! Across one end is stretched a stage, with drop-curtain and footlights. Close to this, on comfortable settees, are ranged the Seniors with their invited guests from among the recent alumni; behind them are the Juniors; then the Sophomores, upon wooden benches, or standing; and close to the furthest wall the few empty benches left for the Freshmen! These are filled in an instant, and still the crowd surges up from below. The rear men, not understanding the state of the case, press resistlessly upward, and the jam becomes terrific. Freshmen cling to the window-sills, hang from the door-casings, stick in some way to every inch of projecting surface that can be made to furnish a foothold, and sway to and fro under the impetus of new arrivals. Nor is the rabble made up altogether of Freshmen. Sophomores or other upper-class men, ignorant of the approved way of gaining access to the hall, or coming too late to profit by it, members of the professional schools and other outsiders, struggle and pant with the rest, or desperately attempt to work their way through the solid mass of humanity, and join their friends at the front. A private staircase in the rear of the hall is the portal through which the Seniors, and the initiated generally, are always admitted,—to the surprise and confusion of the rabble. Awaiting the rise of the curtain, the seated portion of the audience smoke, sing, yell at the Fresh to make less noise, suddenly rise up to see what the matter is in the rear, and sit down without finding out, discuss the programme,—which is distributed by being flung in handfuls about the hall, thereby adding to the confusion of the rabble, who fight desperately to secure the copies as they fall,—and otherwise divert themselves.

At last the rising curtain reveals several Seniors upon the stage, and one of the committee announces that the first thing in order is the election of officers from among the Freshmen,—their shortest man to be the president, and their longest the secretary, of the meeting,—and calls upon the audience to present the candidates. The crowd at once springs to its feet, with a wild shriek of "Pass him up!" and two or three short Freshmen are rolled over the heads of the audience, on to the stage, where they are stretched out upon their backs, and a gigantic measuring stick, fifteen or twenty feet long, applied to them. "The shortest" is then announced by name as president, and his "hight" is mentioned in some absurd way as being so many "barley-corns," or "degrees," or cubit inches"; then the long men are passed up and measured in the same manner, and the one chosen is said to be so many "millimetres" or "square miles" long; after which both "officers" are put off the stage and left to shift for themselves in finding seats or standing places again. As a matter of fact, the shortest Freshman and the longest one, hearing of this practice beforehand, often stay away from the meetings, at least till after the officers are chosen; so that the men really measured upon the stage are often about of the average size. The main thing, however, is to "keep up the custom," and so long as this is done in theory, the practice makes little difference. The Freshmen who are "passed along" with such an appearance of roughness, are not injured in the process, save perhaps as to their wearing apparel, which may thereby become soiled and torn, and accept their fate in its true light, simply as a joke, in which nothing serious or degrading is intended by any one.

After the "overture by the orchestra,"—a half dozen professionals hired for the purpose, or an amateur band

of college musicians,—the first thing on the programme is the “opening load,” which is often “necessarily omitted” for some assigned reason, such as, “on account of the lateness of the hour the load could not be opened,” or “because the faculty ordered it unloaded.” Then come two or three plays, between which are sandwiched a comic oration and a comic poem, both relating to college life, and perhaps a display of negro minstrelsy ends up the show. The names of the committee-men figure upon the first page of the programme, which, for the rest, is expressed in the form of a burlesque, as absurd and ludicrous as the ingenuity and wit of the committee can devise. Thus we have the “sanguinolently and demoniacally loquacious pantomimic representation”; “the spasmoidically pharmaceutical tragedy”; the “mysterious, Milesian, mediæval, moral-play”; the “savory, side-splitting farce”; and so on. The minstrels, likewise, are “tenebriously umbrageous Stygio-Ethiopian,” or “dulcifulously incanting ingrescent,” ones, or “American citizens of (corked) African descent.” The “oration,” or “sermon,” or “address,” is about “the ignitious combustibility of all corroso-inflammable matter,” or “analytical mathematics as a means of religious instruction.” The poem is an “epic-ac ode,” or a “dorggerel,” or a “jocular, jingling jumble, joining jovial jests in juxtaposition with jubilant jokes,” or is made up of “‘class’ical (l)odes.” The music is by the “‘first nine’ Yale muses,” or the “Meddlesome society,” or the “dulce strainers,” or the “Yale tooters.” The “finale” is omitted because a certain “old clo’” man “has stolen the ‘close’ of the performance,” or is “to be had at Moriarty’s [a well known ale seller’s] after the show is concluded.” “Gentlemen are requested to wipe their boots before entering the hall, and are *particularly* requested not to spit on the backs

of those who sit in front of them." "Freshmen accompanied by their mothers or nurses, \$1. Theologues, Law students and other children admitted gratis." "Students taking seats are expected to occupy them for the remainder of the year, unless released by the proper authority." "No two students of different classes can occupy the same seat, unless they take a seat of the lower grade; but if a student has a brother, the two can sit on the floor together, provided they don't let their legs hang down." "As the faculty request that all the students (Theologues included) shall be present at the exercises, church papers, certifying their presence will be required. The papers may be handed to the college carpenter." "Members of the *incoming* class will find seats as soon as possible." "No one allowed to be high except the secretary." "Photographs of the leading artists can be obtained at 303 Chapel street. Price \$2.50 per dozen." The "point" of many of these titles and "notices" of course lies in their fatuousness, and utter want of connection with the things to which they are joined. The show takes place the Tuesday before Thanksgiving, and is three hours or more in length.

Thus, the Jubilee as it existed during '69's "four years at Yale." Now, as to its earlier and later history. Originally it was called "Thanksgiving *Eve*," and always took place upon that Wednesday night. In the old times, when Linonia and Brothers were something more than "institutions," the attendance upon their meetings of that evening was smaller than usual, owing to the absence of those who had gone home to celebrate Thanksgiving. Hence the custom arose of giving a burlesque character to the proceedings. The shortest Freshman was put in the president's chair, and the longest one at the secretary's table, and the meeting proceeded under their auspices, instead of those of the reg-

ular upper-class officials. In place of a formal debate, was held a "raffle": a number of "questions," mostly of a bombastic or nonsensical character, were thrown together in one hat; the names of those in attendance in another; and each man was obliged to speak upon the question drawn out with his name. The speakers were expected to be "funny," and were usually only foolish,—each man consenting to make a silly display of himself for the sake of witnessing a similar discomfiture of the others. Of course, once in a while a really good thing would be said or a really ludicrous event take place, but the meetings as a whole, were described as being dreary enough, spite of the cheers and applause of those who had made up their minds to appear amused, under any circumstances.

It was in 1855 that the attempt was first made to vary this traditional celebration. A committee from that society was appointed to make preparations in Linonia, and Brothers was invited to attend the show. "When the eventful night came, we had Linonia hall filled. Our stage was the vacant space west of the president's desk, our green room was Calliope hall, our wardrobe, some old hats, shawls, and coats gathered in college, and a skirt, cap, veil, etc., from some garret in town. The performance consisted of such personations as Widow Bedott's 'Kiah, we're all poor creeters.' The man with forty ailments, who was 'pooty well, thank'ee, heow deu yeou deu.' The trial of the case 'Bullum vs. Boatem.' 'The Suppression of the Press.' The Yankee that was courtin' Betsy Jane, but was 'as well as usual.' We had, too, the Yankee Orator, one to speak, one to gesture; and if anyone had a good song or act, was known to have hit off any good point in play or charade, he was called for with cries of immense encouragement and prevailing force, after the manner of college

audiences, and then he was applauded, as you would expect by a company bound to make the best and most of everything. The performances had almost entirely an extemporaneous cast, some parts were entirely off-hand, and for that very reason all charity was extended to the actors, and the three hours were closed with the feeling that we had succeeded and redeemed the evening."

The next year a joint committee was appointed from each society, and the show was held in Brothers hall; and so it has since gone on, first in one hall, then in the other. A shortest and a longest Freshman from each society were chosen presidents and secretaries and seated in the president's desk. Then there were two presidents and one secretary. Finally, as now, a single one of each, without distinction of societies, although seats were always provided for them. Negro minstrels exhibited for the first time at this Eve of '56, and among other things was a "living bass-viol" impersonated by the largest man in the senior class. "Somebody's" clothes-line, run three or four times from his neck to his feet, made the strings; a cigar box made the bridge; his own ears, the keys. The performer walked in his instrument, tuned it up, and beginning to play, the huge yet flexible voice of the 'machine' produced the sounds which were supposed to be the tones of the viol. This was a success, especially when, in the midst of a brilliant passage, the instrument collapsed and was carried out. Another thing was the Hutchinson family intensified. Another was the celebrated lecture on the wonderful *Gyascutus* from the Rocky Mountains, which wound up with a leap which overwhelmed in utter confusion all the audience nearest the stage." In '57 the stage for the first time reached across the end of the hall. The "scenery" was made of strips of blue cam-

bric, and the different localities were represented by placards hung upon the same, as "Forest Scene," "Inside the Castle," and so on. "One of the most striking performances of the evening was a solo by prima donna 'Bob' Stiles. His magnificent bust and arms, the pride of the gymnasium, were powdered and cosmeticated, and set off by a low-necked, short-sleeved concert dress. This dress—black cambric, shining like satin, over hoops eighteen feet in circumference—was engineered through the door, when 'Bob,' the biggest man in the class, was led in by Watkins, the littlest man. His solo began with a delicately-trilled falsetto, set off with the most languishing attitudes, and wound up suddenly with a stentorian double bass, which woke the most enthusiastic responsive cheer. The performance of that night held the audience in well-nigh continuous laughter for four hours." In 1860, mention is first made of a printed programme, of the "opening load," of the "censor's report," and of the name Thanksgiving Jubilee, which has since been applied to the show. The "censor" was a Senior, appointed by the committee, whose duty it was to get off personal "hits" at the expense of his auditors, somewhat after the manner of the class historians on Presentation Day, and decree the infliction of absurd "fines" for real or pretended offences. He was wont to "touch up" a good many Seniors, quite a number of Juniors, some Sophomores, and the few Freshmen who had chanced in the space of a term to make a college reputation of some sort. His "report" was read from an immense roll, a good many feet in length, "and in time came to be considered *the* feature of the entertainment."

Thus the silly inanities of "Thanksgiving Eve," invented for the amusement of the unfortunates who lingered about the college, grew, in the ten years' interval,

to be the "Jubilee" known to '69 men, held in season to be enjoyed by those who spent Thanksgiving abroad equally with the ones who stayed behind. Thus, little by little, it lost its impromptu character, and became more formal. The tendency to introduce smut and vulgarity also grew apace, until it culminated in 1865 in the production of an indecent farce,—the "parts" of which were all sustained by Sophomores,—and a censor's report that was little better. The faculty, hearing of the matter, suspended the offenders, and next year decreed that no female characters should be represented upon the stage at the Jubilee. They offered the committee, under certain restrictions, the use of Alumni Hall, but the offer was not accepted, and for the first time since the custom was inaugurated the Jubilee was abandoned. The money obtained from the Freshmen for defraying the expenses went to pay for a supper for the upper-class committee-men. Next year, the prohibition of woman's apparel being still insisted on, the "female" characters evaded the rule by the employment of a sort of Turkish costume that served equally well to distinguish them. Since then the restrictions have been disregarded altogether; but the censor's report has never been revived.

At the Thanksgiving of 1869 a new policy was adopted in regard to the celebration. An elaborate stage was erected in the south end of Alumni Hall, and fitted up with scenery and "properties" from the city theater. Raised seats and settees were at the opposite end, and the usual benches filled the intermediate space. On these sat the classes in order, Seniors nearest the stage, Freshmen in the rear, while the reserved seats behind were occupied by ladies and their attendants,—the admission of the former being the novel feature of the show. A regular admission fee of

a quarter dollar was charged each person, and double that amount was required for a reserved seat. The specially-engraved tickets bore a representation of a turkey. Formal steel-plate invitations to the entertainment were also issued. The hall, of more than twice the capacity of the society-halls, was crowded, without being jammed as in days ago,—all but the latest comers securing seats of some sort. Save for the absence of tobacco smoke and freshman wranglings, the character of the show was like that of its predecessors. The opening load, entitled “the perfect stick,” represented a gigantic glue bottle. The cost of the entertainment was \$300, and the receipts fell \$50 short of that sum. The expenses of any previous Jubilee had never exceeded a third the first named amount.

Last year the Jubilee was for a second time omitted,—the appointed committee being unwilling to engage in the work on the conditions offered by the faculty: that the exhibition should be held in one of the society halls, that there should be no “female” characters in the plays, and that the committee should be held individually responsible for any violations of order or decorum. The fate of the institution in the future seems uncertain, but if revived at all it will probably be in its older rather than latest form; for, though that experiment was in its way an admitted success, there is a general sentiment against opening the exhibition to outsiders, especially to ladies, as a process tending to make the show more formal and expensive, and to deprive it of its characteristic and peculiar flavor, as a jolly gathering where the undergraduate sense of fun is allowed free vent, in the presence of those alone who comprehend and appreciate it. If the general public be admitted, stiffness and formality will come with them; their tastes will have to be catered to; their presence

will put the college men on their good behavior ; and the old heartiness and abandon, the careless mingling of all the classes in an evening's joviality, which made the Jubilee unique among college celebrations, will soon disappear altogether. So say the opponents of reform, and their case seems a strong one. Alumni Hall may wisely be retained as the place of meeting hereafter, and all undergraduates taxed equally in support of the exhibition. But it is a gratuitous assumption to suppose that the students, left to themselves, will act disgracefully, or that a repetition of the indecencies of 1865 can only be prevented by the presence of ladies at the Jubilee.

With Presentation Day the Seniors close their active connection with the college, and at chapel prayers the following morning the Juniors occupy their vacated seats ; the Sophomores take those of the Juniors, and the Freshmen those of the Sophomores, where in old times the latter were wont to leave upright pins, chalk dust, bits of pitch, and things of that sort, for the benefit and improvement of their successors. About the year 1850, the custom arose among the Freshmen of celebrating their accession to sophomore dignity by a performance called a "Pow-wow," upon the night of Presentation Day. It was held upon the State House steps, and consisted of burlesque speeches, songs and poems, in glorification of the performers and ridicule of the class above them, and the unpopular tutors from whose reign they were soon to be set free. The Sophomores attended and endeavored—by mock applause, cheers and outcries—to drown the voices of the speakers ; and the Freshmen in turn, by a deafening blast of tin horns, would overwhelm these sophomore interruptions. Between the two, little could be heard of the speakers' remarks, which, like the printed programmes, were

intended to be sharp and witty, but were oftener vulgar and indecent. Among the "subjects" and "speakers" at one of the best of the Pow-wows were: "Salute-a-tory, by a Big W(h)ig," "Poem, 'Pipes,' by a Broken Reed," "Stump Speech, by a Wood-be DeForest," and "*Expect* Oration, by one who chews-es." This description of the Pow-wow in 1857 will apply well enough to them all: "About nine o'clock, blasts from sundry tin horns in the freshman quarters reminded the weary and sleeping that Presentation Day 'was n't dead yet.' As it grew later and darker, Freshmen, covered as to their faces with burnt-cork, Freshmen with striped pants, Freshmen with hooped skirts, Freshmen with hoofs and tails, mild Freshmen with coats turned inside out, fierce Freshmen with big beards and bob-tailed trainer-coats, Freshmen with bears' heads, and Freshmen with bare heads—in fine, Freshmen with all sorts of conceivable and practicable disguises, each one armed with a banger as big as he could lift, and a tin horn as big as he could blow, issued from their rooms, and marching sternly across the college-yard, assembled at the State House steps, for the purpose of celebrating their entrance into sophomore year. After orating, in spite of the noisy Sophomores, who kept up a continual shouting of 'Hear!' 'Hear!' 'Good!' 'Time for you, Fresh, to be in bed!' and sundry other equally entertaining and witty remarks, they sang a Greek song that looked quite natural, and then formed the procession. The boarding schools were serenaded as usual, only one, however, acknowledging the compliment. At half past two in the morning squads of muddy Freshmen crossed the college-green, and disappeared among the brick buildings, there to dream for an hour or two of hobgoblins, Greek songs, mud-puddles, serenades, fair faces, morning flunk, and dunning Pow-wow committees."

Like other things of the sort, the ceremony became year by year more elaborate. A band of music was engaged, the place of meeting was lit up by blue lights and fireworks, transparencies were carried in the procession, and more grotesque and costly disguises made use of. But the excesses of Pow-wow brought it under the ban of the faculty, and that of the class of '66, the last one ever projected, had to be given up. Next year the threat to expel two thirds of the class prevented even the attempt at its revival, and it has never since been heard of at the college. In 1864, however, the Freshmen "celebrated," at a certain hour of Presentation Day, by "marching up and down Chapel street as a body-guard to 'Hannibal,' the college candy-man, who, attired in a scholar's habit, a huge book under his arm, a pair of eye-glasses over his nose, one of the new red biennial caps of the Sophomores upon his head, and a sporting cane in his hand, was personating the high feelings of the newly fledged Juniors as well as any negro could."

As the "Biennial" was superseded by the "Annual" examinations, so the "Biennial caps" gave way to "Annual caps," and the "Biennial Jubilee" found a successor in the "Annual Dinner." On the morning of Presentation Day the Freshmen now assume their Annual hats. These are of the well known "Oxford" pattern—a head-piece fitting close to the skull, surmounted by a stiff square, with a tassel depending from the corner on the left side. Each class varies the color. The cap of '69 was blue with white tassel, that of '70 was white, that of '68 mouse-color, and the red cap of '66 has been already noted; before that, a sort of wicker-work had been sometimes employed. The nine committee-men wear hats of velvet with tassels of gilt, and so bargain with the hatter that these cost them nothing, their price

being made up to him by his charging a higher rate for the common kind sold to the class. The members of the committee also wear, as a badge of office, tiny forks of gold, inscribed "Annual" with the numeral of the class. For these they are themselves supposed to pay. A freshman committee-man of the class of '69 has the credit of making this addition to collegiate insignia. The hats are worn from the time of assuming them until the close of the examinations, especially during the progress of the latter; though of late the examinations open within a few days of Presentation, instead of after a three weeks' interval, as was the case in the time when "Biennials" and Biennial hats were in vogue.

The last session of freshman "Annual" closes at noon of the Thursday before Commencement. An hour or two later, the emancipated Fresh assemble in the college yard, and led off by a band of music,—after serenading and cheering their division officers, or the most popular ones,—file down Chapel street to the railway station or steamboat dock, and there embark on car or boat for some one of the many sea-side resorts—like Savin Rock, or Branford Point, or Charles Island—which lie about New Haven; singing on the way the songs of jubilation which have been written and printed for the occasion, or giving forth the old-time melodies with which they are more familiar. Arrived at the appointed locality, while the committee bustle about to see that nothing be lacking to the "perfect feast" for which they had previously made the arrangements, and the band plays a lively strain, and the denizens of the hotel gaze in wonder at the new comers, one of the chief actors of the day—"the historian of the first division"—is arranging his manuscripts and clearing his throat, in readiness for the fulfilment of his duty.

At length a table is set up under the trees, the Fresh-

men lie upon the ground in a circle around it, the historian doffs his hat and mounts his improvised rostrum, and the reading begins. A "class history" is nothing unless "funny." The committee select from each division the one whom they consider its wittiest man (latterly the division itself elects him), and he compiles a "history" of his fellows, wherein he attempts the rather difficult task of "touching up" their individual peculiarities, "in a way to afford amusement to all, and offense to none." Ludicrous blunders in the recitation room, absurd translations from Greek or Latin authors, impossible demonstrations of Euclid's problems, all the laughable mishaps of a year of a hundred and fifty Freshmen, are carefully collected by the historians, and "set off" in as "taking" a style as they chance to be masters of. Everything depends upon the manner of telling a comic story, and if the historian is fit for his place, he keeps his auditors in a constant roar of laughter to the very last word of his narrative. At its close, whether good or bad, "three times three" cheers are given for the historian, and as many more for the division he represents. The history devotes particular attention to the exploits of those who have been dropped or suspended from the class, and these former members who are present,—and there usually are some such—are forced, after their "histories" have been read, to mount the table and "make a speech" in response, which speech is always vociferously applauded by the others. The same process is also gone through with in the case of any one in regard to whom anything particularly "good" (which may often mean "bad") happens to be related, or from whom "something funny" is likely to be elicited.

The reading of one or more histories having been finished, the crowd sit down to the dinner. There are special bills-of-fare, adorned with the names of the class

and its committee, and the fare itself is something wonderful. Course succeeds course, and is partaken of with a relish and gusto never before experienced. The joyous feeling of relief from the long-dreaded bugbear of examination gives a zest to the entertainment that nothing else could afford. All sorts of "sentiments" are offered and accepted with the greatest enthusiasm, and "cheers" are given for every body and every thing that can be imagined. Lemonade, with or without the claret, is the strongest potable usually upon the bill, and those in want of something more ardent order it at their own expense. Quite a number become exhilarated thereby, but only a few, and sometimes none, get so much the worse for liquor as to lose their self-command, and require the attention of their comrades on the homeward way. During or after the repast the remaining histories are read, and then come singing, and music and dancing—in which last the maidens from the hotel may be induced to take part, or a "stag party" of students alone enter into it. Finally the class ride back to the city on their special train or steamboat, and arriving there at midnight or later, perhaps serenade and cheer their tutors once more, and elicit "speeches" in acknowledgment, or sing a final song or two, and then, dismissing the band, join in one loud cheer for the class and the day, and retire to rest. So ends the first year of the four.

The last Biennial Jubilee—that of the class of '67; and the first Annual Dinner—that of the class of '68—took place upon the same year, 1865, and within a day or two of each other. Except that it was held at the end of sophomore instead of freshmen year, the Jubilee was in all respects like the Dinner that has been described—though the reading of class histories was a feature first introduced by the latter. It was said to be

a custom to invite to each Jubilee the committee who had served the class above on a like occasion, but the '69 men distinctly voted that the '68 committee be not invited to their Dinner, and the old practice has not since been revived. As already stated, politics usually interfere in this celebration. Unless all the actual and possible societies have what they consider "their share" of the committee-men and historians, there is hard feeling, and perhaps a "split" also. In the class of '67 the members and adherents of one junior society held the Jubilee in one place, those of the other two in another. The Freshmen of '70, though having no junior politics, were nevertheless able, by the exclusion of Gamma Nu men from the committee, to arouse ill-will enough to keep all members of that society, and a good many others, from the Dinner. Their successors of '71, over a curious wrangle in which all the societies of the first three years were in some way concerned, divided, like the men of '67, and went half one way and half the other. Each of the two factions also adopted its own style of Annual cap. Before setting out for their different destinations, on the day of the Dinner, they joined together in giving their instructors the customary serenades and cheers. Next year, the Freshmen gave up the Dinner entirely, and not more than half of them procured Annual hats. Last year, though a committee was appointed, it was decided to indulge in neither hats nor Dinner; but the present year, the latter institution will be revived in all its glory, by the Fresh of '74. Its omission by the two preceding classes was due in some measure to the freshman boat races against Harvard in which they engaged, as many thought themselves unable to support the expenses of both enterprises. As Presentation will hereafter come close upon Commencement, and follow rather than precede the An-

nual examinations, it is likely that Annual hats will be seen no more. The wearing of them had been growing less and less popular, as Freshmen came to realize better the foolish expensiveness of paying two or three dollars for what was of practical service for but a single afternoon ; and with the sole remaining pretext for the " custom " removed, there will probably be no longer even the pretense of observing it. The Dinner itself, however, deserves to be perpetuated, for when well managed it may be made the jolliest celebration of the college course.

It is easy to see, in all the contemptuous and abusive treatment of Freshmen, mentioned in the present chapter and elsewhere, an illustration of the tenacity with which an old tradition clings to a college, and keeps alive there the relics of a code which has itself long been obsolete and forgotten. The following quotations from the laws which were enforced as early as 1760 show the servitude to which the Freshmen of a century ago were obliged to submit: " It being the duty of the Seniors to teach Freshmen the laws, usages and customs of the college, to this end they are empowered to order the whole freshman class, or any particular member of it, to appear, in order to be instructed and reproved, at such time and place as they shall appoint ; when and where every Freshman shall attend, answer all proper questions, and behave decently." " The Freshmen are forbidden to wear their hats in the college-yard until May vacation ; nor shall they afterwards wear them in college or chapel. No Freshman shall wear a gown, or walk with a cane, or appear out of his room without being completely dressed, and with his hat ; and whenever a Freshmen either speaks to a superior or is spoken to by one, he shall keep his hat off until he is bidden to put it on." " A Freshman shall

not play with any members of an upper class, without being asked ; nor is he permitted to use any acts of familiarity with them, even in study time. In case of personal insult a Junior may call up a Freshman and reprehend him. A Sophomore in like case may obtain leave from a Senior, and then he may discipline a Freshman, not detaining him more than five minutes, after which the Freshman may retire, even without being dismissed, but must retire in a respectful manner." "Freshmen are obliged to perform all reasonable errands for any superior, always returning an account of the same to the persons who send them. When called, they shall attend and give a respectful answer ; and when attending on their superior they are not to depart until regularly dismissed. They are responsible for all damage done to anything put in their hands by way of errand. They are not obliged to go for the undergraduates in study-time without permission obtained from the authority ; nor are they obliged to go for a graduate out of the yard in study-time. A Senior may take a Freshman from a Sophomore, a Bachelor from a Junior, and a master from a Senior. None may order a Freshman in one play-time to do an errand in another." "Freshmen shall not run in the college yard, nor up and down stairs, nor call to anyone through a college window," and so on.

As early as 1775 attempts were made to abolish these regulations, but "in 1800 we still find it laid down as the Senior's duty to inspect the manners and customs of the lower classes and especially of the Freshmen ; and as the duty of the latter to do any proper errand, not only for the authorities of the college, but also, within the limits of one mile, for resident graduates and the two upper classes." It was not until 1804 that the Freshmen were formally exempted from the duty of running

upon errands. The "lecturing" system was kept up for some years afterwards. Professor Olmsted of the class of 1813, a few years before his death gave this account of his own experience of it :

"I had scarcely seated myself at my study table, my first evening at college, when a messenger (whom I afterwards recognized as a Sophomore) appeared at my door. 'Does Olmsted room here?' said he, in a very confident and somewhat contemptuous tone. I answered in the affirmative. You must go to North College, south entry, third loft, corner room, back side—the Seniors want you.' Being quite a stranger on the ground, and the message being delivered with an affected volubility, expressly designed to perplex a Freshman, I declared my inability even to find the room. Upon this he repeated the same order faster than before, leading me still deeper in the fog. But it was his unavoidable duty 'to bring the Fresh,' and so after repeated efforts to get it through my skull (upon the thickness of which he took occasion to remark), he said in quite an imperious tone, 'Come along, then—follow me.' He led me through the mazes of several dark college entries, until at length ascending two pairs of stairs, he rapped at the Senior's door, which was immediately opened, and here ended his commission.

"The room was so full of smoke, that I could but dimly descry the individuals of the company, but plainly saw it was filled. Not being myself a smoker, the air of the room agreed badly with my respiratories, and I began first to cough, and then to sneeze, to the infinite amusement of the Seniors, which the moderator checked, by saying with all gravity, 'Gentlemen will observe due solemnity on this occasion.' At this moment a member of the class thrust his head in at the door, and exclaimed, 'Gentlemen, Professor Kingsley says you must teach

this young gentleman what's what, as he knows nothing of the world.' This was the signal for commencing business ; and the chairman remarked, that 'he hoped that gentlemen would be faithful to the trust committed to them by the government of the college, and give this young man the advice which he seemed so much to need !' Whereupon the lectures began.

"The first speaker took up the subject of Tobacco, most earnestly advising me never to form the vile habit of either chewing or smoking—a piece of advice more necessary to me, he said, as it manifestly disagreed with my constitution. Probably it was the consciousness of the ridiculous figure I should make if I were to sneeze at this moment, that actually set me a going again, which furnished a beautiful and practical application of the first lecture. The chairman remarked that the young gentleman would naturally expect from the age and experience of men who had climbed the hill before him, some counsel in regard to his studies, and he would call on Mr. X., who, he said, being so great an adept (he was one of the poorest scholars in the class), could and ought to lend a helping hand to youthful aspirants. Mr. X. proceeded at once to descant, in the most pompous style, on the dignity of learning in general, and of the Greek language in particular, for which, he said, he had always himself had a remarkable passion. Soon, he added, I should commence the study of Homer, that noble old bard. He would almost advise me to commit the whole of him to memory, but as my time might not suffice for that, he would indulge the hope that I would at least make one lofty sentiment my own :

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκύν Ἀχιλλεύς.

"The next speaker preferred against me sundry charges, such as breaking windows, and running out of

the Chapel and dining hall before the Seniors ; the dangerous tendency of which irregularities he set forth, purely, as he said, out of regard for my good. And so it went on, until—owing to the taciturnity, which, in accordance with the previous direction of a friend, I persisted in maintaining—the sport grew tiresome to the Seniors, and I was dismissed, with a parting admonition to be more careful with my clothing ; as my cap—which they had purposely secreted—was only brought to light after considerable searching.” A man named Kane, in the same class, was also “brought before the Sanhedrim, and solemnly warned not to follow the course of his Old Testament namesake, who was doubtless his ancestor ;” and all the proceedings of the “lectures” bear a strong family resemblance to those of the modern “smokings out,” already described, into which they seem to have degenerated.

CHAPTER II.

SOPHOMORE YEAR.

Rooming in College—Drawing and Choosing the Rooms—Trading of Choices—Rooming Alone—Packing an Entry—Moving—Rent—Buying and Selling Furniture—Fuel, Water and Light—Sweeps, Regular and Private—Paraphernalia of a Student's Room—Its Self-Invited Visitors—Candy Sam, Hannibal, Fine Day, and the Rest—The Tricks Sometimes Played upon Them—The College Police, and the Extent of their Interference—The Charm of Dormitory Life—Sitting on the Fence—Unsuccessful Attempt to Break up the Practice—Cause of the Failure—Outdoor Singing—Origin of the Practice, and of the Songs—Glee Clubs, Cecilia, and Beethoven—The Latter's connection with the College Choir—R. S. Willis's Account of it—And its First Concert—Its Recent Character and Membership—Concerts and their Profits—Sophomoric Abuse of Freshmen—Public Sentiment concerning It—Areopagus—Nu Tau Phi—Omega Lambda Chi—A Mock Initiation—Compromises with the Faculty—Burning the Coal Yard—Base Ball—Yale against Harvard—The Record with other College and Professional Clubs—Places and Times Devoted to the Sport—Entertainment of Visitors—The Burial of Euclid—As Described in 1843—Fifteen Years Later—Davenport's Lithograph—The Last Celebration of the Rite—Similar Ceremonies Elsewhere.

It is in sophomore year that the undergraduates in considerable numbers begin to occupy the college dormitories: the mode of gaining and holding rooms therein may therefore appropriately be described at this place. The case of the class of '69 will probably serve as a fair index of the comparative proportion of each class rooming in college during the four successive years. Of 160 Freshmen in that class, 17 roomed in college; of 132 Sophomores, 54; of 128 Juniors, 93; and of 119

Seniors, 107. The rooms are allotted toward the close of the third term, the "choices" of course being in the order of the classes. Each applicant signs his name to a printed blank, which states that he "on honor" intends to occupy a college room during the next year, with a particular person whom he names as his chum. These blanks are perhaps distributed, signed, and handed in during a session of the annual examination, and the announcement made by the senior tutor of the hour when he will preside over the drawing, in some designated recitation room. At the time and place appointed the interested parties assemble; the names of each pair of chums are thrown into a hat and well shaken up; then the first pair drawn have the first choice, the second the next, and so on, until all the names or choices are exhausted. The senior tutor makes out an official list of the drawings, pastes it upon a board, and hands it to the pair at the head of the list. As soon as they have chosen their room they mark its number opposite their names, and hand the list to the ones next in order; and so it goes on till the last pair have made their selection, and handed the shingle back to the senior tutor. These are all to be Seniors next term, and so have had the pick of all the rooms in college, without limitation. Next, the senior tutor presides over a drawing for the prospective Juniors. The number of rooms allowed their class is limited, and so a certain number of unlucky applicants fail to secure any rooms at all. A list of the drawings is again made out, and on it are indicated the rooms already chosen by the Seniors. The Juniors having made their selections, the proceedings in the case of the to-be Sophomores are exactly similar, except that fewer rooms are allotted to their class, and the number of disappointed applicants is therefore greater.

There is always more or less "trading of choices" in every class, after the drawing; usually, of course, before the rooms are actually chosen, though sometimes afterwards. The owners of the first or second choice may receive a bonus of \$75 or even \$100 by exchanging it for one of the poorer choices, and proportionate prices are given for exchanges of choices less unequal. Choices, however, cannot be directly bought and sold. A man who has drawn no room at all cannot "buy out" one more fortunate, since the latter has pledged himself in advance to "occupy a college room." Except for this rule, men with no intention of occupying them could draw college rooms, and by their speculations and traffic in the same raise the price of rent. No exchanging or trading of rooms is allowed between members of different classes. If an upper-class man rooms with a member of a class below him,—as a brother, a cousin, or an old acquaintance,—he must draw his room with the class to which his chum belongs. After a man has drawn a room, his withdrawal into a lower class does not deprive him of it; neither, when one of a pair who have drawn a room withdraws from college altogether, is a new chum saddled upon the one who remains. The latter can now have the room to himself, or can even take in a lower-class chum without causing complaint. When '69 was in college, the only other way of holding a college room alone—except in special cases—was for a man to practise a greater or less amount of deception, in support of the pretense that he had a chum,—using for this purpose the name of some accommodating class-mate who occupied a room in town. The latter was accredited with a college room, in the official catalogue, and charged with the rent of the same upon his term bill; with the money to pay which rent the real occupant of course supplied him. The number who en-

gaged in this species of fraud, however, was not large, and those who insisted on rooming alone generally kept clear of the college buildings. Now, however, in the senior class at least, quite a number are allowed to occupy rooms by themselves.

Of late years South College has been the "first choice" of the Seniors, and its three upper floors are entirely taken up by them, as are also the two upper ones of North, which used to be the favorite. North Middle is the headquarters of the Juniors, and in South Middle may be found representatives of all four classes, the Freshmen upon the ground floor. Sophomores usually occupy nearly all the ground floor rooms of the other three colleges mentioned, and some of the rooms on the fourth floors also. A front is commonly preferred to a back, a middle to a corner room; likewise one on the second story to one on the third, on the third to one on the fourth, on the fourth to one on the first. The proximity of a tutor's or professor's room is only a slight drawback in making a choice. Of course a room's eligibility depends largely on the character of the crowd who are to inhabit a particular entry. In the last two years, especially, the attempt is always made to "pack" an entry, or at least a floor or two of it, with a congenial and harmonious crowd. Hence the large sums often given to effect exchanges of rooms which are in themselves equally desirable. It sometimes happens that the owners of a packed entry combine to get rid of the few disagreeable men quartered among them by helping make up the bonus whereby more desirable comrades may be enabled to buy them out. Members of a particular society often agree to keep together in choosing their rooms. In North or South Middle you may perhaps find one or more floors of an entry peopled entirely with Psi U or with DKE Juniors; and

similarly, in South or North, you may observe a half-dozen or more Bones men or Keys men rooming in close proximity.

After once occupying a college room a man seldom goes back to the town again ; though a Sophomore, not lucky enough to draw a junior room, is sometimes forced to do it. This is a hardship which should be provided against by a rule allowing such a one to occupy his old room for a second year. It is not often the case that a man holds the same college room for two successive years. He can usually do it if he chooses, provided of course he has a right to any room at all, but the advantages to be gained by removal more than compensate for the trouble of making the change. After drawing his new room, he has only to sign a blank, ordering the transfer of his furniture and effects from the old room to the new, and hand it in to the proper authority before his departure. The work is done during vacation, under the direction of the faculty, and the cost of the same charged upon the individual's term-bill. If he chooses, he himself can directly bargain for and superintend the removal,—at greater cost of time and money. The annual rent of a college room varies from \$12.50 to \$50, according to location,—a man who occupies a room alone of course paying double,—but as all the furniture and equipment has to be purchased, the actual disparity between its cost and that of a room in town is not so great as appears. Still, everything taken into account, college rooms are, on the average, undoubtedly less expensive than those in town. Each individual consults his own taste and purse in the fitting up of his apartments, some being very plainly, others luxuriously furnished. The amount spent by a pair of chums in this way varies from \$200 to four or, in rare cases, even five times that amount. As already remarked, none but

poor Freshmen room in college, and the Sophomores rarely lay out much upon their college rooms ; so that it is only during the last two years that the rich men much affect the dormitories and exert themselves to make them attractive and comfortable. Much new furniture is every year brought into the buildings, but much remains there, year after year. A Senior seldom carries much away with him, on his departure, but sells his goods to under-class men, or his washerwoman and her "friends," or, as a last resort, to the second-hand dealers. For the latter half of the third term, the trees in the yard are white with notices of furniture sales at this or that Senior's room ; in the manufacture of which notices all the artistic, literary and humorous talent of each individual owner is made use of. Every notice attempts in some way to be better than every other, and the result is sometimes quite amusing. "Furniture for sale," is also the legend displayed from many a Senior's window, and perhaps left dangling there, long after Presentation Day, when everything has been "sold" and the owner has disappeared forever.

As the real expense of the furniture is the difference between the buying and selling price, it may happen that a very well furnished room may in the end cost little more than one fitted up in much inferior style. Chums in college almost always occupy separate beds and bedrooms ; in town, they as invariably sleep together. Each room is heated by a separate stove, and coal is the fuel employed. This is supplied by the college authorities at cost prices. A student, whether rooming in college or town, orders at the treasurer's office a quarter or half ton or more of coal, paying for it at the time of ordering, and it is shortly afterwards delivered at his room. The price varies somewhat with the number of flights of stairs up which it has to be carried. No coal

carts, save those belonging to the college, are allowed to enter the college yard; and fuel purchased of the dealers has to be carried by hand from the nearest gateway. There is usually little reason for withholding patronage from the college coal-yard, but when for any cause an inhabitant of college chooses to buy his fuel elsewhere, it seems poor policy to hinder him by any such petty inconvenience. Open grates, though in the minority, are not uncommon; and large Franklin stoves, with open wood-fires, are sometimes discovered in the rooms of the luxurious. Each man must build his own fires, trim his own lamps, and draw his own water at the college pump, or hydrant, or cistern, or basement sink. A large, jug-like pitcher of stone was long used for the latter purpose, though the ordinary tin water-pail is gradually superseding it. There are no stoves in the new Farnam College, which is heated by steam, and lighted by gas, and supplied with water sinks and faucets on every floor.

To each college is allotted a negro "sweep," who must make the beds, sweep the rooms once a week, and keep them in order generally. He of course has a key to every room in the college to which he is assigned. As too much is expected of these sweeps their work is not very thoroughly done, and many are in the habit of presenting them with a quarter or half-dollar a week as a means of securing special attention to themselves. This is of course demoralizing, and leads to the special neglect of those who offer no fees. Another plan is the employment of a "private sweep," that is, a negro who, besides making the beds and doing the ordinary chamber work, builds the fires, draws the water, blacks boots, buys the oil, fills and trims the lamps, and runs on miscellaneous errands. For these services he receives a salary of something like a dollar a week. Lodgers in

town, in rare instances, are also able to boast of employing private sweeps. Since '69's time, the faculty have forbidden the occupants of college rooms either to fee the regular sweeps or to employ private ones, but of course the former prohibition is evaded.

In a student's room, beside some one of the innumerable varieties of the inevitable, book-case, lounge, table, and easy-chair, will often be found a melodeon or pianoforte. The walls are adorned with all kinds of pictures, society posters, and knick knackery of every sort. Hats stolen from Freshmen by Sophomores, or from Sophomores by Freshmen, in some historic rush; Annual caps; bangers and other canes; oars, swords and boxing gloves; ball clubs and badges; flags and streamers; masks with tin horns, pipes or cigars in their mouths; policemen's caps and "billies" (rare); signs from the street lamps or from traders' windows; gilt eagles, mortars, watches, and other mercantile symbols; figures cut from theatrical show-bills; names of college, class, open societies and boat clubs; wooden spoons, society monograms and groups of society pins; anything and everything in the way of a memento of past experience, whether gained by gift, purchase or theft; all are displayed here. Pipes, tobacco and cigars, playing cards, bottles, glasses and decanters, lie in sight amid the books and papers, or readily at hand in drawer or closet. And branded on the inner side of closet doors are the names and initials of former occupants; or regular manuscript lists of them carefully compiled from old catalogues by some antiquarian, and running back for nearly a century.

Many are the uninvited and usually unwelcome guests who knock at the college doors. First, there is "Candy Sam," the blind negro who for the past dozen years has "helped hold up the Athenæum tower," and exhorted

the Freshmen to patronize the only legitimate candy seller recognized by the institution. Each day he finds his way to every college room, with his apples and confectionery, and soon learns to recognize by their voices, his individual patrons. The Freshmen usually take up a collection for him at Thanksgiving time, and the other classes "remember" him before the opening of the long vacation. He gets all his clothes from college men, and is never tired of sounding the praises of the good fellows in past classes who liberally patronized him. "Sam" is good natured, garrulous, and often amusing. His true name, which he rarely mentions, is Theodore Ferris. Aside from the intermittent "Trade Wind," whose energies are mostly confined to the hawking of "fresh vanilla 'n' lemonice," "Sam"'s chief rival is a crafty black man called "Hannibal," whose entrance into the room is always accompanied by some such formula as, "Not wishing to interrupt the gentlemen in their studies I called to see if either of the gentlemen would like to invest in purchasing from me a package of my nice superior old-fashioned home-made molasses candy." This rigmarole, like all the rest of "Hannibal's" speeches, is delivered with the greatest appearance of gravity, and without pause of any sort save that supplied by the peculiar intonation. Then there is the Jew, ready in all seasons and weathers with his inevitable greeting, "Fine day! any old clothes for me to-day, my dears?" There is "Old Matches," the tireless. There is "Ajax," and the "Father of Ajax." There is Daniel Pratt, Jr., impecunious but undaunted. There are the street Arabs, ready to "clean a spittoon" or "wash their faces in the mud" for five cents; the little girls who want a penny wherewith to purchase crackers for a sick mother, or to buy a new dress; the widow of large family whose husband was killed in the war; the beggars of

all sorts and sizes ; the pedlers of subscription books, of pictures, of patent medicines and patent blacking-boxes and patent lamp-shades ; the owners of every possible device likely to attract a student's money. All these range through the college buildings, without let or hindrance, following one another in endless succession, day after day.

Of course doors are often locked against them, but this is inconvenient, and likely, besides, to keep out more acceptable visitors. The small fry seldom venture above the first floor of the building, unless specially ordered, having a wholesome fear of the upstairs rooms, induced by the tricks often practised upon those of their number who have been caught there. A wandering organ-grinder or harpist is sometimes hired, by the men who are to recite there, to play under the window of a recitation room, thus calling down upon himself the rebuke of the tutor, who sternly orders him from the yard. Another trick is for a student to personate a college official, in warning away these and similar stragglers, with many admonitions of mock solemnity.

Two tutors or professors are allotted to each dormitory, and occupy separate rooms. These, with a single exception, are all on the second floor front. In South and South Middle they are the two corner rooms ; in North Middle and North the two middle rooms. In the latter college the two corner rooms of the second floor front are also occupied at certain hours of the day by professors who reside in town ; and the third floor front corner room of the south entry of that college is the exception referred to, being occupied by a tutor or professor. These resident officials never act as spies, and seldom interfere in any way with the inhabitants of the entries, with whom, it usually happens, they are not personally acquainted. If an unusual uproar and dis-

turbance, late at night, proceeds from a room in a tutor's vicinity, he calls there and requests that less noise be made ; and if the racket is unabated, perhaps after a second warning, he reports the case at the next meeting of the faculty. So, too, if a party of carousers insist upon smashing one another's windows, crockery, and furniture, or rolling dumb-bells and coal-scuttles down the stairs, or firing off cannon-crackers in the entries, the tutor is obliged to take cognizance thereof, and report to his superiors. So long, however, as a man behaves himself with tolerably decency, and doesn't greatly disturb his neighbors, he is free from all interference, and can do what he likes in his own room. It is this peculiar independence, afforded by no other mode of living, that gives the life in dormitories its greatest charm. A man dwelling there can come and go whenever he will, at any hour of the day or night, and no one need be any the wiser. By himself, or with a jolly company of invited comrades, he can "sport his oak," and while away a pleasant evening, in forgetfulness of the outside world. No irate landlady upbraids him for his late hours, or his want of neatness, or his destructive proclivities. He is his own master. His room is his castle. And if he can't "wallop his own nigger," he can at least swear at his private sweep. The man who fails to room for at least a single year in the dormitories, loses one of the most distinctive experiences of college life. So well is this truth recognized, that, spite of all the inconveniences of the present "shells," "brick barracks," "factories,"—as, with too good reason,, the old colleges are often called,—they are always crowded, and are then unable to accommodate a large portion of the applicants. It is, therefore, likely, that in the good time which all Yale men hope is coming, when the college yard shall be surrounded by

commodious and elegant edifices like the new stone dormitory, that all the undergraduates will be only too happy to improve the opportunity of living together within the walls. Many items in the foregoing description will of course have no application to the denizens of the new Farnam College, who are obliged to conduct themselves more discreetly, in return for receiving its luxuries, and who are chaffed at as "aristocrats," "nabobs," and so on, by those who prefer to put up with the inconveniences of the old buildings, rather than submit to the prim regulations of the new.

"Sitting on the fence" is a privilege that no Freshman may enjoy; at least until Presentation Day, when by courtesy he becomes a Sophomore. Each of the three upper classes lays claim to a particular portion of the fence as a roosting place. The Seniors affect the neighborhood of the South College gateways, occupying the space between and a length or two each side of the same. The Juniors take up the rest of the Chapel street front, toward the east; and the Sophomores extend on College street, from the corner of Chapel to the Athenæum gateway. Here, on pleasant days, for an hour or two after dinner and supper, crowds of undergraduates perch themselves, and smoke, chat, laugh and sing together. The Sophomores naturally improve the opportunity thus afforded to howl and shriek at the Freshmen who may be obliged to pass near them. Under pretext of doing away with this, and silencing the complaints of the townspeople against the blocking up of the sidewalks, the faculty decreed, in the autumn of '66, when the class of '69 were Sophomores, that there should be no more sitting upon the fence, or gathering of groups in its vicinity, under penalty of five marks for each offender. The rule was exceedingly unpopular; and it could not be enforced. Crowds

perched upon the fence as usual, scattered on the approach of an official, and then came back to their roost again. The fence was repeatedly torn up, hacked to pieces, and set on fire, and the college carpenter's repairs of the day were destroyed on the approach of night, until watchmen had to be employed to protect the fence from its relentless foes. Next spring, plank benches were set up under the trees, in various parts of the yard, and use was made of them by the students; but they were no substitute for the fence, which was as attractive as ever, and as ever the most popular rendezvous. Little by little, the faculty left off marking, and at the end of the year they abandoned definitely the attempt to enforce the obnoxious rule,—not however thinking it necessary to make any public announcement of their defeat. The benches were removed, a year and a half after their erection.

The result of the conflict showed the inability of the faculty to enforce an unfair rule which the common sense of college unanimously condemned. Without question, it is somewhat unpleasant for travelers afoot to run the gauntlet of hundreds of students' eyes, and they may at times suffer other annoyance because of the assembled crowd; but, after all, their inconvenience is but trifling when compared with the solid, substantial comfort which undergraduates take in sitting on the fence. There is nothing wicked or disreputable about the practice, and as it is one of the most cherished relaxations of every college man, its attempted abolishment was impolitic and foolish. Each victim of the decree felt this prohibition of an innocent amusement to be an unreasonable infringement of his personal liberty, and spite of marks, warnings, and suspensions, all joined in asserting their rights and forcing the faculty from an untenable position. It may be doubted if any

large number of townspeople seriously object to the practice, for it is not difficult for the timid to walk upon the further side of the street when passing the colleges ; and, for a good natured man, the sight of a fence full of merry faces must be a pleasant one. To sit there of a pleasant afternoon, watching the passing pedestrians ; listening to the tirades of the "great American traveler," or the music of an itinerant harpist, or banjo-player, or organ-grinder ; applauding the songs and stories of "Crazy Charley," or some other strolling vagabond ; pitching pennies into the mud, for the encouragement of impromptu prize-fights among the street ragamuffins ; chaffing with Candy Sam or Hannibal ; "listlessly loafing the hours away ;" seems, to many a one, happiness supreme.

Singing, too, is never entered into or enjoyed so heartily as when sitting on the fence ; the subtle fascination of that locality—seeming to accord well with the spirit of melody. One of the pleasantest recollections of a graduate is the memory of moonlight evenings under the elms, enlivened by the inspiring sounds of grand old college tunes. While "on the fence," each class sings by itself, though two crowds sometimes alternate with each other. The musical talent varies in different classes, but usually the Seniors do the most outdoor singing, the Juniors a little less, and the Sophomores least ; while the Freshmen, having no place on the fence, cannot be said to sing at all. Often a party will sing for an hour or more,—changing from grave to gay, from lively to severe—while the windows and balconies of the New Haven Hotel testify their appreciation of the music. The collection of Yale songs published in 1867 numbered about 100, assigned to half that number of distinct airs. Many of them of course are in vogue elsewhere, but a great majority

undoubtedly originated at the institution or were first adopted by it as distinctively college songs. In the collection of American college songs, published a year later by a member of Hamilton College, Yale is assigned 38 pages out of the 245, or 14 more than Harvard, which has the next largest number, and about four times as many as the average of the 21 colleges represented. Certain it is that at no other institution is this sort of music so extensively indulged in. Of late years, with the dying out of certain old customs whose celebration demanded original songs, fewer such melodies have been produced than formerly, yet about every class leaves behind it two or three new ones—in possession of a society or the general college public—with vitality enough to keep them for a long time afloat. What the popularity of a college song depends upon it would be hard to say. The operatic choruses and—the negro minstrels supply many new ones, which are held in high favor for a short time and then for the most part are forgotten. A few, however, manage to outlive the ephemeral popularity of the others, and finally become incorporated with the regular songs of the college. Next to a really meritorious piece, one which is outrageously absurd seems to stand the best chance of adoption ; and it is very desirable, if not indispensable, for a tune that would find favor in college, that it should not be often heard outside it, especially upon the street. Yale men, except professional singers, rarely know more than the first verse or two of any one song, so that, if given to the end, all but the chorus becomes a solo. Usually, instead of this, the tune is changed and a new song started, and so on till the crowd's collection of "first verses" has been exhausted. Even so old a melody as "Lauriger" is seldom rendered entire, and probably not one man in a dozen could give the last verse correctly without previous cramming.

This custom of singing is a comparatively modern one, and the secret societies have the credit of introducing it,—several of the college melodies having been originally their own private property. The first collection of Yale songs was issued in 1853,—N. W. T. Root of '52 and J. K. Lombard of '54 being the editors,—and comprised an octavo pamphlet of 56 pages. A second edition, of the same number of pages, was put forth by the same editors in 1855. Three years later, Edward C. Porter of '58 edited the third edition, enlarged to 72 pages, and again in 1860 the fourth, of 88 pages. The first edition was printed by L. M. Guernsey of Springfield, and published by E. Richardson; of the others, J. H. Benham was the printer and T. H. Pease the publisher. The next collection of Yale songs was "*Carmina Yalensia*,"—large 8vo, muslin cover, 88 pages,—issued in 1867 by Taintor Brothers of New York, F. V. Garretson of '66 being the compiler. The collection now current is "*Songs of Yale*," 12mo, 126 pages, compiled by C. S. Elliot of '67, and published by C. C. Chatfield & Co. in 1870. Few of the songs now sung, and few indeed of those in the earliest collection were written much before 1850. "*Gaudeamus*" and "*Integer Vitæ*" were introduced in 1848, by Richard S. Willis of '41, who brought them from the German universities. "*Lauriger*" was similarly derived, and more recently "*Abschied*," "*Edite*" and "*Lathery*." "*Benny Havens*" was first brought from West Point by the *Cochleareati* of '54. "*It's a way we have at Old Yale, Sir*," is an original Yale song which has been adapted to almost every college in the country. The air—"We won't go home till morning"—to which it is sung is an old one, which, like many others once popular with the general public, is now rarely heard outside of college walls. It is a curious fact that many of those now

recognized as distinctively college tunes, were formerly public property, which, after enjoying for a brief season, the outside world abandoned and forgot.

“Glee clubs” are often organized, sometimes as class, sometimes as college affairs. A club of the latter sort is quite certain to give public exhibitions, “for the entertainment of the audience and the emolument of the members;” and a class club may do the same, or it may practise for its own amusement simply. The two may exist at the same time and be in part made up of the same individuals. A class glee-club is never organized before sophomore year; neither is a Freshman, unless a remarkably good singer, admitted to one of the other sort. The most famous of strictly class glee-clubs was that of '63; but the present club, which is mostly made up of '71 men, is said to be the best ever organized, has given several very successful concerts, and proposes to devote a month of the next vacation to an extended tour on land and water,—singing in public often enough to pay for the expenses of the trip. Like most clubs of the sort, it comprises about a dozen members. Of more formal character is the aged institution known as the “Beethoven Society,” which was originated in 1812, by some members of the class which graduated the following year, among whom was Professor Olmsted, the second president of the society. It always formed the college choir until 1855, when, on account of some difference with the faculty, it ceased to perform that office, and its place was supplied by a rival organization of still greater antiquity called “Cecilia.” At the end of two years this society became absorbed in Beethoven, and the latter again controlled the choir until about 1860, when the present arrangement, elsewhere described, was effected. It naturally happens, however, that nearly all the members of the

choir are still claimed by the society. When the name "Beethoven" came to be applied to what was at first known only as "the singing club" is uncertain, but by the time it was 25 years old, its ordinary number of members was about 30,—two thirds of whom were singers, and the rest composed the "grand orchestra."

"We had every unique instrument from the piccolo fife to the big drum. Of course our music in its grand *ensemble* of voices and instruments was often what might be termed *rousing*:—and whenever we put forth our musical energies we kept the attention of our auditors from the beginning to the end. The instrument greatly predominating in our orchestra was the flute. 'The inevitable flute' had, indeed, ever to be repressed and discouraged. Every second fellow who wanted to join the choir played a flute. We grew, indeed, to be relentless on the flute question. Having secured several of the most accomplished upon that pastoral instrument, we turned our backs resolutely upon all other piping shepherds. Strange to say, however, the instrument best played of all was the violin. We actually had violin playing rather than that fiddling naturally (of students) to be expected. We were also supplied with the viola, 'cello and double-bass, so that the quartette of the 'strings' was complete. Of the 'brasses' we had but a single representative,—a big ophicleide. It was our great gun, that ophicleide. We based a good deal of our musical reputation upon the fundamental notes of that deep-mouthed orator. We had now and then a guitar, a triangle, a piccolo flute, etc. Such instruments as were *not* heard, by reason of the general din—like the tinkling guitar—were supposed to be heard. They *looked* pretty when the fellows played them—and a great many serenaded misses in town could testify that (when heard at all) they also sounded pretty.

“Up to 1841, each graduating class had gone to the no inconsiderable expense of hiring a New York orchestra to play at Center Church during the Commencement exercises, as is still the practice. But that year we determined to save all expense and do the melodious thing ourselves. Nor this alone. We resolved to attempt the as yet unheard-of enterprise, and give a concert on the evening preceding Commencement. It was held in a church on Church street, the pulpit being removed for the occasion and a staging constructed. The number of tickets issued was unlimited, and—unfortunately for the accommodations of the church—the sale was unlimited: so that when the evening of performance arrived, one-third of the audience had to listen from the street, we putting up the windows, and the audience complacently submitting to such unprecedented concert-arrangements. Between the parts of the programme an address on Music was delivered by the president [R. S. Willis, whose words are being quoted], he feeling safe from any expressions of disapproval, from the fact that precautions had wisely been taken, early in the evening, to request the audience to refrain from any tokens of satisfaction or dissatisfaction—if for no other reason, out of regard for the character of the place.”

Since then, the character of Beethoven has materially changed. The orchestra was long ago abandoned, and the “big ophicleide” and other instruments are things of memory only, though perhaps instrumental clubs like “Tyrolea,” and the “Yale String Band,” and “Yale Tooters,” in turn inherited them. There was also a “Musical Band” organized as early as 1827, which raised money enough to make extensive purchases, but which came to an early end. Its instruments were bequeathed to the president of the college, who afterwards

on special occasions used to loan the band's big bass drum to the students. There are periods of suspended animation in the Beethoven society's existence, followed by vigorous revivals and displays of unwonted vitality. When in good working trim, it aims to give two or three concerts a year in New Haven, and, with the faculty's permission, as many more at such places as New York, Brooklyn, Jersey City, Hartford, Providence, and even Boston. On these occasions the best singers among the late graduates, who are members of the professional schools or otherwise residents, usually lend their assistance. One of them is sometimes chosen leader of the society, and employed on a salary as a director of the rehearsals. Otherwise, if necessary, a professional is elected to the position. Regular weekly rehearsals are held on Wednesday evenings and are an hour in length; while in preparation for a concert the practice meetings are of course more frequent and prolonged. Posters on the trees request the attendance of members. Calliope hall is sometimes used as a place of meeting; or an apartment in town is rented for the purpose. While '69 was in college, the membership varied from 40 to 70,—50 being the average. The Seniors usually outnumber the others, though the last published list exhibits: Seniors 20, Juniors 20, Sophomores 9 and Scientifics 8. In the old times, there doubtless was fierce rivalry between Cecilia and Beethoven in electioneering for new members, and "likely" Freshmen were called upon and made to display their vocal abilities, by partisans of the two clubs on the look-out for the best singers among the new comers. Now-a-days, an under-class man is elected on the recommendation of those who know him to be a "good singer," and any Senior, possessed of sufficient musical sense to keep time to an ordinary chorus, finds no difficulty in becoming a "Beethovenite." There is

therefore no particular "honor" about an election to, or an "office" in, the society, and consequently there is little wrangling on those points. The "constitution," "archives," and "properties," are not very extensive or valuable.

Students are dragged to Beethoven rehearsals, as to all others, with great difficulty. Even with a concert in preparation, attendance is by no means general. Only a small portion of the members take the prominent parts in the concerts,—the remaining voices being used to help on the choruses,—and the complaints of partiality and injustice, so common among musical people elsewhere, are not always wanting. As every member of a class or college glee club is almost certain to belong to the society also, a "grand concert" is usually advertised in the name of the "Beethoven Society and Yale Glee Club." In such cases "the society" gets the credit for the elaborate, "scientific" pieces, and "the club" for the hearty college songs, which the audience most expect and relish. The profits of the concerts are not usually large, for the cost of transporting so large a company is considerable, and the money made by a successful show may be offset by that lost in an unlucky one. Students are not distinguished as shrewd business managers. Still, enough is usually made to pay the running expenses of the society without a resort to taxation; and a respectable surplus is often left to present to the Yale Navy, or some similar needy "institution."

The number of Sophomores in any class who amuse themselves by abusing the Freshmen, in the ways described in the last chapter, is not very large. A dozen ringleaders, and as many more who occasionally lend their presence to such proceedings would probable include them all. The rest of the class, with self-respect enough not to favor such things themselves, are yet indif-

ferent as regards the others, or at best but passively hostile to them. It is a rare thing for a Sophomore of influence to utter a bold protest against the excesses of his classmates. The common remark that "a few bullies and cowards in every sophomore class are able to disgrace it and the college, in spite of an all but unanimous sentiment against them," is not true, as a matter of fact. The number of evil doers, as stated at the opening of the paragraph, is certainly few, but there is no strong public sentiment against them. They do not lose their social standing and importance. They are still accounted good fellows. They are chosen to the highest offices and receive elections to the best societies. Class and college look upon their sins as venial ones, and, while disapproving of the same, do not inflict any sort of punishment on account thereof.

In the classes of '66 and '67 the Sophomores who specially engaged in the duty of "disciplining" the Freshmen called themselves the "Court of Areopagus," and published under that title in the *Banner* the names of two "judices," three "accusatores," four "lictors" and four "carnifices." Each name was formed by an odd-looking combination of letters, like "Nchokotsa," "Mochoasele," "Kantankruss," or "Phreshietaugh," followed by the small Greek letters corresponding to the initials of each man's real name. The whole was printed in heavy black type and surmounted by mourning rules, to make more plausible the included motto, "Nos timeunt Freshmanes." In the "Bingo" song, then as now shouted at the Fresh, "A-re-op-a-gus! Freshmen stand in fear of us," supplied the place of "Here's to good old Yale, She's so hearty and so hale." The two classes who successively supported the "court" also published "personal" lists in regard to the peculiarities of their own "fellows." The long, short, fat, thin, big, little,

hard, soft, odd, good, gay, and strong, "fellows" of the Sophomores, each had their initials indicated by the small Greek letters. This is mentioned because of its exceptional character, for the practice, though common at other colleges, is rarely indulged in at Yale. It should not be inferred that "Areopagus" was peculiar to the classes mentioned. It had existed for ten or a dozen years before their time, as a sort of freshman bugbear, but it had not previously published the fact of its existence so boldly. The Easthampton boys are said to have introduced it, as an institution of similar name and object had long been kept up at their academy. Everything about it was shrouded in mystery, and its very indefiniteness added terror to its name among the Freshmen. When one of them was hazed, "the Areopagus" was believed to be at the bottom of it, even though the victim was punished without a formal trial and sentence under the peculiar and awe-inspiring forms belonging to that august tribunal. Since its disappearance from the *Banner* the name has become obsolete. "Turdetani" was the title of a somewhat similar affair devised by the Sophs of '63.

Sophomores and also Juniors occasionally form make-believe "societies" among themselves, possessed of certain letters or symbols, whose signification is usually a joke or "sell" of some kind. A thing of the sort in '68 became well known on account of the popularity of a jingling chorus, originated by it, which was mostly made up of a repetition of the name, "Nu Tau Phi." When the '68 men came to be Juniors, they thought a transfer of the joke to a half-dozen Sophomores might be productive of cigars and potables, and accordingly announced that those expecting elections to the "society" should be in their rooms on a certain night. At the appointed time, several roguish Sophs thought fit to

impose on their classmates who had made any preparations for "election," by pretending to be Juniors, offering the elections to "Nu Tau Phi," and helping themselves to their wine and cigars. The fraud was carried out successfully in two or three cases. In others, the chief actors of the joke were discovered in the midst of it. When the real Juniors finally appeared, they brought, as "election cards," large pasteboards on which were scrawled the names of the "elected." That was the end of "Nu Tau Phi," but the success of these spurious elections to this mock "society," suggested to the Sophomores the idea of playing a similar game upon ambitious Freshmen. Accordingly a number of them devised the "Omega Lambda Chi,"—adapting the latter part of the title to the "nu-tau-phi chorus." On an appointed evening Freshmen were visited by individual Sophomores, pledged to secrecy, and then electioneered for a mysterious society whose name was not divulged. If they consented to join it, they were to be prepared to receive their elections at midnight. As many of these visitors belonged to the regular sophomore societies, which at that time had agreed to give no pledges, the Freshmen connected the offer with a secret attempt to get around this agreement, and readily swallowed the bait. So "Lambda Chi" gave out its elections, and was well "treated" by the humbugged Freshmen who "accepted the honor." They in turn were thus inspired to practice a somewhat similar trick upon one of their own number, who, having entered the class late in the year, had by foolish actions rendered himself obnoxious to them. As the time for giving out the regular sophomore society elections approached, he was accordingly waited upon by some classmates, who played the part of Sophomores, and offered him an election to "Phi Beta Chi," or some similar variation of the real name of a sophomore

society. Accepting this "with pleasure," he was blindfolded, taken to a hall in town and tossed in a blanket, made to speak a piece, answer a series of nonsensical questions, and so on, and finally given the "grip" invented for the occasion, and left standing in the street near his lodging-house, under a pledge not to open his eyes until his attendants had made good their escape. So pleased with his "election" was the victim of this transparent humbug, that he firmly believed in the fraud up to the night when the real elections were actually conferred upon his classmates. The Freshmen, too, kept their secret well, and the trick was known to but few save the participants. Their dupe shortly afterwards bade adieu to the class and college. As for "Lambda Chi," the name at least is still current in college, and perhaps the sell connected with it has become traditional.

The faculty of course attempt to shield the Freshmen from abuse and imposition at the hands of the Sophomores, but in the nature of things their control over such matters is small. Their most effective means of action is in the nature of a bargain or compromise. Suppose that several Freshmen are caught in a rush, and suspended indefinitely, or even dropped from the class altogether. Their classmates sign a petition to the authorities, praying that the verdict be reversed, and promising, if their classmates be restored, to take part in no more rushes, and in sophomore year to refrain from all interference with their inferiors. The Freshmen of '68 took a pledge of this sort, in behalf of some Sophomores who had hazed one of their number, but afterwards broke it; and there are doubtless similar cases of bad faith on record. The Sophomores of '72, however, preserved in all its strictness a pledge of non-interference, and scrupulously refrained from the least

abuse of the Freshmen, who, in turn, though bound by no pledge, gave but little trouble to *their* successors; and perhaps it is possible that a better state of things is henceforth to prevail. It was suggestive to notice, during the period of unexampled harmony between '72 and '73, the frequency of the newspaper item, "Hazing has been revived at Yale College."

The Sophs of '69 have the discredit of introducing the practice of burning the college "coal-yard"; or at all events the trick, which seems to be almost becoming a "custom," had not been known of for several years before their time, if ever. It was on the night of November 13-14, 1866, that the first conflagration happened. At that time, an extraordinary meteoric display was looked for by the scientific men of the country, and the college professors specially interested in the matter made considerable preparations for taking accurate observations of the expected shower, from the top of the south tower of Alumni Hall. It was arranged to have several relays of Sophomores and Juniors join them there in watching out the night and counting the meteors as they fell. All college was excited upon the subject of the heavenly pyrotechnics, and kept wide awake till midnight, awaiting them: then in disgust went to bed, content to rely upon the fire alarm which was to arouse all the city in case the expected display really appeared. At about two o'clock in the morning the alarm did ring, rousing out the citizens to behold—not a meteoric shower, but a conflagration in the college yard, whereof the north coal-yard furnished the material, sending forth a sheet of flame which brought into bold relief the figures of the star gazers perched upon the top of the tower. This was a practical joke which, though exasperating to many, yet from the peculiar circumstances of the case, had some reason for being; but

the later attempts of the same sort have been without anything to recommend them. The south yard was made a bonfire of in celebration of Grant's election to the presidency, and was then rebuilt of brick. A year later the north was again fired, and it was burnt for the third time at the opening of the summer term of 1870, on which occasion tutors' windows were smashed, the Bible was removed from the chapel, the handle was broken from the college organ, and the chapel cushions of the college officers were thrown into the fire. The outrage thoroughly exasperated all college, and when a few days later the faculty detected the three drunken Sophomores who were guilty of perpetrating it, and promptly expelled them, every one joined in approving the verdict. The yard was fired for the fourth time, in the midst of a driving rain storm, on the night before last Thanksgiving day, supposably to signify dissatisfaction at the omission of the Jubilee. As the coal-yard proper is quite a large structure, the exertions of the fire department have thus far prevented the destruction of more than one side or corner of it, though their engine hose has sometimes been cut and disabled by the incendiaries or their abettors, by whom also the peelers have been yelled at and insulted. The cost of rebuilding is assessed in the shape of "extra damages" upon the students' term bills; and so, in money as well as reputation, all college suffers from the vandalism of a few cowardly sneaks.

Though the organization of a base-ball club is one of the first things accomplished by Freshmen, yet it is usually in sophomore year that a class nine attains its greatest efficiency. After that, its best men are drawn into the University club, and though the separate organization may be kept up for the first part of junior year, it is almost certain to be abandoned before the fourth

year opens. The game first assumed its present importance as a leading sport of college at about the time when '69 entered the institution, in the autumn of 1865,—though clubs had at times figured in the *Banner* for a half-dozen years preceding. In the University nine, then for the first time organized, there were three Freshmen. The class club, at the close of freshman year, beat the corresponding club of Harvard, 36 to 33; and again, a year later, 23 to 22. It then became absorbed in the University nine, which for the three following years suffered defeat at the hands of Harvard: July 25, 1868,—17 to 25; July 5, 1869,—24 to 41; July 4, 1870,—22 to 24. There have been four other matches between as many successive freshman classes in the two colleges: '70's, in 1867,—38 to 18; 71's, in 1868,—18 to 36; 72's, in 1869,—28 to 19; and '73's, in 1870,—21 to 18. Yale, therefore, has won five out of the six Class matches with Harvard, but has lost all three of the University contests. In 1869, the University match was played at Brooklyn, and the freshman match at Providence; in 1870, the corresponding localities were New Haven and Springfield; all previous games had been played at Worcester during the week of the regatta.

Up to the exit of '69,—which class was represented in every game,—the University had played with and defeated the University nines of Wesleyan, Columbia, Princeton, and Williams; and had engaged in 24 games with 11 different non-collegiate clubs, in half of which it was victorious, with a total score of 547 to 427. From that time till the close of 1870, it played and was defeated in two college matches,—by St. John's, June 1,—19 to 13; by Princeton, July 6,—26 to 15; was victorious in four games played with two amateur clubs of Connecticut, by a score of 136 to 56; and was

defeated in all but one of six games played with five professional clubs, by a score of 63 to 176,—the successful game being that with the Lowells, June 17,—14 to 8. The first two trials of 1871, which are the only ones that can be recorded here, were: with the Mutuals, May 6,—10 to 20; with the Eckfords, May 13,—17 to 14. Two previous (1870) games with the former club had resulted: 12 to 49; 9 to 31; and one (1869) with the latter: 8 to 24. The other professionals included in the previous summary were: the Athletics, 12 to 29, and the White Stockings, 8 to 35. Probably as large a number of matches as those here recorded have been played in the interval by the various class clubs, but the only college contests of the sort, aside from those with Harvard, were the 1867 games of the '69 Sophomores against Princeton: May 4,—52 to 58; June 27,—40 to 30 (?); and the 1870 game of the '71 Juniors against the University nine of Trinity: June 1,—26 to 19. Matches between the different classes, or between Class and University, have also been quite common. At the opening of the season of 1870 a member of the graduating class offered for competition a champion flag, the first possession of which was decided in this wise: the Seniors played with the Sophomores, the Juniors with the Freshmen, and the victors in these two trials—Juniors and Sophomores—fought for the championship, which was won by the former, but afterwards taken by the latter ('72), by whom, spite of several contests, it has since been retained. A single game decides the matter, and the holders are constantly open to challenge, and, if Seniors, must, upon graduation, surrender the flag to the incoming senior class. Matches for the championship are rather discouraged by the captain of the University, as tending to impair the efficiency of his nine, by absorbing a half holiday which had better be spent

in a University match of some sort. Excepting the trials with Harvard, the first '69 sophomore match with Princeton, and the '71 junior match against the University nine of Trinity, all the college games have been played at New Haven, as have also a great majority of the others. It is expected, however, that during the next long vacation the University nine will make arrangements for an extended tour and trial of skill with the best local clubs in various parts of the country. The enthusiasm over base-ball was never as high at Yale as now, and the nine is confessedly superior to any other that has yet represented the college. In the victory of May 17, its members were: four Juniors, three Freshmen, one Senior, and one Sophomore.

The ball-ground, where all of the matches and most of the practice games are played, is at Hamilton Park, situated about two miles from the colleges, on the line of the horse railway. When the reputation of the contestants will warrant it, an admission fee is charged; and the receipts obtained in this way are often considerable, as an important "match game" is quite certain to attract a good many spectators, both from town and college. A professional club stipulates in advance for a certain share of the gate money, as a half, or two thirds; otherwise it is kept by the Yale men to help pay for the necessary expenses. These are, in one way and another, considerable; and when a class club is to be fitted out with new uniforms and equipments for a contest with Harvard, or is to entertain guests from another college, it has to ask pecuniary aid from those who are willing to support a class "institution" in which they themselves have no personal interest. So, too, in similar cases, subscription papers for the benefit of the University club are circulated through all the classes,—especially in those which have no separate clubs of their

own to demand their assistance. Self-appointed Sophomores of '68 had a trick, early in the year, of collecting subscriptions for this and other "causes" from verdant Freshmen, and "going on a bum" with the money thus extorted; but they are believed to have been without successors in their rascality.

Wednesday and Saturday afternoons are the times specially set apart for the sport by its votaries, and are the only times when the faculty allow the playing of matches with outside clubs, though class matches are for reason sometimes played upon other days. An open lot within a half mile of college is to some extent made to do duty as a practice ground, though possessed of little save its proximity to recommend it. "Muffins," or clubs which make no pretence to good playing, are its chief patrons. "Pass ball" was considerably practised in the gymnasium yard, and to some extent on the college or city green, where, in these latter cases, players were exposed to fine by the college authorities, or arrest by the city police. But recently, as the faculty have sanctioned the tossing of ball within certain limits of the college yard, the other places are deserted, and the practice in the yard is constant. The faculty consent rather grudgingly to a club's playing outside of New Haven, in term time, and occasionally forbid it altogether, though recently they have adopted the rule of allowing three such games each term. Sometimes when they permit a game, for which the arrangements have been made, they allow no friends and backers to accompany the actual players on the journey; the time of the game is usually so fixed that the absentees need lose but one or at the most two recitations. But there are always stragglers, and those who return promptly are not apt to "rush," when called up the morning after a ball match.

The vanquished party in a ball match always yields

up its ball as a token of defeat ; and a Junior of '69, who was an officer of the University ball club, collected these emblems of victory that had been won from outsiders by the college clubs, had them gilded and inscribed with the time and place of the match, the names of the contesting clubs, and the score, and placed them in an ornamental case, in which they were displayed for a year or two, in Hoadley's window. But the custom was not kept up, on account of its expensiveness, and the case with its original contents has now been banished to the room of the club president. Relations with an amateur or professional club usually extend no further than the game itself, and the same holds good of the annual contests with Harvard, which are held on neutral ground (though the University match of 1870 was necessarily played at New Haven). But when another college club is invited to Yale, or a Yale club is invited to another college, for a friendly trial of skill, there is usually an expressed or implied understanding that the club shall bring along its friends, and all take part in a general jollification. Thus the Yale club, after beating the Columbia men, treated them to a good supper, which the latter reciprocated by instituting an elaborate banquet on the occasion of the proposed "return match" which the weather prevented from being played. The '69 Sophomores were likewise most hospitably entertained by the Princeton Sophs who defeated them, and were loud in their promises of a complimentary return. Yet for some unknown reason neither they, nor their University club, when they came to New Haven, were shown any special attention by the Yale men, and they naturally felt aggrieved in consequence. Whatever the cause of this cavalier treatment, it seems to have been inexcusable, and it certainly was regretted. That it was entirely exceptional is perhaps the best that can be said of

the discourtesy. At these inter-collegiate suppers, perhaps there is more wine disposed of than is absolutely necessary, yet the rule is honest hilarity rather than drunkenness. Such gatherings, next to secret-society conventions, furnish the chief medium through which undergraduates of different colleges can become acquainted, and, if kept free from excesses, are manifestly advantageous to all concerned in them.

Nothing has thus far been described in this chapter which could not with almost equal reason be included in those which follow ; yet up to a recent period Sophomore Year was possessed of one distinctive custom,—the ceremony known as the “Burial of Euclid.” As long ago as 1843 the custom was said to have been “handed down from time immemorial”; and with this preface a writer of the period thus goes on to describe it: “This book [Euclid], the terror of the dilatory and unapt, having at length been completely mastered, the class, as their acquaintance with the Greek mathematician is about to close, assemble [by divisions?] in their respective places of meeting, and prepare (secretly for fear of the faculty) for the anniversary. The necessary committee having been appointed, and the regular preparations ordered, a ceremony has sometimes taken place like the following: The huge poker is heated in the old stove and driven through the smoking volume, and the division, marshalled in line, for once at least ‘see through’ the whole affair. They then ‘understand’ it, as it is passed above their heads ; and they finally march over it in solemn procession, and are enabled, as they step firmly on its covers, to assert with truth that they have ‘gone over’ it—poor jokes, indeed, but sufficient to afford abundant laughter. And then follow speeches, comical and pathetic, and shouting and merriment. The night assigned having arrived, how carefully they

assemble, all silent, at the place appointed! Laid on its bier, covered with sable pall, and borne in solemn state, the corpse (*i. e.*, the book) is carried with slow procession, with the moaning music of flutes and fifes, the screaming of fiddles, and thumping and mumbling of a cracked drum, to the opened grave or the funeral pyre. A gleaming line of blazing torches and twinkling lanterns, moves along the quiet streets and through the open fields, and the snow creaks hoarsely under the tread of a hundred men. They reach the scene, and a circle formed around the consecrated spot; if the ceremony is a burial, the defunct is laid all carefully in his grave, and then his friends celebrate in prose or verse his memory, his virtues, and his untimely end: and three *oboli* are tossed into his tomb to satisfy the surly boatman of the Styx. Lingeringly is the last look taken of the familiar countenance, as the procession passes slowly around the tomb; and a moaning is made—a sound of groans going up to the seventh heaven—and the earth is thrown in, and the headstone with epitaph placed duly to hallow the grave of the dead. Or if, according to the custom of his native land, the pyre, duly prepared with combustibles, is made the center of the ring; a ponderous jar of turpentine or whisky is the fragrant incense, and as the lighted fire mounts up in the still night, and the alarm sounds dim in the distance, the eulogium is spoken, and the memory of the illustrious dead honored; the urn receives the sacred ashes, which, borne in solemn procession, are placed on some conspicuous situation, or solemnly deposited in some fitting sarcophagus. So the sport ends; a song, a loud hurrah, and the last jovial roysterer seek short and profound slumber.”

A member of the class of '38 writes that during his college career the Burial “was talked of as a thing once

practised"; though it is probable that the ceremonies had been less elaborate than those which were in vogue in 1843. When the study of Euclid was restricted to freshman year, the ceremony was not abandoned, nor the time of holding it changed. The preliminary meeting in the division rooms, for the purpose of "understanding," "going over" and "seeing through" the book, was naturally given up, but the custom was held on to by the Sophomores, instead of being transferred, to the Freshmen and celebrated by them at the actual time of finishing the study. It is possible that the Burial was omitted by some classes, but it seems to have been observed pretty regularly by most, for the *Lit.* speaks of it in 1857 as "the annual disgrace," and a year later Davenport's well-known lithographic sketch of the ceremony was published, accompanied by a description,—to be quoted from hereafter. The Masonic "Temple," on the corner of Court and Orange streets, was the place where the opening rites used to be held, the crowd marching thither from the rendezvous on the State House steps. The building was also in those days often used by collegians for other celebrations,—Freshman Initiation, and the Wooden Spoon Exhibition, at times being held there. The Burial took place about the middle of the first term, though the mention of snow in the account already quoted would imply a later date as customary in those earlier years. Many and perhaps all in the two upper classes were made acquainted with the password that would admit them to the exhibition, but the few townsmen who managed to slip in were there by sufferance rather than invitation. The town rabble of course followed the procession from the hall to the funeral pile, perhaps with a few upper-class men among them, though most of these no doubt kept away from the burning. The printed programmes, and the various

original songs, poems, orations and speeches, aimed to be witty, but, like those of the freshman Pow-wow, too often succeeded in being simply vulgar and obscene. Indecent jokes at the expense of unpopular tutors and professors, as well as of Euclid himself, were all too common, and these, combined with other excesses, finally brought the custom to its downfall. In one class only ('53), the oration, speeches, songs, and the rest, were all published, in a covered pamphlet, of which—fortunately for the credit of all concerned—but few copies were printed. The account accompanying the lithograph of 1858, already noted, says :

“Late on some dark October evening, mysterious forms, under cover of fiendish masks and satanic habiliments, are seen pointing in silence and with solemn tread toward the ‘Temple.’ Repeating the Homeric password, they file up the winding staircase, guarded by the gleaming swords of the ‘force committee,’ and enter the hall, already echoing with the shouts and songs of the assembled multitude. On the stage in front lies an effigy ; and the likeness thereof is of an aged man ; and the name thereof is Euclid. Around the effigy are innumerable Sophomores, dancing and singing in solemn measure :

“ ‘In the arms of death old Euclid sleepeth,
 Sleepeth calmly now ;
 And corruption’s ghastly dampness creepeth
 O’er his pallid brow.
 His *triangles*, which so often floored us,
 Soon shall find their grave ;
 He’ll *try angling* with the *lines* that bored us,
 In the Stygian wave.

“ His accounts all *squared*, he hath departed
 From his earthly *sphere* ;
 On a narrow *bier* his *body’s* carted,
 Not a *la(r)ger bier*.

We've *described* the *space* of his existence,
In these *given lines*,
And we'll burn old Euclid in the distance,
'Neath the waving pines.'

"The wild, grotesque hilarity of these midnight songs, when once experienced, can never be forgotten. Oration, poem, and funeral oration follow, interrupted with songs and music from the band: 'Old Grimes is dead,' 'Music from the Spheres,' and other choice and solemn masterpieces. Then are torches lighted, and two-by-two the long train of torch bearers defile through the silent midnight streets, to the swell of solemn music, and passing by the dark cemetery of the real dead, bear through 'Tutor's Lane' the wrapt coffin of Father Euclid. They climb the hill, and in the neighboring field commit it to the flames of the funeral pyre, invoking Pluto in Latin prayers, and chanting a final dirge; while the flare of torches, the wild grotesqueness of each uncouthly-disguised wight, and the background of cold, starlit sky, and dark encircling forest, makes the wild merriment seem almost solemn."

In the lithograph, "the scene represented is the ceremony at the funeral pyre, when the flames are already kindled, and the priest is dooming the shade of the departed to the endless pains of the bottomless pit. On the left is seen a band of jolly students—Euclid haters—mounting the hill of science with the aid of ponies and wings, all in a state of great hilarity, with the exception of one, whose refractory steed gives a downward tendency to his movements. On the right are seen the infernals bearing away the body of Euclid in triumph, and in the foreground a weeping crocodile is represented as shedding significant tears. In the left hand corner, the sad effects of overmuch study are faithfully represented by the wan features and forlorn

appearance of the mathematical 'dig,' and directly above appears a figure expressive of intense hatred for mathematics. In the other corner a clump of students are 'draining the flowing bowl,' and reclining above them is the patron goddess of mirth. Over all and above all is seen the Presiding Genius of Mathematics, in despair at the sad fate of the great geometrician. He sits on a throne of hyperbolas and arching parabolas, circumscribed by spherical fiends and segments of oblique-angled devils, while his great right hand is grasping the tangents and cycloidal curves which compose his mathematical thunderbolts.

"Farewell, Old Euclid! Long for thee
The tear of grief shall flow;
In *plain*-tive song and I e g,
The world thy fame shall know."

The last Burial was by the class of '63. Only a minority of the class before them had entered into the celebration; and "on the third of October, 1860, the sophomore class ['63] indefinitely postponed the Burial of Euclid, by the decisive vote of 53 to 31, which, though not a full vote, we are told fairly represented the class sentiment. All honor, then, say we, to those who have thus tried to root out this miserable fungus, which has been so long vegetating about the college. Though universally recognized as a nuisance by all sensible men, of every class, it has strangely lingered along, a sickly but tenacious existence, backed only by such adjuncts as, anywhere else, would subject their advocate to derision." So said the *Lit.* for October, which seems to have been a little premature in its rejoicings, for the December number tells another story, thus: "The usual notice of the pass-word, at the usual time, was passed around the various classes in college, and for once was unheralded by the diabolical screechings of tin horns.

If there was one nuisance more than another about college, which used to make our teeth grate and our blood boil, it was the unearthly howlings of sophomoric tin horns. If only a little more digestible, we would like to have seen every one of them rammed down their owners' throats. The committee having charge of the present celebration, in requesting everybody to keep their tin horns at home, acted like sensible men. They showed a regard for the feelings of the sick in the city, which was certainly commendable. At ten o'clock Friday night, November 16, all who wished to participate in the proceedings assembled on the State House steps; and, after lighting their torches formed their procession, and headed by the New Haven band marched past the colleges, then down Chapel street to Union Hall, which, in consequence of the refusal of somebody to let them have the Temple, had been secured for the exercises of the evening. We have understood that these were rather tame, but they deserve no little praise for the absence of the usual characteristics of Burial-of-Euclid speeches. Though the programme was not overstocked with wit, the performance was nevertheless, in many respects, an improvement upon those of preceding years. The procession itself was very orderly and, under the circumstances, a very fine one. The fact is, that if it were not for the perfectly outrageous excesses which characterize these exercises, both in the street and in the hall, and which disgust the greater part of college, this procession, with its grotesque and goblin disguises, its torches and brilliant fireworks, and the opportunity it affords for fine masquerade display, would be something in which all college could engage, and thus produce a magnificent procession at night, which would at least suggest something like that of the old carnivals at Rome." But the class of '64, without any "voting" upon the matter, next

year allowed the burial time to pass by without demonstration of any sort ; and their successors have followed their example.

This was perhaps the oldest distinctively student custom known to the institution, and had probably been observed to some extent for nearly half a century, at the time of its downfall. Flourishing at a period when the average undergraduate was three or four years younger than he now is, it had a zest to him which his older and manlier successor knows nothing of. The latter's advance in age and "civilization" are a sufficient explanation of its abandonment. It seems reasonable to suppose that the numerous "burials" and "burnings" of particular text books, still in vogue at the lesser colleges and academies, are all the children of this venerable parent, now ten years dead. Tradition still keeps the name alive at Yale, yet everything save the name is falling quite out of memory among the present generation of undergraduates, few of whom ever think that they are referring to the old "Burial of Euclid" ceremony when they glibly rattle off the song :

" In soph'more year we have our task,—

Fol, de rol, de rol, rol, rol !

'Tis best performed by torch and mask,—

Fol, de rol, de rol, rol, rol !"

CHAPTER III.

JUNIOR YEAR.

BOATING—The Decade Ending in 1853—Organization of the Yale Navy—Catalogue of Boats—Formation of Permanent Boat Clubs in 1860—Their Boats—Adoption of the Present System in 1868-70—Third List of Boats—Riker's and the Boat House of 1859—Dedication of the Present Boat House—Incorporation of the Navy—The Boat House Lease—Payment of the Debt by the Commodore of '70—The Annual Commencement Regattas, 1853-58—The Fall Races, 1858-67—Course of the Champion Flag, 1853-71—The Regattas on Lake Saltonstall—The Phelps Barge Races and the Southworth Cup—Irregular Regattas, 1856-65—Uniforms and Flags—Yale against Harvard—The First Period, 1852-60—The Second Period, 1864-70—The Lesser Races of this Period—The Seven Great University Races—Regatta Day at Worcester—Student Rowdyism—Blue and Red—Betting—Dress, Training and Trainers—Attempt to Belittle Yale's Triumph in 1865—Refusal of Harvard to Answer the Challenge of 1871—The Seven University Crews—GYMNASTICS—The Practise of Boating Men—The Favorite Hour for Exercise—The Annual Exhibition—THE WOODEN SPOON PRESENTATION—Origin of the Idea—Mode of Electing the Cochleareati—Political Considerations—Initiation, and the Spoon—"Insigne Cochleareatorum"—The Temple Exhibitions—Humbugging an Audience—Brewster's and Music Halls—The Opening Loads—Philosophical Orations—Changes in the Exhibition—Its Increased Cost, and How it was Met—Mode of Distributing Tickets and Reserved Seats—Character of the Audience—The Promenade Concert—Abolition of the Spoon by '72—Proposed Substitute for the Exhibition and Concert—Society Statistics.

With the same amount of reason that Base Ball was allotted to the last chapter, Boating may find a place in the present one, for though all classes enter into it, the Juniors are usually its strongest supporters. Eighteen

years ago the "Yale Navy" was first organized, and boating had been practised by irregular clubs of students for some ten years precedeing. William J. Weeks of '44 has the credit of introducing it. Forming a club of a half-dozen other Juniors, who afterwards elected him captain, he purchased a second-hand four-oared Whitehall boat, 19 feet long and 4 feet beam, built in March, 1837, by De la Montagnie & Son of New York. This boat arrived at New Haven May 24, 1843, was named Pioneer, and on the 10th of June hoisted the flag "Pioneer, Yale, No. 1." A year later the club rowed it across the Sound, on an excursion to Long Island, and at the time of graduation, sold it to the toll-gate keeper. A month or two after the Pioneer's appearance, two similar boats were purchased of the same makers, by other clubs of Juniors, and finally disposed of in a similar way. One was called the Nautilus, the other the Iris; and each of the three boats cost the moderate amount of \$38.25. On the month of the Pioneer's arrival, came also a large dug-out canoe, built on the Susquehanna, near Binghamton, two or three years before. This was 42 feet long, 24 inches beam, pulled 8 oars, and cost about \$45. It was called the Centipede, owned by a club of 16 '45 men, and commanded by the Jersey Sophomore who "imported" it. After two years of service it was disposed of, for one ninth its original cost, to an oysterman and is probably in use at the present day. It won the only race which it ever engaged in: its competitor, the Nautilus, having been secretly handicapped, by a huge rock attached to its keel, before the outset of the race!

The first race-boat built for Yale was the Excelsior, launched by Brooks & Thatcher, May 29, 1844, and owned successively by '47, '48, '50, '52 and '53—the latter class holding it from the summer of 1850 until

the "last week in April, 1852, when it came to an untimely end by sawing itself in two against the wharf." "It was the class of '47, with the *Excelsior*, that gave the first impetus to racing and good boat-building at Yale. The crew were mostly strong and good oarsmen, and more than once pulled in a race, steadily, from *Sachem's Head* to the wharf at New Haven." In 1847, the *Shawmut*, an 8-oared 30-foot boat, built near Boston, in 1842, for an infantry company, was bought by '48, and a year later sold to '51, and again, after three years' use, to '53. At the close of the long vacation of 1852, the boat broke loose in a storm, went over to Long Island, was beached by fishermen, and, though by little injured, left there to rot. From the sale of the cushions, oars, etc., enough was afterwards realized to purchase a handsome gold case and pen for the captain, Richard Waite, subsequently the first Commodore of the Navy. "The sides of the boat were canoe-shaped instead of flaring. There were stern sheets for 6 passengers, and the captain's seat, at the extreme stern of the boat, was elevated above the gunnel so that he could look over the heads of his crew." The *Osceola*, 8 oars, 36 feet, was built in February, 1838, by the De la Montagnies, for a New York club; sold to '48 and again to '49; and finally in 1847 condemned and broken up. The *Augusta*, 8 oars, 38 feet, built by the same makers, about 1840, for New Yorkers, "was clincher-built, of red cedar, with box-wood ribs, copper fastened, and cost when new \$300, but was bought, furnished, in 1845, by '49, for \$170, and sold to '52 for a supper!" The boat was wrecked, one windy afternoon in 1850, off *Cranes's Bar*, while being towed with a load of straw toward the vicinity of *Fort Hale*, where the crew intended to offer it as a burnt sacrifice to Neptune. The *Phantom*, four and then *five* oars, 20 feet, built by Brooks & Thatcher in 1846, was

sold in 1851 to '53, and returned to the makers a year later, in part payment for the *Undine*. It was owned through freshman year by '56, then sold to the makers again, and by them to a vessel, to be used as a quarter-boat. It served as the "gig" upon which the first Commodore's flag was hoisted. In May, 1851, the *Atalanta* barge, 6 oars, 30 feet, built by Newman of New York, was bought by '52, and owned successively by '55, '58 and '61. "Being built expressly for the ladies, its sea-going qualities were unexceptionable." The *Halcyon*, 8 oars, 39 feet, was bought by '54 in May, 1851, of the Harvard '51, for whom it had been built the year before. When the owners graduated they thrust a hook through their boat and set it adrift, but some one beached it on the Fair Haven shore, and after lying there a couple of years, it was taken by the *Atalanta* men, on payment of a \$10 salvage fee, repaired, and sold to a new club in '58, who called it the *Wa-Wa*. After a year's use under this name it was wrecked in a storm. The *Undine* barge, 8 oars, 30 feet, built by Brooks & Thatcher in June, 1852, for '53, was sold by them to '56, a year later, at an advanced price, and again, three years later, to some Yale graduates resident at Hartford. The *Ariel*, 4 oars, 30 feet, built in 1850, by Darling, for the Castle Garden Club,—who called it the *Gen. Worth*, and won the first prize at the Fair of the American Institute that year, against three competing boats; and again at Savannah the next year, where they called the boat the *Zachary Taylor*,—was bought in 1852 by the Yale Scientifics,—then known as "Engineers." Next year it was sold to '56, then to the *Russellites*, then to '58, and shortly before that class graduated, it became the property of the Grammar School boys, who called it *Katoonah*, and with it won the sixth prize in the New London Regatta of July 6, 1858. The

Thulia barge, 6 oars, 30 feet, was built for '54 by James of Brooklyn, in May, 1853, and two months later won the first of the annual races. It afterwards belonged to '56 and '59. The Nepenthe, 4 oars, 35 feet, was built for '55 by Newman of New York, in June, 1853, and a year later broke from its moorings, in a storm, and drifted over to Long Island, where, oddly enough, it was beached near the house of one of its crew, and left there. Such were the 15 boats—6 8-oared, 6 4-oared, and 3 6-oared—possessed by Yale students during the ten years which preceded the adoption of a definite system of boating.

In June, 1853, the six existing clubs—Halcyon and Thulia of '54, Atalanta and Nepenthe of '55, Undine of '56, and Ariel of the Scientifics—joined together in forming an organization called the Yale Navy, and adopted a constitution for its government. Under this, the general officers were to be: a Commodore from the senior class, a First Fleet Captain from the junior class, a Second Fleet Captain from the scientific department, a Secretary and a Treasurer from the sophomore class. The person chiefly instrumental in establishing this organization was Richard Waite of '53, and, in recognition of his services he was elected first Commodore, though graduation time was almost at hand. At the opening of the next term his successor was chosen from '54, while the rest of the officers remained unchanged till the end of the year. Then—in June, 1854—the second regular election of all the officers was held, and N. W. Bumstead of '55—who, like W. H. L. Barnes of the same class had been one of Waite's chief adjutants in instituting the Navy—was elected third Commodore. A year later the third regular election was held, and shortly afterwards a new constitution was adopted and put in print. The original one in fact was non-existent,

the first rough draft having been lost, and no record of amendments, changes in elections, etc., having been kept by the secretary. Its spirit, however, had been observed, and the constitution of 1855 was little more than an attempt to embody the same in tangible form. Some changes were made, however: the office of secretary was abolished,—the treasurer being instructed to act in his place,—and the annual election was ordered to be held on the third Wednesday of the fall term. Other rules were: that any college club, on application to the Commodore, might be admitted by a two-thirds vote of the members present at any Navy meeting, and, for bad conduct, be expelled, by a unanimous vote of the other clubs, after a week's notice; that a representation of two-thirds the clubs should constitute a quorum, and its captain and two members be sufficient to represent a club; that any general officer might for bad conduct be impeached, and if unable to defend himself after a week's notice, be removed by a vote of two-thirds the clubs; that the Commodore should preside over all meetings of the Navy, and be assisted at reviews and drills by the Fleet Captains, and that these should in his absence, in the order of precedence, fulfil his duties; that all officers should be chosen by ballot, and vacancies be filled by special elections. “The champion flag, ‘Pioneer, Yale, No. 1,’ shall be held only by Yale boatmen, and shall be offered at the Annual Yale Ragatta of this year [1855], and of that of each succeeding year, in connexion with the first prize, as a Champion Flag. The holder of it may be challenged at any time during the boating season, by any other Yale boat, the race ensuing to take place as agreed by the challenging and challenged parties, or, if they cannot agree, then at the expiration of four weeks from the receipt of the challenge, if the challenged party refuse

to pull as agreed or required, the flag shall be given up to the party challenging. All disputes to be settled by the prudential committee" (consisting of Commodore, First Fleet Captain and treasurer). Such was the system under which the Navy went through its first decade.

A year after its organization, 10 boats belonged to it. There were the 6 mentioned at the head of the last paragraph—the Ariel being held by '56—and 4 new ones: the Alida, Rowena, and Nautilus of '57, and the Transit of the Scientifics: all of which were built specially for the crews then holding them, and were—save the Rowena, 4 oars—6-oared boats. The Alida, barge, 30 feet, built by Ingersoll of New York, was afterwards sold to the Scientifics, and again to '60. The Nautilus, race boat, 40 feet, built by James of Brooklyn, won the regatta of the year, and was sold to '59. The Rowena, race boat, 35 feet, built by Darling of New York, was sold next year to '58, a year later to the Russellites, and again in 1860 to the Glyuna club. The Transit, 40 feet, Darling builder, won the regatta of two years later [1856], was sold next spring to '60, and by them in the fall to a Springfield club, by whom it was called the Naiad. During the next year [1855-6], the Ariel and Nepenthe dropped out of the Navy, and one new boat was added to it: the Nereid, 6 oars, 40 feet, built by James of Brooklyn for '58, which after two years' service—winning the regattas of 1855 and '57—was sold to '61. The fourth year [1856-7] found 10 boats in the Navy, 3 of them new ones, of which two were built for the purchasers. The Undine and Rowena had left the Navy, and the old Halcyon reappeared as the Wa-Wa. The Wenona, racer, 41 feet, James builder, and the Varuna, 45 feet, clincher-built, decked with rubber, Ingersoll builder, belonged to '60,—the latter being the first boat mentioned as rowed without a coxswain,—

both carrying 6 oars,—while the *Olympia*, 8 oars, 46 feet, was bought in Boston by the Scientifics. Built at St. Johns, N. B., in 1848, by Coyle & Sterling, it was called the *Sand Cove*, won a race, was sent to Boston in 1853 as the *Maid of Erin* and defeated, but, as the *Olympia*, won the first prize at the New London regatta of July 6, 1858. Of the 10 boats held during this fourth year it is to be noticed that 8 were 6-oared and 2 8-oared. The spring and summer of the next year, 1858, saw a half-dozen new boats in the Navy's possession—all but one of them direct from the builders: A second *Varuna* (barge), 6 oars, 33 feet, Darling builder, called the "*Varuna Prime*," from its flag "V" for the club of that name in '60; the *Cymothoë* and the *Lorelei*, 45 feet, 6-oared race boats, built for '61, by James and Ingersoll, respectively; the clincher-built shell *Olympia*, 4 oars, 38 feet, no coxswain, Christopher Thomas of New York builder, owned by the Scientific club of that name, and winning the second prize at the New London regatta where the 8-oared *Olympia* won the first; the *Volante*, smooth-built, 4-oared, 30 foot shell, without rudder, built that year by Dalton at St. Johns, N. B., for a Boston club, and bought of them by a few members of '59, to put into the July regattas at Springfield and Hartford; finally, the clincher-built shell, *Yale*,—6 oars, 45 feet and 7 inches, no coxswain, from the workshop of James of Brooklyn,—which was the first race-boat ever purchased for a University Crew at Yale. It was afterwards called the *Atalanta*. The *Naiad* of '62 and the *Eolus* of the Law department, were 4-oared boats, which engaged in the regatta of 1859, and were perhaps among the "8 beautiful shells and 3 barges, purchased in the three years, 1859-'61," when the naming of individual boats was rapidly going out of fashion. More probably, they were old boats revamped for the

occasion ; though, supposing them not to have been enumerated before, they make the list here given coincide with a statement printed in March, 1862, that up to that time 40 different boats had been owned by the students of Yale. "Of these, 22 are not in the Navy now. The 18 which remain are divided into 10 shell boats, 5 common race-boats, and 3 barges." The greater part of these 18 undoubtedly carried 6 oars, and were rowed without coxswains ; and such is to be accepted as the character of the boats hereafter mentioned, unless the contrary is specified.

Meanwhile a change in the system had been effected. Acting under the direction of Commodore Page, whose views upon the subject were published in the *Lit.* of March, 1859, the class clubs adopted the "English university plan," and became absorbed in general college clubs, made up of all the classes. As the change was to be made without breaking up existing clubs, it of course took time to effect it. Early in 1860, three new clubs, "Glyuna," "Varuna" and "Nixie," were organized among the Freshmen ('63) ; the first on the 25th of January, and the others within the few months following. Next year the boating men of '64 were elected into them ; the year after, those of '65 ; and with the election of the '66 Freshmen, in the fall of 1862, each of the three clubs became general college affairs, possessing representatives from every class. Edward F. Blake of '58 drew up the constitution for these "permanent boat clubs," and was one of the most active advocates of the new system. The class-club boats of '60, '61 and '62 were bought up by the new organization as their owners graduated,—the Nautilus and Thulia boats of the latter class being of course the last to be absorbed. Henceforth the individual boats were nameless, being spoken of in connec-

tion with the clubs which owned them ; thus, one would be called the Glyuna gig, another the Varuna shell, a third the Nixie barge, and so on for all the various boats owned by each club. The Nixie died out in the summer of 1864, and thenceforth till the end, four years later, all boating undergraduates were either fierce Glyuna men or resistless partisans of the great Varuna. Meanwhile, in March, 1862, the Scientifics had established among themselves a corresponding club called the Undine, which still flourishes. Fifteen boats were possessed by the Navy in the fall of 1863, when the new system got first well under weigh, and 330 men nominally belonged to it. Varuna had 153 of them, and these 5 boats : (1) Shell, Spanish cedar, 43 feet, built by James McKay of New York in August, 1863 ; (2) similar shell, 40 feet, built by same men in May, 1861 ; (3) shell, lap-streaked, 46 feet, with coxswain, built by James in May, 1858 ; (4) gig, lap-streaked, 45 feet, same maker, same age (the Varuna boat of '60) ; (5) barge, 33 feet, built by Darling, same time as last two. Glyuna, with 108 members, also had 5 boats : (1) Shell, cedar, smooth, 46 feet, built by George W. Shaw of Newburgh in June, 1862 ; (2) shell, cedar, lap-streaked, 45 feet, built by McKay, in May, 1860 ; (3) gig, lap-streaked, 42 feet, built at St. John's, N. B., at same time as last ; (4) barge, 38 feet, built by Fish of New York, in May, 1861 ; (5) barge, 35 feet, built by Brooks & Thatcher, in 1858 (the old Neried). Nixie, with 26 men, had 3 boats : (1) Shell, Spanish cedar, built by Shaw of Newburgh, May, 1862 ; (2) barge, 38 feet, built by James, 1860 ; (3) gig, lap-streaked, 46 feet, built by Shaw. Undine had 23 men and 2 boats : (1) Shell, Spanish cedar, smooth, 36 feet, weight 120 pounds, built by James in June, 1862 ; (2) barge, lap-streaked, four oars, 35 feet, weight 250 pounds, built by James in 1859.

As already hinted, the "English-university plan," five years after its inauguration, was finally abandoned, and, in popular phrase, "a return made to the old class system." This is so far from being true, however, that the arrangements for the management of boating affairs which were accepted at the meeting of February 8, 1868, and which, with certain modifications, have since been in vogue, resemble the original system hardly more than the "English plan" which they superseded. They form, in truth, a third distinct method. The two superfluous "Fleet Captains" were done away with, and the only general officers were a Commodore and a Purser, both from the senior class, who joined with the captains of the various clubs to form a general prudential committee. One club is allowed to each academic class and one to the entire body of Scientifics, making five in all. Each club determines the character of its own organization,—and of course elects its own officers, which, besides the captain, usually consist of a purser, one, two or three lieutenants, and perhaps an executive committee,—but the plan which was expected, and which, so far, has been universally adopted, is to consider the entire class as belonging to the club which represents it. The class elects the officers of its club, and these decide upon who shall be allowed to make up the crews. The active boating men of course bear the chief part of the pecuniary burden, but the rest of their classmates perhaps subscribe and contribute the more readily for their support, on account of being themselves nominally "members of the class club." Nearly half the men whose names were printed in the list of Glyuna and Varuna never had any real connection with those clubs. The ready money to pay the latter's current expenses was nearly or quite all derived from the \$10 initiation fees extracted from as many as possible of the Freshmen

who were persuaded to join them. Under the present system, there are no initiation fees, and each club or class can spend as much or as little as it chooses of its own money, with a surety of receiving what it pays for. In June, 1870, a new constitution was adopted which changed the name "Yale Navy" to "Yale University Boat Club," abolished the office of Commodore, and divided its former multifarious duties between two individuals: one, the president of the club, to be chosen by it in June from the new senior class; the other, the captain of the University crew, to be chosen by the members thereof at the close of the University race with Harvard. The secretary and treasurer is to be a member of the junior class, and is chosen by the club at the same time as the president. These officials continue in service for a year from the time chosen, except that the new president does not really commence his duties until the opening of the new academic year,—the old one continuing in authority until the close of the University race. The president is not expected to be a member of the crew, but only to have a good practical knowledge of boating matters, and to be possessed of financial shrewdness and executive ability. The captain of the crew is to have sole and supreme power in drilling and managing it, and in selecting the men and deciding their positions in the boat. The president, treasurer, and captain, in connection with the captains of the class clubs, also form an executive committee, to whom the club entrust the power of deciding all but the most important questions. At the time the change was made, things had got to such a pass that the Commodore was expected to be the best oarsman in the senior class, and the stroke-oar and manager of the university crew, as well as the presiding officer at all boating meetings, and the financial agent

and general executive director of all the Navy's affairs,—in short, to do twice as much as any one man could possibly do well. In the old times, too, the Commodore was always a captain of one of the senior boat clubs, and, later, of one of the general clubs, Glyuna or Varuna. At the beginning of the term after his graduation, he was wont to come to New Haven, preside over the election of his successor, and make a financial report for the year. By the new system this difficulty is avoided, and no hiatus intervenes between the two successive administrations. The present constitution, however, is simply a tradition, attested copies never having been sent in to the Secretary of State, and New Haven town clerk, and the manuscript having been lost shortly after its adoption. As the word "Navy" has continued to be used more frequently than "Boat Club," it may perhaps be returned to again when another draft of the constitution is formally adopted. At the time of reorganization in 1868, or, rather, after the senior class had departed, 16 boats were found to be on hand, and they were allotted as follows: 6 to the Navy, 2 to '69, 6 to '70, and 2 to the Scientifics. The Navy boats were: (1) Gig, 42 feet long, 26 inches wide, built by McKay, in 1865; (2) shell, Spanish cedar, 50 feet, 20 inches, McKay, July, 1865; (3) shell, Spanish cedar, 48 feet, 23 inches, Laeton, July, 1867; (4) shell, 49 feet, 22 inches, McKay, July, 1867; (5) shell, Spanish cedar, 51 feet, 20½ inches, Elliott, June, 1867; (6) shell, Spanish cedar, 53 feet, 20½ inches, Elliott, July, 1868. The two '69 boats were: (7) Shell, Spanish cedar, 48 feet, 22 inches, McKay, 1865; (8) gig, lapstreaked, 41 feet, 26 inches, same builder, 1864. The '70 boats: (9) Shell, Spanish cedar, 49 feet, 22 inches, same builder, July, 1867 (in which the freshman race against Harvard was won, July 19, 1867); (10) shell, Spanish

cedar, 42 feet, 26 inches, same builder, 1864 (in which the sophomore race against Harvard was lost, July 29, 1864); (11) shell, Spanish cedar, 40 feet, 30 inches, same builder, May, 1861; (12) gig, lap-streaked, 45 feet, 30 inches, Darling, May, 1868; (13) barge "Lorelei," 45 feet, 44½ inches; (14) barge "Avon," 40 feet, 43 inches, built at St. John's in 1861. Finally, the two Scientific boats: (15) gig, lap-streaked, carries coxswain, 45 feet, 30 inches, Darling, 1868; (16) shell, Spanish cedar, 49 feet, 21 inches, McKay, July, 1866. Of these boats, Nos. 6, 7, 8, 12 and 13 were, a year later, the only ones left in the boat house; and but two of them remain there now: No. 12, which belongs to '72, and No. 13, which belongs to the Scientifics. No. 6 was sold to the Russellites, No. 7 to a New York club, and No. 8 to Princeton. The other boats now in the Navy are: (1) the '72 shell, 51 ft., 19 in., Elliott, 1869, in which the freshman race against Harvard was lost; (2) the '73 shell, 51 ft., 19 in., Fearon, 1870, in which the freshman race against Harvard was won; (3) the '74 shell, same dimensions and builder, 1871; (4) the University shell, 48 ft., 22 in., Elliott, 1870, in which the seventh race against Harvard was rowed; (5) the Scientific shell, 50 ft., 20 in., Elliott, 1870, in which the Saltonstall victory over Harvard was won; (6) the '73 barge, shell bottom, 45 ft., 30 in., Fearon, 1870, in which the harbor championship was won; (7) the '74 barge, similar boat, same maker, later in same year. Besides these, there are four double-scutt wherries, and a dozen or more single sculls, owned by private individuals. Among these craft are included one of the pattern known as a "working boat," and also one of the patent paper boats, both of which were first introduced at Yale this present season. In the spring of 1870, three heavy barges (45 ft., 35 in., Darling, 1870) were bought for

the University, '71, and '72, at a cost of \$250 each, and sold, at the close of the term for about two-thirds that amount. One of them went to Lafayette College and another to Chattanooga, Tenn. Including University, class, and private boats, it will be seen that the above enumeration vouches for the correctness of the item that within the twelve-month has been copied in about every newspaper in the country: "The Yale Navy has 27 boats." It will be observed that no successive University races are rowed in the same boat, but that a new one is procured every year, and a new one also for every class race against Harvard. As the shells cost some \$300, they are very rarely purchased except under a special necessity of this sort, but the class clubs buy their boats from the Navy, at second hand and at reduced prices, and when they graduate they either give their boats back to the Navy, or sell them directly to a lower class, or to outside parties,—giving to the Navy any surplus funds which may remain after the payment of their club debts from the proceeds of the sale. Though these fragile modern affairs are not so long-lived as their less expensive but bulkier predecessors, they yet do considerable service and change hands several times before being finally abandoned. Their average stay in the boat house is perhaps four or five years, though the barges recently introduced will be likely to last much longer. At the close of the University race of 1869 one of the defeated oarsmen deliberately thrust his oar through the side of the unfortunate Yale shell, thereby reducing its value from \$350 to \$50, for which latter amount it was then and there sold. But the Navy never so much as passed a reprimand concerning this costly exhibition of petulance.

So much for the boats: now, as to the keeping of them. Up to 1859 they had been mostly moored at

Riker's, in the vicinity of the present boat-house, and all the equipments, oars, hooks, cushions, etc., stored indiscriminately in one of that gentleman's lofts. The first club which arrived at any given time usually took their pick from the mass, and after being punted out in an oyster boat to where their craft lay, if in the water, or wading out to it, if in the mud, were finally "off." Brooks & Thatcher's float was in like manner, though to a lesser extent, resorted to, especially in the earliest days of the pastime. So long as the boats were of what would now be called the "tub" order of architecture, made seaworthy enough for all weathers and large enough to carry twice the number of persons expected to row them, this open-air anchorage, though sufficiently annoying, was still endurable: but when, about 1858-9, suggestions of the modern style of shells began to come into vogue, the necessity of shelter for them became absolute, and the long-put-off duty of providing some sort of a boat-house for the Navy, could be shirked no longer. Accordingly, on certain agreed conditions, a man was got to build a house, at the foot of Grand street, "on the head waters of the slimy, sluggish, and sinuous canal we once dignified by the name of *river*," and in it the boats were stored in the spring of 1859. Though this house was an improvement on nothing at all, it was exceedingly inconvenient, as may be judged over the following words of rejoicing, uttered as the time of release from it drew nigh: "No more crawling through a hole in the fence when the gate is shut. No more carrying heavy barges about half a mile over the mud, and then finding them sticking into the opposite bank. No more losing of rowlocks, missing of oars, stealing of loose articles, or general displacement of boats by the tide. Yes, there will be no more little boys on the bridge to throw stones and encourage profanity, or

oozy cables hanging across the channel just high enough to hit a man in the eye when he turns round. No more scratching gravel on the port side, and trailing on the starboard, in order to pass some miserable Philadelphia schooner loaded with coal. No more dirt in the boats, or cracking of sinews to shoot the bridge on coming back, or wild oystermen to fasten their sharpies in front of the boat-house, and to expostulate quietly but firmly when said sharpies by accident get cut adrift."

"For four years and a half we *got along*, as best we could, with a mere shelter for our boats. Open doors invited thieves to carry off oars, swivels, cushions, everything; while the uneven floor scratched and strained the boats themselves. At low tide, we dragged them over gravel-stones and oyster-shells; at high tide, we waded in the water which nearly floated them in their places. Moreover the rent was enormous. Such a state of things was naturally and considerably murmured at, and in the fall of 1862, initiatory steps were taken toward a reformation." A committee from the Navy obtained plans and estimates, and scoured the college for the necessary funds. A thousand dollars was subscribed by the undergraduates, and \$150 obtained in response to circulars sent the alumni. A subscription was also proposed and attempted among the townspeople, but shortly given up in despair. Only a third enough money had been raised, and unless the needed amount could be advanced, the enterprise must be abandoned. At this point, it was found that the Townsend City Savings Bank would lend the money, if offered three responsible names as collateral security; and with short delay Professors Silliman and Gilman and Treasurer Kingsley were induced to take the responsibility. The contract was signed July 15, with William P. Dickerman, who was to supply "a building 90 by 55 feet, with 12 feet be-

tween the joints, to rest upon piles, driven in the flats, just north of the steamboat storehouse,"—which place had been secured by a five years' lease. The original plans made the building eight feet longer, with four club-rooms, and a large storeroom overhead, but while the committee hesitated about accepting them, the price of lumber had nearly doubled, and they were thus forced to economize.

The entire cost of the boat-house was about \$3400, and though not quite finished on the opening of the fall term, "the triumphal ceremonies of entrance came off on Wednesday, September 30, 1863, and were of an appropriate character. The weather was most propitious, and everything seemed to conspire to make it a gala-day in very truth. The aquatic exercises of the celebration consisted of a Shell and a Barge race, and a grand parade of the boats of the Navy around the buoy. Every boat belonging to these clubs was on the water, and every one of the crews which manned them appeared to enjoy themselves hugely. The boat-house itself presented a lively scene of uproarious jollification. It witnessed, introspectively, a deal of delightful confusion, and it echoed from rafter to rafter a full orchestra of noise." The internal arrangements were described as "tramways, upon which run trucks, bearing 'falls' for raising and lowering the boats, through the trap doors in the floor." For each shell we have two large iron hooks or cradles, connected by a long timber, in and upon which the boats rests while in the house and while being lowered to and hoisted from the water. The barges are lifted by simple iron cradles which are then removed, and the boats allowed to rest on even keel on the floor." This plan was soon found to be too cumbersome,—the water beneath the house being hardly deep enough to float the boats at low tide, and the rigging getting con-

stantly out of order,—and so the trap doors were fastened down, and the floating platform, now in use, procured. This rises and falls with the tide, and the short gangway leading from it to the boat-house is readily ascended by a crew carrying their boat, even at the lowest tide. All the boats are now launched from this float, and carried by hand to and from the house. The size of the platform is perhaps 20 by 35 feet. Other minor improvements have been from time to time made on the boat-house, though it has never yet been painted. A platform guarded by a railing projects from the east side of it, a flag pole—usually destitute of a flag—adorns one of its gable ends, new windows and doors have been cut, and within, dressing closets have been constructed. above and below, racks and frames erected, and so on. The ice annually makes bad work with the boat-house, and new piles have to be driven each year, at considerable expense, to prevent the building from being swept away. That there is less thievery now than formerly is probably due quite as much to the fact that depredators find less that is worth stealing, as to the greater security of the house itself. Though the pretence is made of keeping it locked, little difficulty is put in the way of one who would force an entrance : but the oars are chained, and from their peculiar shape, are of little use to a 'longshore-man ; while the heavy boats, and the hooks and cushions and other toggery, which used to attract his cupidity, are no longer to be found there at all. None but trained oarsmen can manage the modern shells, and though a malicious person might render them useless with incredible ease, so long as good feeling obtains among the "townies," there is little danger of this happening. Now-a-days it is the "wharf-rats" who commit most of the malicious mischief about the boat-house,—doing things of a kind that are none the

less exasperating because comparatively insignificant. In 1864 the horse-cars were first run to within a quarter mile of the place, and since 1868 they have come close upon it. The boat-house is a mile and a half from the colleges, and fifteen minutes is the least time occupied in making the trip on the cars.

As soon as the Navy had become possessed of a boat-house, it was evidently necessary that it should obtain a legal incorporation of some sort, in order that it might have a clear title to its property. Accordingly, at the 1863 session of the Connecticut Legislature, a law was passed (General Statutes, §§ 352, 353, 354, p. 161, ed. 1866), authorizing "any number of persons, members of any collegiate academy, or literary institution, to associate for the purpose of forming boat-clubs, and of becoming proficient in the management of boats in the rivers, harbors and navigable waters of this State ; and being so associated, on compliance with the provisions of this act, to be a body politic and corporate, sue and be sued, have a common seal which they may change or alter at pleasure, purchase, hold or convey real or personal estate of a value not exceeding \$10,000, choose such officers and make and adopt such articles and by-laws as they may deem necessary or convenient for conducting and regulating their affairs, and do all acts necessary and proper for accomplishing the objects of said boat club." The conditions were that "before any such association shall be entitled to the specified privileges, it shall lodge with the Secretary of this State, a copy of its articles or by-laws, attested by its commodore, captain or principal officer, and also cause a like copy to be recorded in a book kept for that purpose in the town clerk's office in the town where such association is situated. And all subsequent alterations or amendments of its articles or by-laws, shall, in

like manner, be so attested, and the same shall not take effect until so attested, and left with the secretary, and town clerk, as aforesaid."

Having become thus incorporated, the Navy proceeded to take out a lease for the "land, marsh or mud flats" on which its boat-house was situated. The owner thereof was the "Company for Erecting and Supplying a Toll Bridge from New Haven to East Haven," an organization popularly known as the "Tomlinson Bridge Co.," and practically owned by the Hartford and New Haven Railroad Co., of which corporation the president of the bridge company—William P. Burrall of Yale '26—is also a prominent officer. The lease was executed Nov. 3, 1863, is recorded in the Town Records, v. 204, p. 96, covers the term of five years, from the 1st of July, 1863, and its conditions are as follows: "The said building shall not be permitted to become the resort of noisy, riotous or other improper persons, nor be used for public meetings, nor be assigned or underlet to any other party for any other purposes than those specified, nor be used for any other than the proper and legitimate uses and purposes of an amateur boat club, nor shall spirituous liquors be sold or dispensed there." The rent to be paid at the end of the first year was \$25, at the end of the second \$30, at the end of the third \$35, at the end of the fourth, \$40, and at the end of the fifth \$45. "And upon failure of said lessee to pay said rent for the space of 30 days after any payment of rent shall become due and payable, or upon violation of any other of the conditions of this lease, after reasonable complaint and notice by the lessor, said lessor may reënter and repossess itself of the premises, and the rent aforesaid shall at all times be a lien upon the building until paid. The said company granting the lease doth reserve the right, if it shall be found that the

ground occupied by said building shall at any time during said term be needed for its purposes, or for the use of the H. & N. H. R. R. Co., to terminate this lease upon notice to that effect, six months in advance of the time of such termination, at the end of or during which said period of six months, said lessee may remove said building, and the lessor in such case shall pay the lessee the sum of \$500. At the expiration of said term of five years the lessee may remove said buildings, but if said lessee shall then desire the renewal of said lease for a further term of five years, and said ground is not then needed for other purposes by said bridge company or railroad company, the said lease shall be renewed for a further term, on conditions like the aforesaid, but on payment of such additional rent as shall be determined by two disinterested referees, if the parties fail to agree." As a matter of fact, however, no money for rent has ever been really paid or demanded, either under the terms of the lease, or since their expiration,—July 1, 1868,—and it is hoped and expected that none ever will be. It was indeed tacitly understood at the outset that, if the college oarsmen behaved themselves in their quarters, the bridge company would give them no trouble; and as it has never yet had occasion for complaint on the score of drunkenness and disorder, it has as expected been indulgent and exacted no rent from the poverty stricken, college "institution."

As already stated, the Townsend Savings Bank loaned the Navy the sum of \$2000, on the endorsement of Professors Silliman and Gilman and Treasurer Kingsley, and to them the Navy mortgaged its boat-house, boats, lease, and entire property, as security for the payment thereof. The mortgage was executed Nov. 4, 1863, and is recorded in the Town Records, v. 204, p. 98. On the same day, William P. Dickerman executed

a quit-claim deed to the boat-house property, acknowledging payment in full for his services as builder, which deed is recorded in v. 203, p. 136. When, however, the bank called for its money, the Navy was unable to produce it, and so it was advanced by the endorsers, to whom the Navy has ever since been in debt. The interest has been paid with tolerable regularity, but it was not until 1866 that an instalment (\$400) of the principal was paid, and the second instalment which followed it in 1869 was but \$100. In the winter of 1870, the Commodore of that class, who was the last one ever chosen, started out on a tour among the alumni, with the object of raising \$3000,—half to liquidate the debt, \$500 to repair the boat-house, and \$1,000 to pay for current expenses and serve as a nucleus for a permanent fund. He really secured about \$2100, about a third of which was expended upon the boat-house, and a third borrowed to defray the expenses of the University race, which third it was intended to replace by the undergraduate subscriptions which considerably exceeded that sum. But the treasurer failed to collect the money as agreed upon, and after the race, when all the undergraduates had scattered to their homes, the Commodore, who, under almost desperate discouragements, had at the last moment got a crew together and vanquished the Harvards, and who had spent several hundred dollars from his private pocket, had no other alternative than to return to his home in a distant State, and transfer his unsettled accounts to his successors. By these they were neglected and misunderstood, and unpleasant suspicions began to prevail among the alumni who had contributed their money, but had failed to have it accounted for as agreed upon; and even in college there were rumors of carelessness or breach of trust of some sort. Learning the state of affairs, in May of the

present year, the ex-Commodore left his business, 1200 miles away, came on to New Haven, collected the unpaid undergraduate subscription, cancelled the venerable boat-house debt,—thereby of course raising the mortgage before mentioned,—presented a report of receipts and expenditures, with vouchers for the same, which report and vouchers were examined and approved by a committee consisting of a professor in the college and the president of the Navy, and having made public this complete vindication of his labors, withdrew, amid the cheers and congratulations of all college, who had appreciated from the outset the extent of his services to the boating interests, and rejoiced to see him set aright before the public, and in the way of receiving the credit fairly due for his energetic exertions. Before the raising of this \$2000 by the persistent efforts of the '70 Commodore, the only pecuniary aid of any account ever contributed by the alumni was the \$500 given to the winning University crew of '64, by Thomas Denny, who graduated ten years before that date. Last year, William Walter Phelps of '60 pledged \$1250 in five annual instalments, and George C. S. Southworth of '63 established the annual \$300 prize cup. The average running expenses of the Navy are from \$1800 to \$2000 a year, and those of the separate clubs if combined would probably show a total nearly as large. Now that the boat-house debt is paid, it seems as if a permanent fund ought to be established in some way whose income might to a considerable extent lighten the burden of general Navy expenses that now presses so hard on undergraduate shoulders. No treasurer's or secretary's books or archives of any sort are now in the Navy's possession, and if any exist they are probably inside the hall of some senior society.

“The Annual Commencement Regatta” in which any boat belonging to the Navy might compete for prizes offered by the senior class, was instituted when the former was first organized. The first “general review and drill” having occurred on June 18, 1853,—the Saturday of Presentation Week,—the first regatta was held on the Tuesday before Commencement, July 26, following. Four of the six boats competed, the distance being $2\frac{1}{2}$ miles. Thulia won the first prize—a silver cup and salver, costing \$20—in 15 m. 32 s. ; Halcyon, the second—a blue and white silk jack and ensign, costing \$10—in 16 m. ; Ariel came next, in 16 m. 45 s., and Nepenthe, fourth, in 18 m. 15 s. Although the weather was bad, a large company assembled to witness the sport. Next year, four of the ten boats in the Navy engaged in the regatta of July 22, rowing over a 3-mile course. Nautilus, won the black-walnut back-board offered for 40-foot boats, and Atalanta a pair of black-walnut sculls, offered for 30-foot boats, while Transit won a black-walnut boat-hook, as a drill prize ; whence it may be inferred that the “drill and review” was this year and henceforth combined with the “regatta.” The fourth boat entered was Rowena. Of the “times” made in this race no correct record has been kept. In 1855, New Haven harbor was exchanged for the Connecticut river at Springfield, where, on the 4th of July, the third regatta was held ; five boats entering, for a 3-mile race, to row the first half of the distance down the river, and then return. Nereid took the first prize—a silver goblet and salver, valued at \$50—in 22 m. 58 s. ; Transit, the second—a \$25 telescope—in 25 m. 27 s. ; and Halcyon (called Atalanta), the third—a \$15 set of colors—in 26 m. 17 s. The two other boats were : Thulia, making 27 m. 2 s., and Rowena, 30 m. 42 s. A violent wind and consequent rough water at the time

of the race explain its slowness. The prizes were all offered by the citizens of Springfield, who invited the clubs there to help celebrate "the Fourth." The Harvard oarsmen were likewise invited, and Yale's disappointment at not meeting them inspired the sending of the challenge which resulted in a second regatta there, a little more than a fortnight afterwards. Next year the races were delayed until fall, and the fourth regatta took place October 25, four boats pulling over a course of a little less than 3 miles. Transit took the prize—a handsomely-mounted boat-lantern—in 21 m. 12 s.; and the order of the other boats was: Nereid, 22 m. 45 s.; Nautilus, 22 m. 55 s.; and Wa-Wa, 26 m. 30 s. In this race there were two fouls and one broken oar; "the day, however, was fine, and the spectators were numerous." July 27, 1857, was the day of the fifth regatta. Only three boats entered, yet it was a "neck and neck" race and a very exciting one. Nereid won the prize—a pair of silk boat-flags—in 22 m. 51 s.; Olympia came next, in 22 m. 52 s. (reckoned at 23 m. 14 s., on account of carrying a 11s. handicap on its two extra oars); and Wenona, in 23 m. 16 s. The drill prize—a pair of brass mounted boat hooks—was awarded to Thulia. "The Nereid and Olympia passed the Commodore's boat amid the cheers of thousands (!) assembled to witness the race." Next year, July 26, Varuna won the champion flag, and a set of oars, in 22 m. 33 s.; Nereid, a set of silk colors, in 25 m. 26½ s.; Omicron (a 5-oared, 38 foot shell belonging to Olympia) came in in 25 m. 36 s., allowance of 20 s. being made for handicap; and the Olympia came several minutes after and its time was not taken. After the race, Olympia won the drill prize, which was a pair of silver-mounted boat-hooks.

This seems to have been the last Commencement Regatta, for the next harbor races occurred Oct. 19,

1859. The first, between clinker built boats for a prize of \$15, was won by Olympia in 22 m., followed by the Cymothoë and Nereid, each in 24 m. 15 s., both of which were ruled out of the race for jockeying. The Atalanta shell, not being allowed to compete for the prize, won the championship simply, in 21 m. 45 s. In the second race, between common club-boats, for a prize of ten dollars, Thulia beat Nautilus, going over the three-mile course in 23 m. 45 s. Next year, Wednesday, October 20, in the shell race, though the boats fouled, Thulia won the prize (\$15), in 19 m., Atalanta followed in 19 m. 37 s., while Glyuna at the time of the accident withdrew. In the barge race, Cymothoë won the first prize (\$10), in 20 m. 25 s.; Varuna, the second (\$5), in 20 m. 58 s.; Olympia came third, in 21 m. 51 s.; Nixie broke an oar at the start, and Thulia withdrew, when half way to the buoy. The distance was $2\frac{1}{2}$ miles, and the Cymothoë's the best barge-time ever made in the harbor, though two of its crew had just gone over the same course in the Atalanta shell. Varuna won the drill prize (\$5), for which Olympia, Thulia and Nixie also contested. The third year of the fall races (1861), witnessed what was called at the time "the ninth Annual Regatta." Appointed for Wednesday, October 22, all but the barge race had to be deferred until the Saturday following, on account of rough water. The barges of Glyuna, Varuna (Cymothoë), and Nixie, came in in the order given, but the first two were ruled out on account of fouls, and the prize was awarded the last, although "her time was incredible." In the shell race of Saturday, Nixie also won the prize, in 19 m. 17 s., against the 20 m. 25 s. of Glyuna; which club was also worsted in the drill trial with Varuna. The three prizes were \$15, \$10 and \$5, respectively, and the same amounts of money were offered on the year following. The distance

rowed over was $2\frac{9}{10}$ miles. Next year, Wednesday, October 29, Varuna beat in the shell race, in 20 m. 25 s.; Glyuna made 21 m., and Nixie lost an outrigger and withdrew. In the barge race, Glyuna made 23 m. 30 s. to 24 m. 25 s. of the Undine, though a 22 s. handicap was allowed the latter. For the third time, Varuna won the drill prize. October 31, 1863, Glyuna won the shell race in 18 m. 57 s. to Varuna's 19 m. 10 s. In the barge race, Glyuna (Avon) also made 20 m. 47 s. to the 22 m. 5 s. of Varuna (Cymothoë), and the 23 m. of Undine—30 s. handicap being allowed the latter. The drill prize again fell to Varuna. In 1864, the "twelfth annual regatta," of October 19, dwindled down to a simple shell race for the championship, between Varuna and Glyuna, which the former won, in 20 m. 50 s., while the latter filled with water and sunk. A sail-boat rescued the unlucky crew, but stove in their shell in doing it. In 1865, October 11, Varuna beat in both races; in the shell race making 18 m. 25 s. to Glyuna's 19 m. 30 s., and in the gig race making 19 m. 55 s. to the other's 20 m. 43 s. In 1866, nine crews trained for the race,—each club entering a shell, gig, and barge,—but all did not participate therein. Tuesday, October 16, after several delays, the gig and barge races took place: Varuna winning the one in 19 m. 13 s., Undine the other in 21 m. 15 s. The shell races came off on the following Saturday, and were the most closely contested on record: Glyuna winning in the unprecedented time of 17 m. 33 s., and Varuna being only two seconds behind. The distance was $2\frac{3}{4}$ miles. In 1867, October 16, occurred the last contest under the old club system: The Glyuna gig beating—in 18 m. 15 s.—that of Varuna, whose time was 19 m. 17 s. The shell race was abandoned, on account of Varuna's shell being in poor condition, so both the champion flags passed to Glyuna. As there

were no "fall races" in 1868, this fifteenth, may, for the sake of convenience, be regarded as the last in the series of distinctively annual regattas, instituted, simultaneously with the Navy itself, in 1853. Since the time, ten years later, when "the members of the senior class" ceased to offer prizes, and the "fall races" were for the championship simply, the distinction between them and the similar "spring races" has been only nominal. But the latter, though in theory of equal importance, are not often as largely engaged in nor as closely contested as the former.

And now to trace the history of the "champion flag," and of the other races which were rowed for it. It was in May, 1858, that the Commodore then serving received from William J. Weeks of '44, captain of the first Yale boat crew, the flag, "Pioneer, Yale, No. 1," to be offered as an emblem of championship, according to the rule already quoted, in the Navy constitution of 1855. Previous to this, the winning boats in the annual regattas, and the times made, had been: 1853, July 26, Thulia (Juniors of '54), 15:32 (distance, two and a half miles); 1854, July 22, Nautilus (Freshmen of '57), time not recorded; 1855, July 4, Nereid (Freshmen of '58), 22:58; 1856, October 25, Transit (Scientifics), 21:12; 1857, July 27, Nereid (Juniors of '58), 22:51. The flag was therefore first actually awarded July 26, 1858, to Varuna (Sophomores of '60), for its 22:33. In response to a challenge from Olympia (Scientifics), a race came off June 8, 1859, which was won by Varuna, (Juniors of '60), in 22:6, to Olympia's 22:30, without claiming from the latter the 22 s. handicap allowed by the rules of the Navy. Cymothoë (Sophomores of '61) also entered this race, and was "in sight" at its close. In a second race, July 5, Varuna retained the flag, making the three miles in 22:26, to Olympia's 23:30. Atalanta

(Sophomores of '61), entered the race, but withdrew with a broken oar. At the regular regatta of 1859, October 19, Atalanta (Juniors of '61), won the flag in 21:45, against Olympia's 22 m.,—Varuna not entering, because, having held the flag for more than a year and having four of the University crew on its six, it preferred to give the younger crews a chance of the championship. In response to a challenge, Atalanta set May 26, 1860, as the time for a trial. Three other boats entered: Nereid (Juniors of '61), Thulia (Sophomores of '62), and Volante (Scientifics). The second made the $2\frac{8}{10}$ miles in 20:15, the first in 20:45, and the third in 22:45. The Atalanta did not start at all, failing to hear the word, and so retained the flag, and appointed the following Wednesday for a new trial. At that time, Volante having withdrawn, the three boats took their positions again, and were started with a pistol shot. Thulia won the flag in 19:15, followed by Nereid, in 19:35, and Atalanta, in 20 m. Next October, Thulia kept the flag away from Atalanta again, the time being 19 m. A year later, Nixie won the flag in 19:17. May 31, 1862, Varuna again gained it, in 20:5 [or, regularly, 21:45], and retained it next October, in 20:25; but surrendered it on the 6th of June following to Glyuna,—19:4 and 19:55 being the times made by the two boats,—Nixie failing to go around the buoy. Next fall, Glyuna retained the flag, in 18:57. A year later (1864), Varuna won it back, in 20:50, and retained it next year (Oct. 11), in 18:25. In the race of June 6, 1866, Glyuna retook it, in 18:4, against 18:32. In the gig race of the same date, Undine won, in 19:07, Varuna came next, in 19:32, and Glyuna was withdrawn. Next October, Glyuna held on to the flag, in 17:33, but lost it again at the race of May 22, 1867; Varuna making 18:07 to Glyuna's 18:31 and Undine's 18:38. In the gig races of

the same day, Glyuna was ruled out, and Varuna beat, in 20:17 to Undine's 20:20. Next October, Glyuna retook the flag, in 18:15. The first race under the new system took place Tuesday, July 30, 1868,—the afternoon before Presentation Day,—and was won by the 'Sixty-Nine shell in 18:28, that of 'Sixty-Eight being swamped by the rough water. In the gig-race, 'Sixty-Nine also beat, in 17:52; followed by 'Sixty-Eight in, in 18:40, and by 'Seventy, in 18:50. A large and enthusiastic number of spectators were in attendance, and prizes of crossed golden oars, to be worn as badges, were awarded the winning crews. As already stated, no attempt was made to institute a race on the following October, and the one projected for the Saturday preceding the next Presentation Day dwindled away to nothing.

The second trial under the new system, therefore, came off as late as Wednesday, October 27, 1869. Under the old enumeration, it would be called "the sixteenth annual regatta" of the Navy, and it was probably the most successful one of them all. New Haven harbor was abandoned in favor of Lake Saltonstall, a beautiful sheet of water, four miles from the city, on the line of the railway, and thither an extra train of fourteen heavily loaded cars and innumerable private conveyances carried a larger crowd of spectators than ever went to witness a Yale race before. A brass band was also in attendance to enliven the interludes of waiting. Thirteen boats took part in five different races. In the shell race, the champion flag was won by 'Seventy, in 22:37; 'Seventy-One following, in 23:3; 'Seventy-Two withdrawing on account of the sickness of one of the crew; and the Scientifics doing likewise by reason of a broken oar. Each member of the winning crew was awarded a silver goblet. In the gig race, for

six golden oars, between 'Seventy, 'Seventy-One, and 'Seventy-Two, there were several fouls, in consequence of which the Commodore, unable to decide upon whom the blame rested, ordered a new race upon the following day, in which the first won, in 22:2, against the second's 22:12 ; while the third, which at the first trial had come in ahead, in 22:40, refused to row at all. The barge race, for six silver oars, between the Academical Freshmen ('73), in the boat Tom Paine, and the Scientific Freshmen ('72), in the boat Undine, was won by the latter in 15:16, against the former's 16:7, though the Tom Paine was allowed 30s. handicap. The fourth race, for double sculls, was won by the "Betts Brothers," in 14:32, against the "Ricardi Brothers," in 14:35. Last, the race for single sculls—the prize being a "silver-cup and the championship of the university"—was won by J. W. Griswold of the Scientific School, in 16:3 ; followed by R. Terry of '70, in 16:38 ; R. Colgate of S. S., and E. T. Owen of '71, whose times were not recorded. The first two races were for three miles, the next two for two miles, and the last for a mile ; which distances had been accurately laid down beforehand—a thing not often accomplished in the harbor. Shortly afterwards the Scientifics gained the champion flag by sending 'Seventy a challenge which the latter did not accept within the specified four weeks. They proved their right to retain it, however, by coming in first at the Saltonstall race of June 28, 1870, but had it wrested from them by the Sophomores of '73 at the race of Oct. 22. It is not unlikely that uncontested transfers of the flag had been made in the past, of which this account has not taken notice, but with this exception the championship has been correctly traced, from the Thulia of '54 to the '73 Sophomores of to-day. When the original champion flag—"Pioneer, Yale, No. 1"—disappeared, is un-

certain. It was never distinctly mentioned after the time of its first award in 1858. Very likely it now lies hidden in some senior-society hall,—that of Bones according to report. The flag now in use is of blue silk, almost triangular in shape, having a heavy gilt fringe for a border, and inscribed simply with the word “Champion.” It was procured eight or ten years ago. It has not been thought worth while to trace the championship of the second-class boats,—at one time barges, then gigs and now barges again,—since the order of its succession has not always been very clearly defined.

Early in 1870, William Walter Phelps of '60, as before noticed, pledged an annual contribution for five years of \$250, to be used in the encouragement of boating, under the following directions, for which his classmate, Charles H. Owen, of the University crew of '59, is chiefly responsible: There are to be two races during the summer term,—one, near its beginning, in the harbor; the other, near its close, on Lake Saltonstall. In the first the contestants are to row in 6-oared barges, directed by a coxswain; in the second in 6-oared shells without coxswains; the University crew must be a participant in both races, and no class crew can compete in the shell race unless it has previously participated in the barge contest. The best crews are to be handicapped in each case to put them as nearly as possible on an equality with the poorest,—the barges being handicapped with weights, the shells with time. The winning crew in each race has \$75 and the flag; the second best \$25, and the remaining portion of the \$250 is spent in lesser prizes at the discretion of the president. There were five entries for the initial barge race, which took place on the afternoon of Saturday, June 4, 1870, and the weights of the boats and the times made by the crews were as follows: 'Seventy-Three, 250, 21:17; Uni-

versity, 360, 21:34; 'Seventy-Two, 320, 21:43½; Scientifics, 350, 22:18; 'Seventy-One, 320, 22:28½. The University carried a 75lb. handicap, and 'Seventy-One and 'Seventy-Three 30lbs. each. A steam tug, carrying members of the press, invited guests from the faculty and elsewhere, and other favored individuals, followed close upon the boats in this race, after the English fashion. The tug used also to follow out after the University at its morning practice pulls, and carry their trainer, who would shout forth his directions to them. By the sale of tickets to undergraduates for these morning excursions the expense of hiring the tug was greatly reduced. At the Saltonstall shell races of June 22, the actual times made were: Scientifics, 19:36¼; 'Seventy-Three, 20; University, 20:14; 'Seventy-Two, 20:19, to which a 15s. handicap must be added in the case of the University and Scientifics. At the same time and place the single-scutt race for the silver cup (offered by the Southworth brothers of West Springfield, Mass.,—George C. S. Southworth of '63 and Mace S. Southworth of '68,—elaborately ornamented from designs by Hamilton Wallis of '63, and costing about \$300) was entered into by five contestants, whose names and times were as follows: E. T. Owen, 14:11½; George E. Dodge, 14:35½; W. H. Lee, 14:57; C. W. Gould, 15:3; and T. G. Peck, 15:20,—the first and last of them belonging to '71, the others to '70. The fall regatta of 1870 was held at the Lake, Oct. 22, and comprised three races: the first for double-scutt wherries, the prize being silver goblets. There were three pairs of contestants announced, all from '71, but one pair withdrew before the race, the other during its progress, and the prizes were won by A. W. Curtis and C. S. Jelley, in 16:52. Next was the shell race between 'Seventy-Three and the Scientifics, won by the former, 22:44 to 23:13½.

In the single-scutt race there were two prizes—silver cups—and four contestants, all from '73 except the first, who was from '72: W. P. Hall, 17:24 $\frac{1}{4}$; C. Dewing, 18:04; E. R. Troxell, 19:13; S. Merritt, 19:29 $\frac{1}{2}$. Last was the large race, for prizes of six miniature golden oars, between 'Seventy-Three and 'Seventy-Four, in which the actual times made were 14:34 $\frac{1}{2}$ and 14:49 $\frac{1}{2}$, but as the Freshmen were allowed a handicap of 20s, they won the race by 5 seconds. This, like all the others save the shell, was a 2-mile race, and excited the greatest enthusiasm,—crowds of Sophomores and Freshmen rushing along the shores of the lake for a half mile or more, shrieking encouragement each to their own party. Though these later races at the Lake have not attracted so much attention as the initial one, they have all of them been more largely attended and more successful in every way than any of the previous harbor races,—heavily-loaded extra trains, and many private conveyances bringing together a very great number of spectators; and the wonder is that the spot had not been sooner resorted to. The Navy charters the special train, sells the excursion tickets, supplies the conductors, and pockets the profits, if any. The boating men of college are not disposed to look with much favor on the new system introduced last year, and they predict that it will shortly be abandoned, and the barges be exchanged for gigs again. They say that rowing in a barge with a coxswain is demoralizing to those who afterwards row in a shell without one; and the objection seems reasonable. It will be noticed that last year the Scientifics who paid no attention to barge practice, but rowed the race as a matter of form, were victorious in the shell race; while the University who had worked hard in its barge practice was discomfited in its shell. After the race of June 4, the three heavy barges were

quickly got rid of, as already stated; and if others are bought hereafter they will doubtless be of the light shell-bottomed variety, by the use of which '73 were victorious in that first trial. It is expected that none but '73 and '74 will enter the barge race of the present summer. Handicapping, too, is a practice which excites a very general disgust. Though the tendency of the Southworth cup is evidently to tempt men who should belong on the University crew, to abandon it in favor of practice with the single-sculls, there are probably enough counteracting influences to prevent this from leading to disastrous results.

There have been a half-dozen or more irregular regattas, devised by themselves or outsiders, in which Yale boatmen have taken part. The first was at Hartford, July 4, 1856, in which the *Transit* (Scientifics) "was entered in a 3-mile race against the *Undine* of that city, and the 4-oared shell, *Virginia*, manned by New York pilots. The *Transit* led down to the stake-boat, but fouling it in turning, the *Virginia* reached ahead by a few lengths, and won the first prize, \$100. The *Transit* took the second, a set of colors, and won, besides, no mean reputation for skill as oarsmen." The next was at New London, July 6, 1858, to which boats were invited "from all parts of the world." Nine prizes, amounting in the aggregate to \$120, were offered by the citizens, or one for every boat which entered. Wherries, 4-oared, 5-oared, and 8-oared boats were all placed on an equality, and no handicaps allowed. The boats were started separately, at intervals, and rowed over a course of about 4 miles, not measured, around 3 stake boats. The only college boats were the two *Olympias* of the Scientifics, of which the 8-oared club-boat won the first prize (\$25) in 32:35, and the 4-oared shell the second (\$20), in 35:50, both prizes consisting

of silver goblets. "The race must have been replete with interest to those persons who yet cling to the mistaken belief, that whale-boats manned by whalers, can successfully compete with college-boats owned by students. The Olympia club-boat beat the whale boat entered in this regatta, even allowing handicap, more than $6\frac{1}{2}$ minutes." A year later, July 4, Yale was beaten at New London: Varuna, in a contest between six-oared boats, coming in the fifth of seven competitors, in 24:27, against 22:28, the best time made; and, throwing out two of its oars to engage in a second, 4-oared race, was again beaten by a professional crew. The Yale boats, adapted for New Haven harbor only, were practically disabled by the rough water, which did not injure the whalers. These winners were urgently invited to take part in the New Haven race of next day, and offered a chance at the college prizes; but declined to enter. On that occasion it will be remembered that Varuna beat Olympia 22:26 to 23:37, or 2 s. better than the winning time at New London. The same day, July 4, 1859, at Middletown, Yale had better luck,—the Atalanta taking the first prize (\$60), in 23:10, and the Olympia the second (\$30) in 23:30; while the Atalanta of Hartford made 23:40, and the Aliotus, of the same city, being secretly manned by a professional crew, was ruled out for attempted fraud. Still a third race took place on the same day, this time at New Haven, between four of the college boats. The $2\frac{1}{2}$ mile course was rowed over by Thulia (Freshmen of '62) in 23 m., against 23:15 by Eolus (Law students), which was allowed 22 s. handicap. The prize was a silver goblet. Wenona and Cymothoë were the other two boats. Next day, July 5, 1859, a regatta was held which was "witnessed by nearly 1500 people." The race of the three first-class boats for the championship has been already described. In

the second class, 8 boats entered, of which the Wenona (Juniors of '60) took the first prize in 25:30, and the Naiad (with the victorious Thulia crew of the day before) the second, in 26:50. The other boats were: Eolus (Law students), Cymothoë, Lorelei, and Atalanta (Sophomores of '61), and Nautilus and Thulia (Freshmen of '62). At Providence, July 4, 1860, Yale won the two prizes (\$150 and \$90) offered by the citizens, by making "less miserable time than the other boats," which were: Brunonia of Brown University, withdrawn; Una of Providence, "in sight at the close of the race," and a five-oared boat "not in sight" then. Of the Yale boats, the University shell went over the course in 21:28, and the Thulia (Sophomores of '62), in 22:25. This seems to have been the last outside race in which the college took part. Casual mention is made that year of "the Bowdoin regatta" at which one of the members of the University crew was disabled, but nothing more can be learned concerning it. June 23, 1864, there were a couple of impromptu scrub-races, in the first of which the Undine barge won the prize of 30 cents from its competitor the Varuna shell. In the second, the University, the Sophomores and the Freshmen rowed in the order named. The distance was from the Pavilion to the East Haven shore and return; and all the boats in the second race suffered from broken wires, unshipped oars, and unnumberable fouls. The last independent harbor-regatta of any importance took place October 25, 1865, for the silver cup offered by ex-Commodore Wilbur Bacon. In the shell race, Varuna beat the University crew of 1866—19:15 to 19:50; in the gig race, Glyuna beat the Undine—19:52 to 20:55; and in the wherry race, George Adee of '67 beat Frank Brown of '66, who had just been pulling bow oar in the University shell.

In the old days of boating every club had its own distinctive uniform, boat flags, lanterns, etc., and the motley appearance thereby engendered is thus commented upon by a writer of 1857: "Once or twice a week Chapel street is variegated with men who look as if they had been melted and poured into their tight-fitting white pants. They wear shirts of all the different colors of the rainbow, and carry red and white hand-bills on their breasts, informing the curious spectator of the precise spot in the college world from which the bearer hails. In the old times, a modest, dark-blue flannel shirt, with an "A, '54," on the breast, constituted the sole uniform of a boat-club man. A change of our present style of uniforms in this direction, would be advantageous." Undoubtedly this matter of uniforms was one of the minor arguments which led to the adoption of the "English-university system" of boating. Under this, the Glyuna "rig" consisted of "dark blue shirt and pants, with red facings, black belt"; that of Varuna, "blue shirts, trimmed with white, black leather belts with 'Varuna' and number of class painted in white, blue pants, red caps"; that of Undine, "blue shirts with stars on collar, white 'U' on the front, with trimmings, blue pants." Each club, besides an American ensign for the stern, and the champion flag or flags it might at times hold, possessed special colors of its own for the bow, thus: (1) "Blue burgee, with 'Glyuna' and fouled anchor, blue burgee with 'Glyuna' alone"; (2) "red jack with 'Varuna' in white"; (3) "blue jack, with 'U' in German text worked in center." These uniforms were never much worn, however, and while '69 was in college, even before the general clubs were abandoned, had become almost wholly obsolete. The class clubs have not adopted any elaborate rig nor are they likely to. Of late years, the only uniform practically known

to the college, is a rough blue blouse of flannel, worn by the members of a University or Freshman six "in training" for the race against Harvard. Sometimes a peculiar style of hat or trousers is also affected by them. The ordinary rig while racing or practising consists simply of drawers and sleeveless undershirt. Handkerchiefs are sometimes worn about the head, and in practice trips the shirts are often dispensed with, especially by the University crew. In June, 1853, was procured a blue silk burgee, heavily fringed with white silk, with a white star in the center, surrounded by six smaller ones (probably representing the number of boats then in the Navy)," which has served ever since as a Commodore's flag.

The history of the aquatic contests between Yale and Harvard may be appropriately divided into two periods: the first embracing the irregular trials of the nine years, 1852-'60; the second, the seven regular University races of the successive years, 1864-'70. James M. Whiton of '53 has the credit of instituting the initial contest, which took place at the town of Center Harbor, on Lake Winnepiseogee, New Hampshire, in August, 1852, "as announced in the brilliant red papers, industriously circulated through all that region." "Harvard was at first loth to assent to a regatta, and required much persuasion, but finally representatives of Yale and Harvard accepted the invitation of the hotel-keeper at the Lake, who paid all expenses, in view of the crowd of spectators which the race would attract to his house. The Undine, partly manned from the shore on the day of the race, the Halcyon, under the name of Shawmut, and manned by the Shawmut crew of '53, and the Atalanta, a four-oared race-boat, hired in New York and named for the occasion, and which was not allowed to compete, were entered by Yale, though Halcyon was

her champion. Harvard entered the Oneida. The first day, the third of August, was clear, and the little town of Center Harbor was fairly crowded with spectators. A 'scrub-race' came off in the morning, and a handsome silk flag, obtained by private subscription, was handsomely won by the Oneida. In the afternoon the decisive trial was had, and in a two-mile pull to windward, up to the town from a stake-boat placed down the lake, the Harvard boat beat by two lengths, winning the first prize, a pair of silver-mounted black-walnut sculls. On the second day appointed [Thursday, August 5], a violent rain put a damper on the sport, and compelled the valiant marines to roll ten-pins, smoke, drink, and what not. In the afternoon, however, by the consent of all, the second prize, a silver-tipped boat-hook, was awarded the Shawmut (Halcyon), as having been second in Tuesday's race. Eventually the storm lulled, and as a token of respect to the few visitors assembled, the uniforms were brought out, the oars manned, and a sort of dog-trot rowing was exhibited, and then songs were sung, and cheers were given until our throats were sore, and all said 'Well done.' A pleasant trip to Plymouth terminated the entertainment of the week."

The next regatta took place on the Connecticut river at Springfield, Saturday, July 21, 1855, in response to a challenge from Yale, sent at the time of the Fourth-of-July race,—two weeks and a half before,—when Harvard failed to put in an appearance. "Crews were picked and favorite boats manned by both colleges, and they arrived in Springfield on Friday, to examine their course and look about a little. Yale entered Nereid and Nautilus. Harvard, Y. Y., four oars, thirty-two feet, no coxswain; and Iris, eight oars, forty feet, with the same coxswain who steered the Oneida, three years

before. Undine, four oars, was also present from Harvard, but was not entered. Col. James M. Thompson of Springfield was umpire, and the two Yale judges were George W. Smalley of '53, now London correspondent of the *Tribune*, and George W. James of Brooklyn, builder of Yale's favorite boat, Nereid. The prize was a beautiful set of silk boat-flags, pennant, jack and ensign, offered by the citizens of Springfield. A handicap of 11s-per oar was allowed the smaller boats. The course was three miles, half down stream and back, and the actual times made were: Iris, 22m.; Y. Y., 22:47; Nereid, 24m.; and Nautilus 25m.; which the handicap allowed the last three boats would change to 22:3, 23:38 and 24:38, respectively. Nereid of Yale took the lead at the start and kept it for the first 400 yards, but at the stake-boat the Harvard crews were ahead, and so they came in 'amid the cheers of thousands of spectators.' In the evening, three of the Y. Y. crew, and three of the Union club of Boston, manned the Nereid, working her with the Iris's oars, and went over the course against time. Though unpractised together, and with a coxswain who had never been over the course before, they pulled the favorite Yale boat over the three miles in 21:45, or 15s. less than the winning eight-oared Iris had made the distance. This fully substantiated the Nereid's merits and the superiority of the Boston and Harvard oarsmen. The Harvard men were, it is true, of much more powerful physical development than those of Yale, but they also showed much more skill and coolness in handling their oars. The stroke of the Yale boats was very convulsive and quick and almost impossible to maintain for any distance. Many friends of both colleges were present and the excitement was *intense*. The news of the result was sent far and wide by telegraph, and of the extra *Repub-*

lican, containing an account of the race, more than 2000 copies were sold, before the contestants started homewards,—the Yale men at 7 o'clock, the Harvard clubs, three hours later."

The *Lit.* for October following thus mentioned the race: "Just before the close of last summer term a regatta occurred at Springfield, between two Harvard boats and two of our own Navy. The latter were badly beaten, but we dislike to dwell on particulars. We hope our boys will improve their system of rowing, and do better next time." Two years later, a writer in the same magazine makes the sarcastic suggestion, "that if we should ever, in the course of human events, become so rash as to challenge Harvard to another race, the following rules be adopted on that occasion:

"1. For three weeks previous to the race, the Yale Navy shall resolve itself into a committee of the whole to brag.

"2. No boat shall be allowed to enter from Yale, which will not give bonds to keep in sight of the last boat of the Harvard crews.

"3. No man shall be chosen for the racing crew who does not weigh over two hundred and fifty pounds, and is not able to hold two pounds at arm's length for the space of five seconds.

"4. The crew shall be required to diet themselves on raw beef and oat meal, for six weeks before the race.

"5. The captain of the boat chosen to compete with Harvard, must stand up when the wind is blowing against him; must steer into the middle of the opposing current, and must run the boat into the stake-boat while attempting to turn around it.

"6. The strokes of the oars must be at the rate of twenty a second, and must take a sweep of six inches.

"7. The crew of the Yale boat must be allowed to look at the prize before it is awarded to Harvard."

Though the credit of starting the first regatta (1852) belongs to Yale, Harvard claims the honor of originating the proposition to institute a "union-college regatta," to occur at stated intervals, either annual or otherwise, and be shared in by as many colleges as possible. In

support of this plan, a meeting was held at New Haven, May 26, 1858, to which Harvard, Brown, Trinity and Yale each sent a delegate, while representatives of Dartmouth and Columbia were expected but failed to appear. It was there voted: "That the regatta of that year be held on Friday, July 23, and that the place be Springfield provided sufficient pecuniary inducements be offered by the citizens thereof; that at each regatta the time and place of holding the next one be determined; that none but academical undergraduates (including the graduating class) take part therein; that each college enter as many boats as it chose, and row them with or without coxswains; that the course be three statute miles in length, and that an allowance of 12 s. per oar be given the smaller boats; that the position of the boats be determined by lot; that each college entering appoint an umpire, and the umpires a referee; and that a set of silk colors with suitable inscriptions be given the winning boat,—the cost of the same not to exceed \$25, and to be met by the entrance fees required of the contesting boats." The secretary was also instructed to invite other colleges to join the association, and take part in the coming and subsequent races. Six days before the time appointed for the race, Saturday night, July 17, 1858, while the Yale boat was taking a practice pull on the river at Springfield, a collision with another craft overturned it, and its stroke oarsman, George E. Dunham of '59, sank to the bottom and was drowned. This melancholy accident of course broke up the race, and the crews from Yale and Harvard—those from Brown and Trinity not having arrived—separated without making arrangements for any future contest.

A meeting of delegates from the four colleges was held at Providence, February 23 following, and the arrangements of the year before again adopted. It was

also voted that the next regatta be held on July 22, following, either at Springfield or Worcester ; but doubtless the sad recollections of the disaster at the former place induced a change of locality, for Lake Quinsigamond was ultimately selected, and all the University races have since been held there. It lies some two miles from the city of Worcester, and is, in round numbers, 40 miles from Cambridge and 120 miles from New Haven. There, on the afternoon of Tuesday, July 26, 1859, was held the first "union-college regatta"; four boats from three colleges rowing over the three-mile course, half down the lake and return. Harvard won, in 19:18; followed by Yale, in 20:18; by Avon of Harvard, in 21:13, and finally by Atalanta of Brown University, in 24:40. One of the Yale crew, a *Lit.* editor of '60 writes as follows: "After getting clear of the Avon, which, through accident doubtless, fouled us, we came in about half way between the two Harvard boats, having the double satisfaction of seeing the colors which the Harvard won, and winning for our betting friends the sums which they had staked against the Avon. Meanwhile the Harvard crew assured us that, in spite of our short practice and the fouling, we had come in nearer to them than any other boat ever did.

"But on Wednesday, July 27, was the final race for prizes offered by the city. Only the Harvard entered against us, and after drawing the inside, we took position at 22 minutes past 2. The Harvard took the lead, but about a mile up we closed with her and passed her, her bow fouling our starboard oars. Getting clear by a peculiar manœuvre of the coxswain,—who, catching the Harvard's bow in his hand, magnanimously refused to strap it to the Yale's stern,—we rounded the stake-boat first. The Harvard, however, turned in splendid style and lapped us before we started on the home stretch. Com-

ing up abreast of us, for more than a mile the race was stern and stern, sometimes one leading a few inches and then the other, while the 10,000 spectators along the shore endeavored to add a degree of intensity to the excitement by cheers and shouts. But to see those red turbans beside us was all we could think of, and men shouted 'Pull, Yale!' 'Pull, Harvard!' indifferently to us, for we hardly heard it. So down the Lake we came, till, a quarter of a mile from home, Harvard led a clear length, and our stroke which had been, so they tell us, 48 to the minute, began to flag, but as the stroke-oar called to us for a final home spurt we 'responded' (how, we cannot one of us tell), and pulled by Harvard, beating her a length and a half, 19:14 to 19:16,—bettering her time of the day before by 4 seconds, and our own by 64!

“To say that we were excited would be ridiculous. To say that we were mad would be to forget that we never pulled a stroke so steady, or so cool and powerful. But after all our reverses, after continual ridicule and derision, both at home and abroad, to find ourselves in less than twenty minutes the victors of that world-known Harvard crew, to see the famous red turbans tossed overboard, and hear the roaring cheers ring up along the whole length of the Lake, was too sudden a change. We cannot deny that while sedate graduates crowded to meet us, and actually walked into the Lake without knowing where they went, and grey-haired Yale boys spoiled their best beavers as they dashed them together, that the crew who were sitting in their frail shell more steadily than ever before, and pulling with an easier swing, were really wilder in their joy than any spectators could be, and felt a keener glow of spirit. And when they crowded up and shook us till they shook out of us what little breath there was left, and almost

shook us to pieces, our pride or training even would not have kept our nerves quiet, but that this excitement seemed as nothing compared with that last half mile.

“But even in success it was impossible not to regret the disappointment of those who had treated us so handsomely, and who took their reverses in so fair and manly a spirit. It was the last time they were to pull together, a crew that had never been beaten, who, with their boat, had for two years held the championship of the Continent. The *latter part of the evening* found most of us in the Union Club Rooms, where everything was provided for our taste, and we showed most satisfactorily that we were no longer ‘on diet.’ You know what a noise there was in New Haven; how even the sanctity of the college bell was violated, and no one has been expelled for it; and how the gladdest and wildest were the old patriarchs who should have been most dignified.”

The names of the winning crew were: H. L. Johnson ('60) stroke, C. T. Stanton ('61), H. W. Camp ('60), J. H. Twichell ('59), C. H. Owen ('60), F. H. Colton ('61), bow, H. Watkins ('59), coxswain. Five of them were afterwards commissioned officers in the war. It should be mentioned that the terrific stroke of 48 to 60 to the minute, kept up by the Yale crew in this race, was necessitated by the shortness of the oars, which, by a blunder of the builder, were only $10\frac{1}{2}$ feet long. Spite of this drawback, and spite of the foul, the time made (19:14) was the fastest ever made in America to that date, and has never been equaled by a 6-oared American crew, carrying an adult coxswain. The Gersh Banker of the Ward brothers which next year made 18:37 was fully equipped, and had a 40-pound boy for coxswain. Before the second day's race of '59, bets of \$100 to \$5 were freely offered in favor of Harvard, and a member of the crew relates that the assurance of a

Yale man that he had accepted such a bet "was cherished as the only word of encouragement we could recollect for weeks."

This was Yale's first aquatic triumph, and next year, under its inspiration, each one of the three lower classes challenged the corresponding Harvard class to a trial of oars, at the time of the "union-college regatta," for which, of course, a University crew was also promised. The Harvard Juniors declined, while the two lower classes accepted the challenge. The *Lit.* for October, 1860, says: "For some time back there have been vague rumors floating about college, in regard to an imaginary regatta, said to have come off at Worcester at the end of last term, in which Yale College, from Alpha to Omega, was emphatically 'wiped out.' 'Were you up to Worcester?' was the pointed, and we might add impertinent question, which was propounded to every new-comer on his arrival here at the beginning of the term. A terrific and crusty 'No' was the invariable reply, until the interested enquirer began to doubt the reality of boat races in general, and of the Worcester races in particular. We have endeavored to unravel the mystery which has seemingly surrounded this affair, and the first fruit of our research is the establishment of the fact that the Worcester races of last July [27 and 28?] were neither imaginary nor mythical, but a historical and painful reality."

In the freshman race, though the Glyuna of Yale was a much better boat than the Thetis of Harvard, the latter won, in 19:40 to the former's 20:20. In the sophomore race, Harvard (Haidee) again won, in 20:17; —the Thulia of Yale giving up just after turning the stake-boat on account of the sudden illness of one of its crew. "Next came *the* race of the day. A rope had been stretched across the foot of the lake, and attached

to it, at regular intervals were small blocks of wood, against which the stem of every boat was to be placed before the start was made. The Harvard, the Yale, and the Brown had entered the lists, and at the word 'Give way!' all got off in fine style. The Harvard with a tremendous leap shot ahead of the other two; the Yale pressed close after, while the Brown at once fell behind." These relative positions were kept to the end, the time being 18:53, 19:5, and 21:15. The Brunonians, with a boat that, though built specially for the occasion, was poor and almost feather weight, "showed their pluck by entering the race, and their judgment by backing the Harvard." The champion colors were presented the winning crew by Charles H. Owen of '60, who took part in the race of the year before, and wrote the account of it that has been quoted.

In the "citizen's regatta" of the following day, Harvard refused to row, one of the crew being, as alleged, unwell. As this made some hard feeling, it was proposed that four should be picked from each crew to enter the second day's race, but as Harvard had a shorter boat, which could turn the buoy sooner, and was, moreover, not burdened by a coxswain, the unequal offer was at once declined by Yale. A second race was, however, arranged between the Yale sophomore and the Harvard sophomore and freshman boats; but, just after the start, the first mentioned was badly fouled by the second, and withdrew, leaving the Harvard Freshmen to defeat at their ease their sophomore rivals. Lastly, Yale entered the race against the Gersh Banker, manned by the Ward brothers, the Union, a crack club of Boston, and the Quickstep, a Worcester boat; in which the Wards won the first prize (\$100), in the then unprecedented time of 18:37, the Yale the second (\$60), in 19:10, followed by the Union, in 19:41; but, as an

extraordinary handicap of 15 s. per oar was allowed this boat, Yale gained the second prize by only a single second.

This second and last trial of the union-college regatta system proved conclusively that it was a failure,—Brown having twice entered, only to be hopelessly defeated, and Trinity and Columbia having failed to enter at all. Henceforth, confessedly, as always actually, the contest was confined to the two great colleges. Next year, there was no talk of a race, on either side, the Yale corporation, at its meeting of 1860, having forbidden the students to enter any such during term time, and Commencement at Harvard coming a fortnight earlier than at Yale. And so there was an interval of four years before the “second period”—that of annual University races—was inaugurated. As a matter of convenience, however, it may be well to record at this time the minor trials that have taken place within this second period, before going on to describe the 7 great University races, 1864-70. And it would aid to an intelligent understanding of boating matters between Yale and Harvard, on the part of the general public, if the newspaper writers, in making their comparisons and deductions, would hereafter disregard those irregular and preparatory contests of the 9 years ending with 1860, as well as the minor trials now to be mentioned, and would confine themselves simply to the annual University races from 1864 onward.

The first great University struggle,—of July 29, 1864,—was preceded by a sophomore ('66) race in which Harvard won, 20:15 to 19:5,—one of the Yale crew giving out at the buoy. Next day the Harvard Sophomores were beaten by a professional crew, in 19:8. A year later, Saturday, July 29,—the day after the second great University race, in which Yale had won the flag in the

then unprecedented time of 17:42½,—the University crew entered the “citizens’ regatta” and won the first prize (\$200), in 19:5 against the 19:20 of the Harvard University crew, its only contestant, whose time the day before had been 18:9. The difference in the “times” of the two days is explained by the change in weather,—a breeze, occasionally amounting to a light gale, blowing throughout the second day’s race. In 1866, July 27, the Lawrence Scientifics of Harvard beat the Sheffield Scientifics of Yale, 19:38 to 18:54. The Harvard crew in this race were notably larger, older, and in every way better men than those in the Yale boat. The different characters of the two schools would account for this, the Lawrence being largely made up of academical graduates, while the Sheffield is more on a parallel with the academical department, and, though stronger in point of numbers, is far weaker in the graduate element. In 1867, July 19, the Yale Freshmen ('70) beat those of Harvard, 19:38 to 20:6. The stake was turned in 23 seconds. Harvard claimed a foul on the way out, and Yale a foul at the stake, but both were disregarded by the judges. Six silver goblets, valued at \$150, were awarded the winning crew, by the mayor of Worcester, in behalf of the citizens, and William Blaikie of Harvard presented the champion flags. Next year the Yale Sophomores ('70) refused a challenge from Harvard, as did also the Freshmen ('71), and so nothing occurred but the regular fifth University race. In 1869, July 23, the Harvard Freshmen ('72) beat those of Yale, 19:58½ to 19:30. One of the latter crew had belonged to it but a week, and another was sick when the race was pulled. In 1870, June 22, at Lake Saltonstall, the Yale Scientifics (two of whose crew had pulled in the race of 1866) beat the Harvard Scientifics, 20:10 to 22:33½,—the latter crew being badly demoralized by hard travel and

want of sleep. July 22, the Yale Freshmen ('73) beat those of Harvard, 19:45 to 20, though the Freshmen from Brown won the flags, in 19:21. In review of what has been said, it seems that, aside from the seven regular University trials, 1864-70, Yale has won but 2 of 5 general races with Harvard, and only 3 of 10 special or class races,—the first regatta of 1852 being included in this latter category. Of the 5 general races, only 3 were for the championship, and these were won by Harvard.

And now, at last, for the "second period" proper, comprising the seven annual University races. Not being allowed in term-time, they have always been rowed in the month of July, on Friday, the day after the Yale Commencement, which follows that of Harvard by an interval of two or three weeks. The "Seniors" of the Yale crew are therefore in reality "graduates" of 24 hours' standing, and those of Harvard, of a more appreciable length of time, but both are still held to be "undergraduates" within the meaning of the regatta regulations. The Yale crew go up to the Lake a little less than a week before the race, or as soon as the underclass members have completed their examinations; while the Harvards, having finished their college duties earlier, can and usually do take their places there in advance of them. Boat houses are in readiness to receive their frail shells,—6-oared and without coxswains,—and quarters at some quiet farm-house, near the water, are secured for the men themselves. Practice pulls, under the direction of their trainers, are taken two or three times a day, but no races are entered into save those "against Time" simply. The "champion flags" are made of silk and cost about \$60, of which sum each college advances half,—though recently the citizens of Worcester have defrayed the expenses of

the flags. One is blue, having the gilt inscriptions: "College Regatta, Champion, University, Worcester, July,—, 18—" ; the other is an American ensign, upon the six white stripes of which the names of the six victorious oarsmen are afterwards inscribed. The flags won by Yale are preserved in the Art Building, in the little room which opens out of the south gallery and surmounts the chapel-street entrance,—though until 1870 they were kept in the room of the Commodore. The flags won by Harvard are preserved in an alcove of the Library. A partisan of the vanquished crew presents the flags to the victors, but the same colors never do duty twice, as is the case in the Yale Navy races. The course is 3 miles, around a stake-boat, which must be turned to the right, $1\frac{1}{2}$ miles up the Lake, at which point are stationed a boat-load of representatives of both colleges, and of the press, and one judge for each college. The chief judge from each college, together with the referee or umpire, occupy a boat at the starting point. The judges are graduates of the colleges they represent and are usually members of former University crews, but the referee is apt to be a professional or amateur oarsman, belonging to neither college. Positions of the boats are drawn by lot, and the "go" is usually given by a pistol-shot, after the warning, "Are you ready?" Another shot is also fired as each boat crosses the line on the return. Perhaps a quarter of a mile from the causeway near which the boats start is "Regatta Point," whereon raised seats are erected,—sometimes with a protecting roof of canvas,—not unlike, though less elaborate than, the "grand stand" of a racing park. Here also, upon a platform, built out into the water, a brass band discourses music in the intervals of waiting. For admission to the Point a quarter-dollar fee was formerly required, and for a like addi-

tional sum a "reserved seat" was also promised. But the promise was never kept, and latterly the single entrance ticket costs a half-dollar, and the buyer thereof runs his own chance of gaining a seat,—as in reality he always did.

Both the shores are lined with spectators, for half the distance to the stake-boat, and the causeway is fairly black with the dense mass of human heads, while a little steamer and innumerable smaller craft of every variety ply about the Lake in the times between the races. But "Regatta Point" is the real headquarters. Here are assembled "the wealth and fashion and beauty" of the city. Here are crowded the largest groups of collegians. Here the "start" can be best witnessed. Here the chances of the "home stretch" can be earliest made out. Here arise those deafening yells of "Yale! Yale!" "'Arvad! 'Arvad!" "'Roh! 'roh! 'roh!" "'Rah! 'rah! 'rah!" as the boats fly past. Here occur those insane hand-shakings, and embracings and fantastic gyrations of the men whose college has triumphed. And here, after taking their champion colors at the judges' stand, the victors row up to receive from the mayor the prizes offered by the citizens, and the plaudits and congratulations of the multitude. The attendance, according to newspaper accounts, varies from 15,000 to 25,000 people, though it is probable that the former number has never been much exceeded. Long, heavily-loaded trains of steam-cars run hourly from the city to the "Lake station," which is, perhaps, something more than half a mile from the Point, and the common highway is taken up with an endless procession of carriages and pedestrians, hastening to the race. Every imaginable vehicle is pressed into the service, and the prices demanded by the honest hackmen are something incredible. In the city, hotels and restaurants are

crowded to suffocation, and the misfortunes of those who are excluded from them are only exceeded by the misfortunes of those who gain admission.

Previous to 1866, as has been intimated, "the races" were extended over two days. First came the regular college regatta, and next day the "citizens' regatta" in which the college boats were invited to take part. The night between these two days was devoted to lawlessness and uproar. Beginning with the year mentioned, all the races were confined to a single day. First come those between citizen or professional oarsmen, then those between college classes or departments, and finally the great University race itself. This usually happens about 4.30 or 5 o'clock, in season to allow a few of the most active to get away on the early evening trains. The great body of the college men, however, leave the city on the night expresses, between 10 and 11 o'clock, though many remain until the following day. The practice of staying behind for the avowed purpose of "making a night of it" has gradually become obsolete; Yale, of late years, having had little cause for rejoicing, and grown too sullenly sorrowful under defeat to seek relief in the flowing bowl. Now-a-days, after the race is over, and the Yale men have obtained a supper of some sort, they moodily hang about the corridors of the Bay State House—the only hotel in the city, and a very poor one—listening to the exultant chattering of the victors, until the approach of train-time, when, with a gloomy resolve "never to come to another race," they silently steal away. The defeat of five years ago, was met with a far different spirit: "That night the vestibule of the Bay State was even more densely crowded, this time by a weary throng, but disappointment did not keep the Yale men quiet. They hurraed again and again for our Stroke!—for our Bow!—for our Port Bow!—for our

Starboard Waist!—for our Port Waist!—for our Freshman Class!—and for everything under the sun connected with Yale. In the singing, the glee club, many members of which were present, far surpassed all tuneful attempts of Harvard. The latter called often for the ‘bag pipes,’ which was given with great spirit. The night trains bore away a large part of the student element, but enough remained to ‘shake up’ (as one expressed it) ‘a rousing old drunk.’ The scene of the festivities was the hotel dining room, where all night long discord reigned supreme, and ‘the rosy’ was mixed in quantities that would have set jolly Dick Swiveller in ecstasies. Whippers-in were sent out to bring in every man, red and blue; sentries were placed at the doors and windows to prevent any from escaping, and then all got comfortably ‘tight’ and broke the crockery, winding up with a dance on the tables. A few restless spirits amused themselves by going up stairs to throw bottles through the sky-light, or down stairs to sack the wine closets. In the morning the various headaches and sleepless eyes, after paying a bill of \$400 for the evening’s sport, dispersed to their several homes.”

Another amusement of the “restless spirits” was the smashing of the furniture and windows of their rooms, by way of indemnification for the miserable accommodations and exorbitant prices of the hotel. For some years, Worcester, through fear of losing the patronage of the dear students, let the rowdies among them have their own way, but latterly extra police have been imported from other cities,—to supersede the “special” ones formerly improvised for the occasion, whose motley, guerrilla-like appearance, and general helplessness, used to excite the derision of all,—and these have preserved order on Regatta Day, and night. A few years ago, the agent of the associated press invented and tele-

graphed all over the country the story that a collegian had been arrested and fined in the police court for unshipping a watch-sign in front of a jeweler's window, which story was improved upon by the editors so as to represent the unfortunate youth as "the purloiner of a gold-watch, valued at \$150." Every year similar lies and exaggerations appear in the published accounts of the race, and as most of these have to be "written up" beforehand, their blunders and misstatements are often ludicrous in the extreme, to one who is acquainted with the actual facts. From his knowledge of what happened last year, "our special correspondent" makes a shrewd guess of what will be likely to happen this year, and writes out his surmises as something which has actually taken place. Sometimes he guesses right; oftener he falls into error.

"Blue" is the color of Yale, "red" that of Harvard, and every human being in Worcester "shows" one of them on Regatta Day,—the latter being the predominant one among the citizens, though the hackmen, boot-blacks, and other public officers announce their impartiality by affecting both. Strips of ribbon at the button-hole, hat-bands, flaunting neck-ties, badges impressed with the college name or monogram in gold or silver, all serve to announce the connections or sympathies of the wearer,—blue or red. The ladies, too, in numberless ways, likewise display their colors; and even the execrably printed cards, on which are incorrectly indicated the names and statistics of the oarsmen, are stained with the partisan pigments,—“And you can take your choice for five cents,” shout the hawkers of them. Most of the other colleges have patterned after the leading two in adopting distinctive "colors,"—the "brown" of Brown University being the happiest choice of any,—and their representatives often display them at the race,

sometimes in connection with the blue or red. The Brunonians usually sympathize with Harvard, the Columbians with Yale, though neither these nor other outside colleges are largely represented, save in the event of a ball-match in which they have taken part. The members of a victorious ball-club display, in connection with their own, the badges of the college they have vanquished. The comparative crowds which Yale and Harvard send up to witness the race vary somewhat in different years, but the latter has usually the largest representation. Time is in favor of Yale—though three-fourths the undergraduates finish work a week before the race—but locality is in favor of its rival. Lying less than 50 miles from Boston,—within a 100-mile radius of which a large part of the Harvard men, graduates and undergraduates, reside,—the Lake can be visited by them without any great loss of time. But to the Yale graduate in New York, almost 200 miles away, it means a two days' pilgrimage; and to the undergraduate, a week wasted from vacation, and an unusually tiresome journey to a distant home. The prospect of victory of course largely affects the attendance. Unusually large crowds went up from Yale in 1866, and again in 1869, on both of which occasions, Harvard, expecting to be vanquished, sent few representatives. In 1868, on the other hand, the Yale attendance was very slim indeed, and the Harvard unusually large. But there are always enough at the annual race to make the sight at the Lake an enlivening one, whose counterpart can be found nowhere else in America.

On the night preceding the race, there is a "citizens' ball" in one of the large public halls of the town, in which the students to some extent take part, though less now than formerly when it was held on the night between the two racing days. The college colors are

liberally and often tastefully displayed in the costumes of the lady dancers. Except in the event of a base-ball trial, which takes place the afternoon before or the morning of the race, Yale men, at least, do not of late usually go to the city until within a few hours of the time when the latter is rowed. The midnight and morning trains after Commencement Day bring to the scene the larger part of those who come directly from New Haven. There is a good deal of betting, both among the collegians, the general spectators, and the professional gamblers, who assemble at the races and ball-matches,—a college contest being about the only thing of the sort in whose sincerity the public place confidence, in other words, which they believe cannot be “bought.” Here as elsewhere, “pool-selling” is the favorite mode of gambling among the professionals, but students make none but “square bets” with one another, “in support of” their respective colleges. Odds are usually offered one side or the other, and the course of betting is a pretty fair index of public sentiment as regards the chances of the respective crews. Bets as to “time,” absolute or comparative, are also sometimes in favor. In 1866, Harvard could not be induced to bet, and the same to some extent was true in 1869, while in the years between, Yale was equally loth to risk anything. It is only when the betting is about even that much money changes hands, at least among the students, and it is rarely that one of them stakes as much as \$100. In 1864, however, a confident Yale man, who accepted every bet offered him, is said to have won \$5000.

The dress of each crew at the time of the race consists of drawers and sleeveless shirt. Red silk handkerchiefs are worn about the head by the Harvard men, and blue ones sometimes by those of Yale, though they

oftener go bareheaded. As the former practise with the upper part of the body naked, their finely sun-browned arms give them a hardier appearance than their paler skinned rivals, though the latter are almost always older and heavier men. At Worcester the Cambridge crew are almost always spoken of as "the Harvards"; but "the Yales" is a term less often employed to designate their antagonists. From 1867 onwards, handsome gold medals, costing \$50 each, have been given to every member of the winning crew, by the citizens of Worcester. The face of the medal is die cut and represents a race-crew pulling. "Lake Quinsigamond, Worcester," is the inscription, to which perhaps the date of the race is afterwards added. The reverse, in relief, displays a crown and laurel wreath, surrounding a space upon which the name of the winner is afterwards engraved. Similar medals, struck in silver, were also given to the winning freshman crews of 1869 and 1870, and silver goblets had been presented to them in previous years. According to custom, the defeated party of one year may next year challenge the victor, and the latter may then name the locality of the race, which must of course be on neutral waters. Ever since 1866 it has been the general belief that Yale would exchange Worcester for Springfield, should it ever win the opportunity to choose. As it is, Harvard has been urged once or twice by its rival to make the change, but has steadily refused to do so. In April, 1870, delegates from the Harvard crew joined with some Yale representatives, at their urgent request, in inspecting the courses at Providence and New London. The latter locality was specially favored by Yale, on account of its offering a chance for a "straight-away" race, without any turning of stake-boats. But Harvard would not consent to row there. Yale's trainers, or "coaches" as

the English call them, have been professional characters from New York City: William Wood, for the four years 1864-67; Dennis Leary, who "coached" the winning '70 freshman crew, in 1868; Joshua Ward, in 1869; and Walter Brown, in 1870. In 1867, Wood came to town at a rather late day, took little interest in the crew, and after inducing them to buy a shell of Laeton (who, it was afterwards reported, never made a 6-oared boat before), went back to the city and stayed there. The shell proved to be utterly worthless, and the one built by McKay to take its place was only received a week before the final race. In view of these facts, Wood's habit of advertising himself as "trainer of the winning Yale crews of 1864-65" is very gratifying to the feelings of Yale men. For the three years 1866-68, a drizzling shower of rain came with or just at the close of the University race; the weather of the other four years has been pleasant.

Before giving the exact statistics of the seven races, it is necessary to mention the outrageous and only too successful attempts that have been made to deprive of their fairly-won laurels the Yale crews of 1865 and 1870, and the complications which have resulted from this last exhibition of foul play on the part of Harvard. At the close of the race of 1865, the umpires announced the figures of their timekeepers to be, 17:42½ for Yale, 18:9 for Harvard, and no objection was made by the referee, Joshua Ward. Accordingly, judges, time keepers and reporters separated, and the official announcement was of course accepted by every one. But the associated press despatch, and the Boston papers of the following day, set the time a minute later in each case,—18:42½ for Yale, 19:9 for Harvard,—and so much confusion was there in making the change, that while all the papers announced Yale as the victor, some set the figures as

18:42½ to 18:9, and others as 17:42½ to 19:9! The explanation of the fraud was this: When the excitement of the race was over, and sober second thought had disclosed the fact that the Yale crew had not only beaten by 70 seconds the best time ever made by the "invincible Harvards" (18:53, in 1860); but had bettered by almost a minute the "unprecedented" time of the Ward brothers (18:37, in 1860); that it was in short the best 6-oared crew ever known of in America or the world;—the cry was raised of "Impossible! It can't be so! A mistake somewhere!" and so on. Next day the referee—not caring to have the "Gersh Banker's" "unprecedented" time wiped out of sight by these college boys—after "hearing all the arguments" decided that the "true time" of the boats was a minute later than officially announced with his sanction the day before: this, too, though both the judges clung to their first decision. With the Harvard men in control of the Boston papers, and the "professionals" in control of the sporting press, this decision—"18:42½ to 19:9"—was thrust upon the country; and so persistently has it since been enforced by Harvard men, in every way, both at home and abroad, that almost every one has come to accept it as a matter of course. Even the generation of Yale undergraduates who have grown up since then, by hearing the true figures spoken of constantly as a "ridiculous pretension," have gradually grown to distrust them, and accept the false ones; while at Harvard the latter have come to be honestly believed in by every one. From the first, the fraud has been carried simply by persistent "pressure," for not the slightest real proof has ever been advanced against the validity of the officially-announced figures. The alleged "impossibility" of the boat making the time was the strongest argument ever offered to controvert the fact that it *did*

make it. When, however, in 1868, the Harvard crew came within six seconds of doing as well, and the Wards did even better by 2 seconds, this plea lost its plausibility. Influenced by this, and the growing skepticism concerning the matter, Commodore Wilbur Bacon of '65 took the trouble to obtain official statements from the referee and sworn affidavits from well-known, reliable witnesses of the race, and publish them in the form of a letter to *Wilkes's Spirit of the Times* (copied in the *College Courant*, Dec. 12, 1868, page 348), which letter proves most conclusively, what every fair-minded man at the race knows was true, that the time made by the Yale boat was really 17:42½ and no more. To this letter, which of course cannot be quoted here, it is hoped that every Yale man at least will refer, if he has any doubts that his college has produced the best 6-oared amateur crew that the country has yet known of, or that Harvard in denying the fact has been guilty of a dishonor that a dozen successive victories cannot atone for.

In the race of July 22, 1870, Yale came in in 18 m. 45 s., followed by Harvard in 20 m. 30 s.; but the referee gave the flags to Harvard on a claim of foul at the stake-boat, after refusing to hear the evidence by which Yale offered to prove a foul against Harvard before the stake-boat was reached. Though Yale believed the decision of the stake-boat foul to be entirely unjust, it took as a technical cause of grievance this refusal of the referee to give it a chance to prove a previous foul against Harvard,—which, if proved, would have given it the race, no matter what happened at the stake-boat,—and so challenged Harvard for a new trial on the following day, which challenge was refused. The facts of the race, and the theory of Harvard's action therein, are unanimously believed by Yale men to be as follows :

Harvard, having the inside, with its usual opening spurt leaped a little ahead of Yale, but when both boats were about half-way up the Lake, and the gap between them was fast closing, the former steered across the latter's course, when the Yale boat, rather than run down its rival, as it had a perfect right to do, allowed itself to lose time by being driven in towards the shore. Spite of this delay, Harvard reached the stake less than a boat's length ahead, and in veering out to make a long turn and head off Yale, bumped its stern against the stake, with sufficient force to break its wires and unship its rudder, and almost grazed upon the Yale bow. Yale at first held back, then started on again to make the turn; Harvard meanwhile, having half completed the long turn, holding itself for several seconds at right angles to the course up the Lake and directly in the way of Yale, in order to recover from the exhaustion of repeated spurting, and get breath for the home pull. Under such circumstances, had Yale run it down, it is a question whether the foul should not have been ruled justifiable; but nothing of the sort really happened, for though—spite of the asseverations to the contrary of several eye-witnesses—Yale's bow did for a moment glide over Harvard's stern, the latter boat was not injured at all by the shock, for in an instant after, it had completed the turn and was shooting off down the lake again, and its captain's cry of "Now we have 'em, boys!" shows that there was then no idea of fouling, or disablement, or defeat, entertained by the leading crew. But when the Yale men, at last completing their short turn and grazing the stake in doing it, swept past them, and Harvard saw that the game was hopelessly lost, the advice shrieked by their judge at the stake-boat, that they should cease rowing because their shell had been maliciously fouled and disabled by Yale, seemed

worth adopting, as an excuse for unexpected disaster ; and so, with a great display of dragging rudder and broken wires, they leisurely pulled after the victors, put in their claim for a foul, and insisted that the flags should be at once awarded them, even before the stake-boat judges had given in their testimony. When this had all been rendered in support of their claim,—the Yale judge at the stake being prevented by indisposition from stating his side of the case,—the demand was repeated even more fiercely that Harvard should be proclaimed the victor, and nothing but the most earnest protestations on the part of the Yale judge at the start, prevented the referee from complying,—without even the form of a hearing for Yale's claim of a prior foul against Harvard. This hearing was at last grudgingly granted, and the Bay State House and 8 o'clock were appointed as the place and time for holding it. To appreciate what happened there, it is necessary to comprehend the facts of the freshman race, which preceded the university contest.

In June, 1870, the Yale freshman boat club ('73), challenged the corresponding club of Harvard to a 6-oared contest for the freshman championship of the two colleges, at the time and place, and under the usual regulations, of the University race ; and the challenge was in due form accepted. No intimations were given that any other crews would be allowed to enter the race, and the challenges of the freshman sixes of Amherst and Brown were rejected by Yale as a matter of course ; but, nevertheless, under the encouragement of Harvard, the two new colleges sent their freshmen boats to Worcester. Their captains then called upon the Yale captain, formally offered their challenges again, and endeavored to persuade the Yale crew to reconsider their determination. They even advanced the idea that, as

Harvard had won the freshman ('72) race of the year before, the outside colleges had understood its present representatives ('73) to have entire charge of the matter, even to allowing them to participate in the race, in spite of Yale's veto! The Yale Freshmen, on their part, stated that they simply desired to win the championship from Harvard, and that if they succeeded in this, they were willing to row against their rivals from Amherst and Brown, either on Saturday or Monday, and would place the flags and medals for their competition in this subsequent race. But the terms were not accepted (perhaps because the holding of the race on a subsequent day would allow the Yale Freshmen to better their chances by recalling the two members of their crew who, a fortnight before, had been taken away from it and placed in the University boat), and when, on the very day before the race, the Yale and Harvard crews met together for perfecting the final arrangements, the latter—in direct disregard of its definite acceptance of a definite challenge—declared, in so many words, that it would not row the race unless the two new colleges were allowed to enter it. “Yale, being thus pressed to the wall,—and seeing that its further refusal would at once be used to place it before the public in a false light, as the breaker-up of the race, the despiser of small colleges, and so forth,—at last gave its angry consent to the innovation. Then the arrangements were decided upon, and of course in making them Harvard had its own way in everything, since the other two colleges naturally sided with the one which had befriended them; and so Yale was thenceforth at their mercy. It wanted two turning stakes (a thing desirable, even were there only two crews in the contest), but Harvard said, No, the four boats must all turn about a single stake; and so on for the rest of Yale's suggestions. In this pleasant frame of mind the four

crews entered upon the race. The result is well known : Amherst and Brown started up the left side of the lake together, Yale and Harvard the right side; Amherst being nearest the left shore, Harvard nearest the right. At a distance of perhaps half a mile from the start, the Amherst boat veered to the right and was fouled and disabled by the Brown, which proceeded on its way to the stake, just as the Yale was making a long turn around it, with Harvard not far behind. Brown, by making a skilful short turn inside of Yale then got the start, and came in first in 19:21, followed by Yale in 19:45, and by Harvard in 20. On reaching the judges' boat, Yale at once put in a claim of foul against Harvard, to which Harvard shortly afterwards added the claim of a foul against Yale, which latter claim was disallowed by the judges. Amherst and Brown likewise laid claims of foul against each other, which were ultimately and rightfully decided in favor of the latter, under the rule forbidding one boat to cross the straight course of another. Had the decision been in favor of Amherst, Yale, which came in second, would have received the flag."

With these facts concerning the freshman race borne in mind, the farcical character of the "hearing" granted to Yale in the matter of the alleged foulings by Harvard, may be appreciated. When this "hearing" commenced, in a room in the Bay State House, the bow-oar of the freshman crew was the only Yale representative present ; and a policeman had to be brushed aside and an entrance actually forced before others could gain admission to the room. It was ruled that none but the bow-oars of the two crews should give any testimony, and the "evidence" was elicited by asking the Harvard representative such "leading" questions as, "Did n't the Yale boat run into you?" etc. As the Yale stake-boat judge had no evidence to offer, the decision of the point

was of course in favor of Harvard ; but when the Yale crew attempted to prove that before the stake was reached Harvard had run across their bow and driven them from their course (which claim, if established, would have given them the race), the referee, to quote the word of his own published "card," "*refused to consider any evidence* on that, because I [he] thought it had nothing to do with the race"! This, too, in face of the fact that, five minutes before, he had given the freshman race to Brown, on an exactly parallel claim, and listened to the evidence by which the Harvard Freshmen unsuccessfully attempted to prove a foul against their Yale antagonists! In other words, to the injury and injustice of refusing to hear the evidence in support of a claim—which, however absurd in itself, Yale had at least a right to make and to prove if it could—he added the downright insult of contradicting his own previous rulings, which, though just in themselves, had tended to Yale's disadvantage in the freshman race! Nothing then remained for Yale but to challenge its rival for a new trial next day, which challenge was rejected on the pretexts—afterwards admitted to be frivolous—that the crew had broken training ; that one of them *must* leave town that night ; and that they did n't want to snub the referee. This referee, it should be remarked, was a young man of Worcester, named Edwin Brown, scarcely out of his teens in the matter of age, who was either utterly ignorant of the first principles of boating, or was else so completely under Harvard influence as to be easily bullied into disregarding them. That he was weak rather than wicked, in making his unaccountable decisions, seems to be the general impression of the Worcester citizens.

Three months after the race—Yale, meanwhile, having for the most part borne its wrongs in quiet, so far as

the public prints were concerned—the Harvard *Advocate*, under date of Oct. 14, with a great affectation of injured innocence, published a series of insulting charges against Yale, and of misrepresentations of its share in the races. In reply to this, the *College Courant* of Oct. 29, prepared a 5-column editorial, entitled “Worcester Once More,” rehearsing in plain terms all the facts and incidents of the races, and turning against the Harvard crew the very words advanced by the *Advocate* in their support. This account was accepted by Yale men, in college and out, as the only full and fair printed statement of the unfortunate events at Worcester; and has been freely quoted from in making the present record. A “communication” in reply to it appeared in the *Advocate* of Nov. 11, and was answered by a *Courant* editorial, “Addenda et Corrigenda,” Nov. 19, which drew out a second “communication,” Nov. 25, and a third editorial, “Silence gives Consent,” Dec. 3. Editorially, the *Advocate* never attempted any reply to the damaging charges of the article of Oct. 29, but, aside from these inconsequential letters of its correspondents, confined itself to the throwing out of various disconnected slurs and “little digs” against Yale and Yale institutions; and though its original utterances of Oct. 14 were confessedly made in reply to the “New York and other papers,” it excused itself from attempting to answer the reply thereto, on the ground that the paper in which it appeared “did not represent Yale undergraduates,” and was not a “recognized Yale organ.” So much for this wordy warfare which Harvard invited, and in which it was utterly worsted. But the matter did not end there, for the Harvard Boat Club, Nov. 9, passed a resolution that a written enquiry be made of the Yale Navy as to whether it “authorized or endorsed” the views expressed in the *Courant* article of Oct. 29. The

Navy, on receiving the letter, voted, Nov. 16, that it was too puerile and impertinent to deserve any reply, and that no attention whatever be paid to it. At the same meeting, the captain of the University crew stated in their behalf that although every one of their number had resolved that they would never row a race at Worcester again, under any circumstances, and though it seemed to be the universal opinion among Yale men and the public generally that no Yale crew with any sense of self-respect could ever again consent to row there, it nevertheless appeared desirable thus early to have a formal and authoritative statement of this sentiment officially endorsed by the Navy. The decision was accordingly expressed in the form of a resolution "that no Yale crew shall henceforth be allowed to challenge a corresponding crew of Harvard, except for a straight-away race, upon any course in the United States which Harvard may select,"—which vote was passed unanimously, in a very full meeting. Accordingly, Dec. 10, the University crew sent a formal challenge to Harvard for "a 3-mile, straight-away, race, to be rowed July 14, 1871, on any course which the challenged party may select." A month or two having gone by without bringing a reply to the challenge, it began to be intimated in private that no reply would be given until Yale had made an answer to the resolution of Nov. 9; and at last, under date of Feb. 3, a letter was received from the president thereof, stating that he "had been directed by the Harvard Boat Club to call the attention of the Yale Navy to the fact that the H. B. C. had as yet received no reply to its last communication,"—meaning thereby the enquiry of Nov. 9. At a meeting of Feb. 8, therefore, the Navy, rather than abandon the idea of a University race, so far withdrew from its original position as to vote "that a letter be sent to Harvard, stating in effect that the Yale Navy

was organized for the purpose of attending to boating matters, and not in order to run the *College Courant* or any other paper, and that it should continue attending to its own business,"—which letter was sent Feb. 9. No reply following, the president of the Navy, Feb. 24, mailed a note to Harvard, reminding them that no reply had been received to the last Yale communication,—meaning thereby the challenge of Dec. 10,—and under date of March 7, the president and secretary of the H. B. C. "notified the Yale Navy that their challenge had been received and would be acted upon in a few weeks." Meanwhile, March 6, the *Boston Journal*, referring to the reminder of Feb. 24, remarked, as if reflecting the sentiment of the Harvard meeting, that "Yale's demand for an immediate reply to her challenge was unprecedented,"—which remark was copied in various other newspapers. In the *Journal* of March 15, the president of the Navy accordingly published a card, drawing the editor's attention to the fact that no *demand* had been made, and showing what an unfair advantage a challenged party could take by refusing to answer, as in this case, until after a period unprecedentedly long; especially, as at the present time, when it was extremely uncertain whether there would be any race at all. The next news that came from Cambridge was under date of March 27, and as follows: At a meeting of the executive committee of the H. B. C., held to consider the challenge of the Yale Navy, it was decided that the H. B. C. is willing to meet the Yale Navy in any race in which all parties are sure of fair play. In order, therefore, to attain this desirable end, you are requested to send two delegates to a convention to be held at the Massasoit House, Springfield, Mass., Saturday, April 15, 1871, for the purpose of establishing a Union Regatta of American Colleges. An early notification of your intention of

attending the convention would greatly favor the undersigned,"—president and secretary of the H. B. C. At a Navy meeting, April 3, it was voted to send Harvard a letter, stating the desire on the part of Yale for a definite reply to the challenge of Dec. 10, as a preliminary to any action looking toward an inter-collegiate regatta; and a committee was also appointed to represent Yale in the convention, which occurred in term vacation, provided Harvard should send a definite refusal to the challenge for a separate race. No reply of any sort being received, Yale did not attend the convention, though the president of the Navy was present, unofficially, at the hotel on the day in question, in order to assure the representatives of the smaller colleges that it was out of no hostility to them, or even necessarily to the idea of a general regatta, that Yale had refused to send in delegates. In the convention, three colleges besides Harvard were represented,—Amherst, Brown, and Bowdoin,—and the constitution then adopted for this "Rowing Association of American Colleges" provided that any college boat club might become a member thereof on notifying the secretary not later than the 10th of May; and that no club should be allowed after that date to enter for the race of 1871. A committee of the association, after examining the two or three available courses, decided to hold a 3-mile-straight-away race on the Connecticut river, on the course overlooked by the "Ingleside" hotel, about half a dozen miles above Springfield,—Chicopee below, and Holyoke above, being the nearest railway stations in the vicinity,—on the 14th of July next. At a meeting of May 8, the Navy voted not to enter the association, and five days later, with a full representation of the college, it responded to a motion for a reconsideration by repeating the vote with an increased majority. The University

crew accepting the decision as final, then broke training and disbanded for the year. But Harvard, hearing of the matter, and apparently becoming a trifle alarmed at the absolute withdrawal of the only contestant that could give any character to the race, at last, under date of May 18, sent in a letter, professing to show that the general regatta was rightly established by it on account of its holding the championship; that it was designed as a compromise, to please all parties, and smooth over the ugly recollections of 1870; that it offered the chance for a straight race, which Yale had so long desired, and was to be rowed at a time and place which Yale was believed to favor: but that if Yale nevertheless insisted upon a separate meeting with Harvard for regaining the championship, the latter would insist upon naming the time and place and upon rowing a race similar in its conditions to that in which Yale lost the championship,—in other words, at Worcester, around a single stake-boat. This long-put-off and ambiguously worded reply of May 18, 1871, to the plain and definite challenge of Dec. 10, 1870, amounting to a virtual rejection of the latter, was so accepted by the Navy, which, at a meeting of May 24, voted to inform Harvard that its letter had been construed as a non-acceptance of the challenge, and also that—as the appointed day was now so near at hand, and the Yale crew broken up—no future acceptance of it would be recognized. And so the controversy, begun Oct. 14, 1870, by the abuse of the Harvard *Advocate*, was ended, May 18, 1871, by the letter of the Harvard Boat Club, offering to row over a straight 3-mile course with Yale in a union college regatta, but insisting upon a doubled, mile-and-a-half-course, with a turning stake, as a condition of a University race.

In the following lists, the name with the boat is that

of its builder ; the numerals with "feet" signify length, with "inches" breadth, and with "pounds," weight ; the names of the crews are arranged according to their positions, from stroke to bow,—the numerals signify the year of graduation ; and where no other State is given as a residence of the Harvard men, Massachusetts is to be understood. In the first four races Yale drew the inside, in the last three Harvard had it. Yale has had a different boat in every race, while Harvard has won three successive victories, 1867–69, in the same boat. In last year's race the Yale boat was supplied with patent sliding seats. In the race of 1869 the best one of the Harvard oarsmen—not being an undergraduate—had no right in the boat, but was allowed to enter it by a special vote of the Yale Navy. He and another of the crew sailed next day for England, and both of them rowed in the International race of August 25. It has since been understood that the oarsman in question had only a nominal connection, with the Law School, and that hence as he was not really a member of any department of the University, his taking part in either race was a proceeding of rather questionable morality. The Harvard statistics, being chiefly derived from the newspapers, may not be altogether accurate.

FIRST RACE,—July 29, 1864. *Yale victorious*,—19:1 to 19:57. Yale boat, McKay, 49 ft. 21 in. ; Harvard boat, Elliott, 40 ft. 22 in. Average weight of Yale men, 156 lbs. ; of Harvard men, 145 lbs.

W. R. Bacon, '65, New Haven, Ct. Horatio G. Curtis, '65, Boston.
 M. W. Seymour, '66, Litchfield, Ct. Robert. S. Peabody, '66, Boston.
 Louis Stoskopf, '65, Freeport, Ill. Thomas Nelson, '66, Boston.
 Edw. B. Bennett, '66, Hamden, Ct. J. Greenough, '65, Jamaica Plains.
 Edw. Coffin, '66, Irvington, N. Y. E. C. Perkins, '66, Cincinnati, O.
 W. W. Scranton, '65, Scranton, Pa. Edwin Farnham, '66, Beverly, N. J.

SECOND RACE,—July 28, 1865. *Yale victorious*,—17:42½ to 18:9. Yale boat, McKay, 48⅔ ft. 22 in., 176 lbs. Harv'd boat, Elliott, 46 ft. 25 in., 185 lbs. Av. wt. of Yale men, 153 lbs. ; of Hvd. men, 135 lbs.

W. R. Bacon, '65, New Haven, Ct. F. Crowninshield, '66, Boston.
 Edw. B. Bennett, '66, Hamden, Ct. E. T. Wilkinson, '66, Cambridge.
 Louis Stoskopf, '65, Freeport, Ill. William Blaikie, '66, Boston.
 Isaac Pierson, '66, Hartford, Ct. Edward N. Fenno, '67, Boston.
 Edw. Coffin, '66, Irvington, N. Y. E. H. Clark, '66, St. Louis, Mo.
 W. W. Scranton, '65, Scranton, Pa. C. H. McBurney, '66, Roxbury.

THIRD RACE.—July 27, 1866. *Yale defeated*,—19:10 to 18:43.
 Yale boat, McKay, 40 ft. 20½ in., 175 lbs. Hvd. boat, Elliott, 51 ft. 19 in., 9 in. deep. Av. weight Yale men 153 lbs. ; Hvd. men, 146 lbs.
 Edw. B. Bennett, '66, Hamden, Ct. William Blaikie, '66, Boston.
 Wm. A. Copp, '69, Grafton, Mass. E. T. Wilkinson, '66, Cambridge.
 W. E. Wheeler, '66, Portville, N. Y. Edward N. Fenno, '67, Boston.
 A. D. Bissell, '67, Buffalo, N. Y. Robert S. Peabody, '66, Boston.
 Edw. Coffin, '66, Irvington, N. Y. Alden P. Loring, '69, Boston.
 F. Brown, '66, Newburgh, N. Y. C. H. McBurney, '66, Roxbury.

FOURTH RACE,—July 19, 1867. *Yale defeated*,—19:25½ to 18:13.
 Yale boat, McKay, 49 ft. 22 in. ; Harvard boat, Elliott, 51 ft. 20 in.
 Average weight of Yale men, 150 lbs. ; of Harvard men, 155 lbs.
 Wm. A. Copp, '69, Grafton, Mass. Alden P. Loring, '69, Boston.
 Samuel Parry, '68, Clinton, N. J. Wm. H. Simmons, '69, Concord.
 Jas. Coffin, '68, Irvington, N. Y. Thos. S. Edwards, '67, Newton.
 Wm. H. Lee, '70, Chicago, Ill. Robert C. Watson, '69, Milton.
 Wm. H. Ferry, '68, Chicago, Ill. W. W. Richards, '68, N. Y. City.
 G. A. Adee, '67, Westchester, N. Y. G. W. Holdredge, '69, Ivgtn., N. Y.

FIFTH RACE,—July 24, 1868. *Yale defeated*,—18:38½ to 17:48½.
 Yale boat, Elliott, 53 ft. 20 in. ; Harvard boat, Elliott, 51 ft. 20 in.
 Average weight of Yale men, 158 lbs. ; of Harvard men, 155 lbs.
 Samuel Parry, '68, Clinton, N. J. Alden P. Loring, '69, Boston.
 Wm. A. Copp, '69, Grafton, Mass. Robert C. Watson, '69, Milton.
 Wm. H. Lee, '70, Chicago, Ill. Wm. H. Simmons, '69, Concord.
 G. W. Drew, '70, Winterport, Me. J. W. McBurney, '69, Roxbury.
 S. F. Bucklin, '69, Marlboro, Mass. W. W. Richards, '68, N. Y. City.
 Rod. Terry, '70, Irvington, N. Y. G. W. Holdredge, '69, Ivgtn., N. Y.

SIXTH RACE,—July 23, 1869. *Yale defeated*,—18:11 to 18:2.
 Yale boat, Elliott, 53 ft. 19 in. ; Harvard boat, Elliott, 51 ft. 20 in.
 Average weight of Yale men, 161 lbs. ; of Harvard men, 155 lbs.
 G. W. Drew, '70, Winterport., Me. Francis O. Lyman, '71, Boston.

Wm. A. Copp, '69, Grafton, Mass. Theoph. Parsons, '70, Brookline.
 D. McC. Bone, '70, Petersburg, Ill. Jos. S. Fay, Law Dep't., Boston.
 Wm. H. Lee, '70, Chicago, Ill. G. Willis, '70, Cornwall, N. Y.
 F. D. Coonley, '71, Greenville, N. Y. George I. Jones, '71, Templeton.
 Rod. Terry, '70, Irvington, N. Y. Nath. G. Read, '71, Cambridge.

SEVENTH RACE,—July 22, '70. *Yale defeated (?)*,—18:45 to 20:30.
 Yale boat, Elliott, 48 ft. 22 in. ; Harvard boat, Blaikie, 50 ft. 21 in.
 Av. wt. of Yale men, 159 lbs. ; of Harvard men, 153 lbs.

D. McC. Bone, '70, Petersburg, Ill. Francis O. Lyman, '71, Boston.
 W. F. McCook, '73, Pittsburg, Pa. George I. Jones, '71, Templeton.
 E. D. Coonley, '71, Greenville, N. Y. G. Willis, '70, Cornwall, N. Y.
 William L. Cushing, '72, Bath, Me. J. S. McCobb, '71, Portland, Me.
 W. W. Flagg, '73, Yonkers, N. Y. Robert S. Russell, '72, Boston.
 C. Phelps, '70, Colebrook, Ct. Nath. G. Reed, '71, Cambridge.

Gymnastic exercises are so closely connected with boating that they may be fitly described here, though Freshmen perhaps engage in them more extensively than any other class of undergraduates. Previous to the erection of the Gymnasium in 1859, there were several private affairs of the sort in various parts of the city, which were largely patronized by the students, though the one which stood upon the premises now known as No. 74 High street was the most popular resort. It is said, too, that before that time the northwest corner of the college yard, where Alumni Hall now stands, was adorned with several rude frames and vaulting bars, whereon the students managed to "exercise." In the present building the main floor is supplied with all the gymnastic paraphernalia that could well be desired,—one of the recent additions being the series of "rowing weights," for the special use of boating men. These are so arranged that the "rowers" sit in regular order, behind "the stroke," as if they were really in the boat. The motion is intended to be as nearly as possible like that of pulling an oar, and 600 or 800 successive "strokes," at the rate of 36 or 40 to the

minute, are accounted a tolerable equivalent for a morning's practice pull. Next to this substitute for rowing, the swinging of Indian clubs is the exercise chiefly affected by boating men, during the wintry months and the stormy days when they cannot practise upon the water, though of course the various other modes of gymnastic drill are not altogether neglected.

In the basement of the Gymnasium are a half-dozen bowling alleys, and twice that number of bathing-rooms. Bath tickets, sold at a nominal price, are required for admission to the latter. Dressing rooms occupy half the gallery stretched across the south end of the main hall of the building, but they are not used very extensively, as most who exercise dislike the trouble of going up stairs,—preferring to “dress” at their rooms, and hang up their outer garments upon the hooks provided in the gymnasium proper. The other half of the gallery is taken up by the apartments of the person employed to give instruction in gymnastics. From prayer-time in the morning until 10 o'clock at night the Gymnasium is kept open, and it is not often entirely deserted in that interval, but the hours specially affected are: (1) after morning recitation, say from 9.30 to 11; (2) between noon recitation and dinner, from 12.30 till 1; (3) just before the evening recitation, at 5 o'clock; and (4) late in the evening. The first and last are generally considered the best times for exercise, and are chosen by nearly all who are “in training”; but the half-hour before dinner is the time when by far the largest crowd may be seen at work in the Gymnasium. Being a novelty to most of the Freshmen, they frequent it in great numbers for the first term or two,—especially its bowling alleys, which upper-class men rarely make use of. There are no statistics to show how large a proportion of the different classes or the college in general resort to it,

but it seems probable that the Juniors go there to a greater extent than the Sophomores, that the Seniors frequent it least of all; and that somewhat more than half of all the undergraduates are in the habit of taking exercise there, with more or less regularity. A few of the younger members of the faculty are among its occasional patrons.

In 1868 was started the custom of holding two or three public gymnastic exhibitions, within a few days of each other, about the middle of the month of March. The performers on these occasions undergo several weeks of preparatory drill, a "class" being formed, and a "captain" appointed, for each particular kind of exercise, and the Instructor having charge of the whole. At the exhibitions they are rigged in the dress of circus actors, and go through with many feats that would hardly do discredit to professionals themselves. Music and singing serve to fill up the intervals, and the various racks and ladders are alive with the undergraduate spectators, while the ladies and their attendants occupy the "reserved seats" below. Members of the faculty also attend. The shows have thus far been quite successful, and, though for some reason none was held this year, they bid fair to become a regular institution of the college. The profits made from the admission fees accrue to the Navy, to which it naturally happens that most of the gymnasts belong. There is very little "instruction" given except at the time of training for these exhibitions, chiefly because it is not asked for. Boxing and fencing are the rarest exercises known to the gymnasium, and fencers are obliged to procure their own swords. Presents of books and silverware are given to the most successful gymnasts at these exhibitions. These, after all, are not exactly a novelty, since a show of the sort was once held in Presentation week—Tuesday, July 9,

1864—and a similar celebration took place when the building was formally opened.

Without doubt the most unique of the customs recently known to the college was the "Presentation of the Wooden Spoon" by the junior class, which, at the time of its abolishment, had come to be *the* exhibition of the whole college year. It was originated by Henry T. Blake of '48, as a burlesque on the regular Junior Exhibition, and was held within a few days of the latter. According to tradition, various presentations had been in vogue at the time of the old Commons Hall, such as: a pair of red-topped boots to the most popular man; a jack knife to the homeliest, and a leather medal if he refused the knife; a cane to the handsomest; and a wooden spoon to the one who ate the most. These recipients were 'presumably Juniors, while the "mathematical slate" was handed down, year after year, to the Sophomore who had excelled in Euclid. This and the jack-knife custom were doubtless adopted from Harvard, where both were for a long time observed. But the idea of the Wooden Spoon came less from this old tradition of Commons than from the practise in vogue at the University of Cambridge, England, of nicknaming the Junior Optime, or last man on the honor-list of each year, "the wooden spoon." Near the close of the last century, the *Gentleman's Magazine*, in mentioning this as an old habit, says: "Notwithstanding his being in fact superior to all of them, the very lowest of the οἱ πολλοί or gregarious undistinguished bachelors, think themselves entitled to shoot the pointless arrows of their clumsy wit against the *wooden spoon*; and to reiterate the stale and perennial remark, that, 'Wranglers are born with gold spoons in their mouths, Senior Optimes with silver, Junior Optimes with *wooden*, and the οἱ πολλοί with leaden ones.'" So, at Yale, "third-colloquy

men," or those lowest on the list of junior appointments, are always subjected to good-natured chaffing and ridicule at the hands of the rabble who gain no appointments whatever. And as the last honor-man at Cambridge was said metaphorically to "take the wooden spoon," so, upon the winner of the lowest colloquy appointment at Yale was it determined to confer an actual wooden spoon in token thereof.

This was the original theory of the custom, but it was never, after the first exhibition, really carried out. Early in the second term, the Editors of the *Lit.* used to appoint a responsible Junior to call a meeting of his class for the election of a "Spoon Committee" of nine members, three from each division. At the call of this Committee, the "cochleareati"—a name applied at that time to all non-appointment men— assembled, and made choice of the "Spoon Man" from among those having low appointments at Junior Ex, but not necessarily the lowest. Others say that the Spoon was first offered to the lowest appointee, and in case he refused it the colloquy men chose some one else from among their number as the recipient. However this may be, it is certain that all the Spoon Men save the first two, who became such by virtue of their low appointments, have been chosen from the Spoon Committee itself. This, in 1854, became the "Society of the Cochleareati," and for a half dozen years the members of it elected their own successors, or rather eight of them, while the eight themselves elected the ninth each year. The eight of '61, however, elected two new men, making ten on the committee. This caused trouble and the Cochs of '60 laid the matter before the junior class, who decided that ten should belong to the committee and reelected the same individuals already chosen. In turn, next year, this society of '61, on January 12, to prevent any dissatisfaction, called

a meeting of the junior class and surrendered to them the election of the Cochs of '62. The usual nine were accordingly chosen, and initiated on the following Friday evening; but on May 11 the class assembled again and decided to hold no Spoon Exhibition. A large minority, however, who favored the custom, applied to the Cochs of '61 to appoint successors to carry it out in the name of the society as formerly, and a committee of *eleven* were accordingly chosen by them, seven of the number being of the nine originally elected by the class. Thirteen members of '62 were thus initiated into the Cochleareati, though of course the programmes only indicated the names of the eleven who actually had charge of the exhibition. Except in these two classes, the number has always been nine, as first established, though the three divisions have not been equally represented, unless by accident. In 1862, early in the second term, the junior class ('63) elected their Cochs at a meeting called and presided over by the Spoon Man of the year before, and this continued to be the practice ever after. From the Latin—*cochlear*, a spoon, and *laurcatus*—is derived the name, which is rarely used save in the plural, Cochleareati. It is almost always wrongly pronounced, as a word of five syllables, and is often incorrectly spelled. The abbreviation, Coch, is the only form of the word used in conversation.

At first, when all the non-appointment men were called cochleareati, *the* Cochs were expected to be mostly chosen from their number; then, all but the high-appointment men were rendered eligible for election; and soon the matter of scholarship, on which the custom started, was lost sight of altogether, and the nine "best fellows"—the wittiest, most "popular," genial, and gentlemanly men of the class—were chosen for the office. After the first few years, the Spoon Man was chosen


from among their own number by the Cochs themselves, as the President and minor officers had been from the outset, and he was not supposed to be known outside the "Society of the Cochleareati" until the night of the exhibition. Thus the position of Spoon Man grew to be the highest elective honor of college, and that of Coch was but little inferior to it. The election of the nine was the "great thing" upon which college politics centered, and the way the junior societies usually managed to control the matter has been detailed in the chapter devoted to them. With a coalition definitely arranged, the chief source of discord in a society was the "order" in which "its" Cochs should be nominated. Supposing that by agreement the first Psi U Coch was to have the Spoon, it was usually expected that the first DKE Coch would be President, and the reverse. So, too, the second cochship was thought a higher honor than the third, and the third than the fourth. The Juniors of '71, who gave the final Spoon Exhibition, not being able to agree upon their nominations in their society halls, held a "coalition meeting," composed of all the class except the Delta Phi men, and by a general vote nominated four Cochs each from Psi U and DKE in regular order, and one from the neutrals—this being the scheme of the coalition,—but as the arrangement caused much dissatisfaction in the class and college, all the nominations were resigned, the coalition was declared at an end, and when in January the whole class met, at the call of the Spoon Man of '70, to elect their Cochs, it was with the understanding that all votes should be freely cast without regard to previous arrangements of any sort. As a result of this unpledged ballot, seven of the nine originally nominated were elected. It is but fair to say that politics made their worst display in '71, and that their course in '69, even, was a rather unusual one.

All this quarreling about the "order" in which a man should be nominated for a class committee arises from its being taken as a gauge of his "popularity," and so influencing his chances of an election to a senior society. Of late years, men of reputation as wits, or writers, or scholars were not often chosen on the Spoon Committee, as formerly, even though they were "good fellows" as well. "Office" had come to be looked at as a sort of spoils which should be distributed with some approach of equality, and as these men had sufficient prominence already to make their chances of society elections "good," the cochships were given to those whose sole "strong point" was their popularity, which was thus brought to the notice of upper-class men in a tangible form. To confer one upon a *Lit.* editor, or "big prizeman," as used to be done not unfrequently, was accounted a sheer waste of political power. Another circumstance that still further restricted the choice of men was this, that as the exhibition with its belongings grew more and more elaborate and expensive, it became more and more desirable that the Cochleareati should be the possessors of long purses. A poor man, in short, could not afford to accept the office, and therefore, however well liked he might be, he never expected his classmates to confer upon him this costly mark of their esteem. Yet spite of all the political considerations which affected the result, it was as from the first very generally true that the Spoon Man was "the most popular one" of the "nine most popular men" in every junior class; that he and they were, so far as outward appearances went, the best representatives of the social, gentlemanly element of college. It should be remembered, however, that college "popularity" and college friendship are not synonymous terms.

The "initiation" of the new Cochs took place at the

New Haven House on the Friday evening after their election,—a grand supper being the chief feature of the ceremony. At its conclusion, the new Cochs make a great uproar about the colleges, dragging their classmates from their beds, driving them about the hall with their spoons, and so on,—for which little amusement they are oftentimes heavily marked by the faculty. The bills of fare at the supper bore the names of the 18 participants, printed in ornamental fashion, with spoon embellishments. Next morning the newly initiated swing out their badges, which consisted of miniature gold spoons, perhaps two inches in length. These were constantly worn, usually in connection with the junior-society badge, up to the time of the exhibition: after that they were rarely displayed. In return for the supper, and the spoons, and the society archives and effects, and the good advice given in initiating them, the retiring Cochs required from the new comers an initiation fee of \$20 or \$25. Thenceforth, on alternate Friday evenings, until the exhibition, each Coch in succession gave a “spread” or “wine party”, at his room, to the other seventeen members of the society, or as many of them as chose to attend. At these “committee meetings” the plans for the show were decided upon. From the Coch chosen Spoon Man an especially lavish treat was expected. Every Coch save the Spoon Man procured a plain black walnut spoon, some three feet in length, with his name and class cut upon the blade, for use at the exhibition, after which it was hung up in his room as a trophy. In senior year he lent it for a hall decoration to his successors. *The Spoon* was a much more elaborate and costly affair than the others, being handsomely carved and ornamented, with a silver plate in front on which were engraved the name and class of the recipient, the date of presentation, and so forth,

while on the back was cut the motto, *Dum vivimus, vivamus*. A velvet-lined case was provided for it, and its size and material were usually the same as the others,—though rosewood has sometimes taken the place of black walnut, and other costly woods have perhaps been employed. The spoon badges were first mentioned in 1851, and the plain wooden spoons in 1856, though they were then much smaller than afterwards. The original spoon had a rosewood handle and a clam-shell bowl, and is now supposed to be in Bones hall.

In 1851 also first appeared upon the programmes the steel-plate “emblem of the Cochs” (*Insigne Cochleatoreorum*), which was ever afterwards retained. Henry T. Blake of '48 originated the design, which may be described as follows: Upright oblong garter—*Honi soit qui mal y pense*—surrounding a quartered shield, surmounted by a helmet, from the closed visor of which projects a spoon; crest, a mailed right arm grasping a spoon; branches of laurel each side of the design; below, *In hoc signo vinces*, inscribed on band twined about a spoon: shield, obliquely divided from dexter base to sinister chief by band with the legend, *Super sinistram lugemus* , right upper quarter and left lower quarter red (gules), the one bearing crossed spoons, the other a Phi Beta Kappa badge reversed; left upper quarter and right lower quarter blue (azure), the one bearing a scales in which a spoon outbalances a figure supposed to represent scholarship, motto, *Mene tekellipharsin*, the other a horn from the little end of which a similar figure protrudes. Latterly the “azure” gave place to “argent,” owing doubtless to the mistake of the engraver, who, in reproducing the plate failed to observe the horizontal lines which had become rather indistinct, and accordingly left the “blue” quarters “white.” A large illuminated copy of this “insigne” was displayed

in the hall on the night of the exhibition. It has also been lithographed in colors to serve as a title-page to the "Wooden Spoon Lanciers" in sheet music. Commencing with the class of '55, it was customary to issue steel-engraved invitations, requesting, in the names of the Cochleareati, the company of — at the Wooden Spoon Exhibition on such a night. At the head was a characteristic sketch, in some way introducing the Spoon, and the numeral of the class. An embossed monogram superseded this during the last four years of the show, but for the last three an engraving similar to the old figured upon the admission tickets. From the class of '61 onwards, the picture on the invitation did service upon the ticket also; except that '62, owing to the haste of preparing their exhibition, had no time to procure engraved invitations. A "gentleman's" and a "lady's" ticket were always of different colors,—which fact was true at the first public exhibition, when one was blue, the other white, and the large wood-cut of a spoon was the only attempt at ornament. It should be mentioned that the idea of engraved formal invitations was derived from a similar practice once in vogue at the time of Junior Ex. In some of these pictures the spoon was represented as a boat, rowed by cherubs with smaller spoons for oars; in others it was a triumphal chariot, and so on. In '66, whose spoon man was a noted bow-oar, dolphins were depicted bearing him along in a spoon boat, which he steered with a spoon rudder. Views of Yale, and of the Temple of Fame were common in the pictures, amid abundant cherubs, and the cocks vulgarly known as roosters.

But to the Spoon Presentation itself. It was at first held in the Temple, secretly for fear of the faculty. The word as to time and place was quietly given out at evening chapel, a few hours before the exhibition, and

doorkeepers, disguised as Indians to prevent recognition should any college officer appear in the crowd, closely scrutinized ever applicant for admission, and allowed none to enter the Temple save those who were known. "By the time the hour has arrived, the hall is densely packed with undergraduates and professional students. The President, who is a non-appointment man, and probably the poorest scholar in the class, sits on a stage with his associate professors. As the hour strikes, he arises with becoming dignity, and, instead of the usual phrase, "Musicam audeamus," restores order among the audience by "Silentiam audeamus," and then addresses the band, 'Musica cantetur.'" Then, after a "Latin salutatory" and various burlesque orations, dissertations, poems, disputes and colloquies, the presiding officer made the speech of presentation, to which the recipient of the Spoon responded. Everything was intended to be as witty as possible, and personal "hits" at the faculty and the speakers of the Junior Ex were plentiful. High appointment men, not members of the Committee, took part in the exercises; the college glee club furnished music; and several songs written for the occasion found a place upon the programme,—which in 1847 was plain, in 1849 was headed with the wood-cut of a spoon. These were the only two years in which exhibitions were held in the Temple as described, no spoons being presented in 1848 and 1850, and the show of 1851—instituted by the Juniors of '52—being public, like its 19 annual successors.

The finale of the first programme, April 23, 1847, was a "colloquy" entitled, "Influence of Humbug on Large Assemblies," to which was appended a note stating that the five witty Juniors who were to take part therein, would "commence speaking in the order of their names." In expectation of this rich treat the audience waited and

waited until the idea finally dawned upon them that the "colloquy" was simply a practical joke upon themselves. "Sells" and surprises of this sort have been a prominent feature of later exhibitions, though generally of a less serious character than that first one. The exhibition of 1851 was introduced with a "March, by the Band," called the "Tibicenes," who, at the word of the president, *marched* up the aisle, with their instruments slung over their left shoulders, and quietly took their places on the stage. Next year the musicians were called the "Hornicines," and the year after the "Symphoniaci," while in 1849 the music was by the "Jam-mania" society. In 1857, "Music, by Dodsworth's band," was, in a foot note, "excused on account of absence from the city." The real Germania Society, Dodsworth's Band, Thomas's Orchestra, and the rest, were afterwards engaged, however, and for the past ten years or more the excellent character of the music has been one of the great attractions of the show, as well as the heaviest item in its cost.

There had been two exhibitions in the Temple, as described, of a somewhat scurrilous and disreputable character, when it was decided to reform the ceremony, place it upon a respectable basis, and admit by special invitation the faculty and the ladies. Brewster's Hall, then new, was chosen, and on Friday evening, May 23, 1851, was filled to the utmost by an interested audience, 300 of whom were ladies, and the success of the Wooden Spoon, as a reputable college institution, was triumphantly established. It was held in the same place for 10 successive years, or until, in 1861, the new Music Hall superseded Brewster's as a public resort. From 1854 to '59, the Monday evening before Presentation Day was the appointed time, but on that year Monday night was for the first time devoted to the Spoon Prom-

enade concert, and the main exhibition deferred till the following evening. This arrangement was retained till the end in 1870.

In 1851 and the three years following, a "valedictory" ended the performance, though the last thing on the programme was some such title as "Tremendous applause—by the Audience," "Stampede—by the Audience," or "The audience retire, headed by the boy nearest the door." In 1855 and the 10 years following, the last thing on the bill was the "Doxology," that is, the song "Gaudeamus," which was rendered as the audience were withdrawing. The first time it was introduced they were, by a foot note, "invited to join in singing" it, which in their haste to depart they probably failed to do. Owing to the confusion caused by many people leaving the hall during the "Spoon addresses," these in 1867 were brought from the last to the first part of the programme, and retained that position ever after. The "opening load" first appeared in 1857, and for five years seems to have signified the means by which the programmes were distributed. Sometimes these were shot out from an immense mock cannon; sometimes tossed out from a gigantic bowl by means of a spoon; and so on. It was in 1862 that the "load" first had a special name, and perhaps became, as afterwards, a sort of "sell" by means of which, at the opening of the exhibition, the Spoon Man was first indicated to the audience. The curtain rises for the "load" called the "Strawberry," discloses the eight Cochs standing beside an immense sheaf of straw, which two of them open with their spoons, and Berry, the Spoon Man steps forth and bows to the audience, who, as the curtain falls, examine their programmes again and again to appreciate the joke. "The Inbred Gentleman" in a similar way comes forth from a huge loaf of bread. "The Innate

Gentleman," steps out of a gigantic "8." *E novem unus* was the motto appended in this case, Eno being the name of the Spoon Man. "The Peacock," is composed of an immense pea-pod, from which *the* Coch is shelled. "The Perfect Brick" stands amid a pile of broken and jagged ones, and encloses *the* "brick" of his class. Other "loads" have been: the "Bursting Shell," the "Rise in Flour," and the "Bird of Paradise"; in which latter case, "owing to the difficulty of obtaining these animals the committee decided to *leave out* the opening load." In this way the word has come to be accepted in college talk as a synonym for "sell" or "practical joke." While presiding over the "load," and during the Spoon addresses, the Cochs were arrayed in black dress-suits,—swallow tailed coats, and white neck ties. In this garb, they distributed programmes throughout the audience just before the show opened. Formerly they acted as ushers also, but that duty was latterly performed by the regular officials connected with the hall.

Up to 1867 the original plan was retained of naming the various parts of the programme after the titles of the junior appointments, as oration, high oration, philosophical oration, dissertation, dispute, colloquy, and so on, though any one of these might refer to a play, or pantomime, or take-off, or "sell" of some sort. For the three final years, however, the "Latin salutatory" was the only thing left to suggest what was at the outset the fundamental idea of the ceremony,—a burlesque of Junior Exhibition. This salutatory was an actual address, whereby words of greeting were offered to the classes, the Cochs, the faculty, and the spectators in general; in an absurd farrago of "Latin" and English phrases, intended to be as witty as possible. Some of the subjects of past "philosophical orations" have been:

“The indeorepulsiveness of capillaceous substances, if electrolysized by catenarial and grindstonical agencies,” “the phosphorescence of putrescent fire, sublimated in the correllation and conservation of invisible luminosity,” “the tesselated peculiarities of sublunary particles,” “electrical luminosities the result of barricadation,” “the subtaneous concussion of particles calorigenous,” “the political influence of peanuts,” “the profundity of molecules,” “the comet,” “the wonders of science,” “centrifugal force,” “universal gravitation,” “movements,” “electricity,” “vis viva,” and so on. Probably some few of these titles do not represent actual speeches at all, and those which were delivered perhaps had little connection with their nominal subjects,—the most reliable thing about a Wooden Spoon “appointment” being its utter want of reliability. “Greek Ode — *Αἰ Ἰνρυ Αἰδιε; ἐν ταίς Βω̄ρδιγ Σχο̄ολ;ς*,” which was “excused on account of sickness”; “Oratio Obliqua, on Young America”; “Hairangue, on Whiskers,” by a man named Beard; are among the other suggestive titles to be noticed upon former programmes.

It is easy to observe the constant changes that from first to last kept going on in the character of the exhibition. Like everything else of the sort, it grew more and more formal. Popularity came to be the sole thing thought of in electing the Cochs, while the former practice of giving prominent positions to those outside their number was abandoned altogether. Hence the speeches became reduced to three: the salutatory, intended to be comic, and the address of presentation and reception, intended to be matter-of-fact. Even these, according to common belief, were privately written for the speakers by their wittier friends. But the old-time comic orations and poems and dissertations were no longer possible, since men noted for producing such things were not

chosen on the Committee. College "plays," "dramas," or "tragedies,"—representing the different phases of student life, or burlesquing some classic author read by the class,—written for the occasion by some Junior not belonging to the Committee, were latterly the chief reliance. On the old programmes they usually came under the head of "colloquies" or "disputes," and they were always one of the most popular features of the show. The Cochs of '68 first introduced upon the stage the corner sections of the college fence, set-off by a view of the college yard and buildings as a background. A crowd of Juniors stroll in, laughing and chatting, perch themselves on the fence, and sing the various student songs; smoking in the intervals, and of course keeping their hats on, as if in the open air, upon the real college fence. Perhaps a strolling banjo player performs before them, or "Hannibal" tries to sell his caramels, or "Matches" displays himself, or Daniel Pratt, Jr., begins a political speech which a "rush," bearing him behind the scenes, brings to a sudden close. Any one of the many jolly experiences known to sitters on the fence may be here represented for the improvement of the audience, who are generally kept in high good humor by the, to them, novel peculiarities of these various college "institutions."

Ten years ago the cost of the exhibition was said to be \$300, latterly it was more than \$1000,—half of which amount was perhaps gained by the sale of tickets to the Spoon Promenade. The rest was raised by subscription among the Juniors, in amounts varying from \$5 to \$25. The members of the coalition which controlled the election were expected to bear most of the burden,—though the defeated party, spite of their loud assertions at election time that they would "have nothing to do with the exhibition," often grow generous as the

time of holding it drew near. Up to 1857, no seats were "reserved" except for the Cochs of the previous year and their friends, and the friends of the acting Committee,—meaning by "friends" those outside of college. Tickets were issued to all the undergraduate and professional students, usually without limit as to number, and the consequence was that a large crowd assembled a full hour before the opening of the doors, and when these were opened made a wild rush for the best seats, while those coming last thought themselves lucky if they gained eligible standing places. Latterly, all the seats in the hall, save a few of the poorest in the back gallery, were "reserved for the guests of the class." During the third term the great problem, among the Juniors and others was, How to procure good seats at the Wooden Spoon? and among the Cochs, How to assign the seats most satisfactorily? Of course the man who had put his name down for \$10 or \$20 on the subscription list, and had invited his "cousins" or family friends to the show, expected "as good seats as anybody had,"—and the Cochs needed the constant exercise of all the ingenuity they were possessed of to reconcile the many conflicting interests of the applicants. Next after the Cochs themselves, and their predecessors of last year, the Juniors were first attended to, then the Seniors, then the Sophomores and Freshmen and professional students. Simple admission tickets,—a "gentleman's" and a "lady's"—were given to each applicant in the two lower classes, and it was not expected that Seniors would ask for reserved seats, unless they had ladies or other outside friends to accompany them. It was thought rather presumptuous in a Sophomore to ask a Coch for reserved seats for his friends, unless he was well acquainted with him, and a Freshman who should have done so would have been

summarily snubbed. So impossible was it for the Cochs to satisfy more than a small portion of the applicants, that the proposition was made, within a few years, that the choice of reserved seats be sold to the highest bidder,—the Juniors coming first, then the Seniors, and then the rest of the student public being allowed to buy. In this way, it was alleged, a profit might be made on the exhibition, the necessity of subscription papers be done away with, and better satisfaction given to all concerned. But for some reason the plan was never adopted.

The audience at the Spoon Presentation was the largest and most brilliant one that ever assembled at New Haven. Music Hall, which is said to be capable of holding 2500 or 3000 persons, was crowded to its utmost limits. The spacious back gallery, and the side aisles above and below, were choked up with a dense mass of humanity, composed of the poor unfortunates whose tickets only gave them leave to stand wherever they could within the hall—a thing which many of them used to do for four mortal hours. It of course took college men to fully appreciate the real point of much which was said and done, and enter heartily into its exquisite humor and absurdity ; but while the more subtle shades of significance escaped all but the initiated, the general audience comprehended enough of it to know that the genuine student life was there being acted out before them, as never at a set literary exhibition directed by the faculty, and, in this view, they enjoyed the display to their utmost. The superior music, the hearty singing of jovial college songs, and the attractive appearance of the gayly-dressed audience itself, were things which all could take delight in. Owing to the shirking of preliminary rehearsals, the show was always too long, rarely closing much before midnight, but the tiresome delays, as inevitable as inex-

cusable, were submitted to with wonderful good nature by the audience.

As for the Promenade Concert of the night before, of which the nine Cochleareati were the managers, it far surpassed anything else of the kind ever known of in the city, and, like the Spoon Exhibition itself, seemed each year to attract to itself more and more of beauty and fashion. Unlike this, however, it was advertised about town, and the tickets were sold by the managers, but at a price high enough to ensure a select attendance, which was naturally for the most part limited to those having a more or less direct interest in the college. The friends of the Cochs and of the junior class, of the De Forest orators and of the senior class, all those from far and near whom the varied attractions of Presentation Week had interested in the students, were among the possible patrons of the Spoon Promenade. This was also held at Music Hall, and there were few prettier sights than "the floor" used to present at half-past ten or eleven o'clock, when alive with the graceful forms and tasteful costumes of the dancers, tripping about to the time of exquisite music. The galleries of course were radiant with the handsome and well-dressed lookers on; and the contrast of the whole to the dull every-day scenes of a student's life, in chapel or lecture room, was indeed a refreshing one. The tickets were elaborately engraved with class monograms, spoon ornaments, and the like, and the programmes and engagement lists of the dancers were similarly adorned, bearing in addition the names of the managers. The programmes distributed among the audience, however, were of the plainest possible description.

At the opening of the fall term of 1870, it was announced that the time of holding Presentation Day had been changed from the third Wednesday preceding the

Thursday of Commencement to the Tuesday preceding that Thursday ; and the report in some way got into the newspapers that, in consequence of this change in the college calendar and condensation of the doings of two weeks into one, the faculty had "abolished" the Wooden Spoon Presentation and Promenade. This was so far from being the case that the college authorities had never even so much as recognized the existence of the institution, by passing any vote whatever concerning it. But the change in the calendar, and the discussion brought out by the rumor, and the remembrance of the disgraceful intriguing and bitter enmities which accompanied the election of Cochleareati by '71, combined to induce the Juniors of '72 to abandon the custom altogether, which, at a meeting held December 3,—when it was announced that DKE had ordered that none of its members should accept cochships,—they voted to do, with hardly a dissenting voice. Though the action was a surprise to the college as well as the class, it met with such a general endorsement and approbation as to be accepted as final ; and the Wooden Spoon Presentation, which, a year ago, seemed in the very height of prosperity and success as an established college institution, seems now as completely dead, buried and forgotten, without hope of resurrection, as the Burial of Euclid itself. In January it was voted that in place of the Spoon Promenade, a Regatta Ball be held on the evening of Presentation Day, under the management of the president of the Navy and a committee of 10 appointed by him,—2 from each academical class and 2 from the Scientific School ; and a few months later it was decided to institute, as a successor to the Spoon Exhibition proper, under the auspices of the officers of the Navy and University ball club, a public dramatic exhibition, on the evening (Monday) before Presentation. It is

expected that under the new management—which gives no chance for “politics”—both these entertainments will be at least as successful as were those which they supersede, and will also be a source of considerable income for the maintenance of the two chief sporting “interests” of college.

A few society statistics may serve as a finale to the chapter. Of the 18 Commodores, 1853–70, Keys has had 8, Bones 2, Diggers 2, and Neutrals 6; Psi U 7, DKE 7, and Delta Phi 4; Delta Kap 10, Sigma Eps 6, Gamma Nu 1, and Sigma Delta 1. In the 22 classes represented between '48 and '71 there have been 205 individuals upon the Spoon Committee, including the first two Spoon Men and the two Cochs of '63 not upon the programme. In senior year, Keys had 74 of these, Bones 64, other societies 12, while 55 were neutrals. In junior year the figures have been, Psi U 74, DKE 72, Delta Phi 45, and neutrals 14; and in freshman year, Delta Kap 99, Sigma Eps 66, Gamma Nu 15, and neutrals 25. Of the Spoon Men, 9 belonged to Bones, 6 to Keys, and 7 were senior neutrals; 10 belonged to DKE, 3 to Delta Phi, 7 to Psi U, and 2 were junior neutrals; while in freshman year 12 belonged to Delta Kap, 9 to Sigma Eps and 1 to Gamma Nu. It should be remembered that this last society originated in the class of '59. The only class in which all the Cochs belonged to societies without break was that of '64, when 4 were Bones men and 5 were Keys men; 4 each belonged to Psi U and to DKE, and 1 to Delta Phi; 5 belonged to Delta Kap, 3 to Sigma Eps, and 1 to Gamma Nu; and all in sophomore year were members of Sigma Phi. It was a sort of proverb with the faculty that each Spoon Exhibition dropped one of the committee from his class; yet of the whole number only a dozen Cochs have failed to graduate, two of whom were Spoon Men.

CHAPTER IV.

SENIOR YEAR.

JOURNALISM—The Yale Literary Magazine—Election of Editors—Initiation Supper—Chi Delta Theta—Organization and Management of the Magazine—Its Printers and Publishers—Mode of Soliciting Subscriptions—Number of Subscribers—Back Numbers and Sets—Paying the Printer—The Repudiated Debt of 1858—Collecting Subscriptions—Profit and Loss—Advertisements—The Lit. Prize Medal—Class and Society Connections of the Winners—Character of the Medal and the Essays—Typographical Changes—Editorial Independence in '64—Theory of After-Elections—The Original Literary Ideal—Gradual Growth of the Mirror-of-College-Life Theory—Contributors and Contributions—The General Index of 1868—Illustrations and Typography—The Position of Editor—Notable Graduates of the Lit. Office—Society Statistics of the Editors—Representative Character of the Magazine—Its Predecessors: Literary Cabinet Athenæum, Crayon, Sitting Room, Student's Companion, Little Gentleman, Gridiron, Medley—The Yale Review, and Yale Literary Quidnunc—The University Quarterly—Its Mode of Publication—Organization of the Quarterly Association—Names of the Colleges Composing It—The Yale Men and Their Work—Editorial Convention—Finances and Prizes—Credit Due the Publishers—The Yale Banner, Pot Pourri, and Other Catalogues—Minor Papers and Feuilletons—The College Courant—Its Humble Origin in 1865—Change of Name and Management in 1867—Advertisements and Typography—The Undergraduate Editors—Their Society Connections—The Original Field Enlarged—Contributors and Readers—Non-Representative Character of the Paper—The new Yale Courant of the Undergraduates—CLASS PICTURES—How Procured—How Distributed and Exchanged—The New Plan—Origin of the Custom—Varieties of Pictures, 1841-70—Class Seals and Mottoes—Memorabil and Its Collectors—PRESENTATION DAY—The Original Formalities—As Celebrated in 1778 and Afterwards—The Modern Poem and Oration—Announcement of Prizes—The

Faculty's Collation—Election of Orator and Poet—Course of Senior Politics in '69—Society Statistics—General Good Feeling—Plagiarism—Presentation Afternoon—Class Histories and Historians—The True Test of College Wit and Humor—Class Statistics—The Ring and Triangle, Under the Elms—Singing, an Obsolete Custom—Reading the Histories—Planting the Ivy—Cheering the College Buildings and Professors—Saying the Last Farewell—History of the Class Ivies—Incidents and Accidents of the Day.

Of the fifty or more periodicals now regularly published by the students of the various colleges, less than half a dozen were in existence when the class of '69 began its career. By far the oldest of these was the *Yale Literary Magazine*, popularly known as "the *Lit.*," which was then in its 31st volume. It was established in February, 1836, through the exertions of William T. Bacon of the junior class, afterwards editor of the *New Englander*, who wrote more and worked harder to make the first volume a success than any other individual. The five original editors, chosen by and from the class of '37, were: Edwin O. Carter, Frederic A. Coe, William M. Evarts, Chester S. Lyman and William S. Scarborough, all of whom have since won honorable positions in the world. The first volume contained but 6 numbers and ended with the summer term; the second began with the new academic year and comprised 9 numbers, 3 being issued each term; and this mode of publication has ever since been retained. January, August and September are now the months which are passed over, as May, September and October formerly were. The first board of editors conducted the magazine for a year and a third, or until the 6th number of the 2d volume; the second board ('38) issued the last 3 numbers of the 2d volume and the first 6 of the 3d; and so it has since been managed,—editors "chosen from the senior class," as advertised, publishing it during

the first two terms of the year, and those from the junior class during the last term. Each board of editors elects one of its members chairman, and he on the third Wednesday or Saturday of the second term calls a meeting of the junior class and presides over the election of the five new editors from among their number. For the last 8 or 10 years the Cochleareati were chosen at the same meeting, under the direction of the Wooden Spoon Man. These five editors, toward the close of the term, give a supper to the retiring board, who then instruct them in the traditions of the magazine and surrender its "archives and valuable effects." In 1868, the old Chi Delta Theta triangle was revived, and now the new editors are regularly initiated into that "society" and presented with the "delta" badge, which they wear upon their watch chains during the year. On the reverse of the badge is inscribed "Yale Lit. 1836," with the name and class of the owner. The senior editors now have charge of the supper, procure the badges, etc., and exact an initiation fee of \$20 to cover the expenses of the same.

Each number of the magazine is in the special charge of a particular editor. The chairman always has the first one of the new volume, which is the fourth issued by each board, and the other four editors draw lots for the remaining eight, usually retaining, in the second time round, the order given by chance in the first time. Thus, the 1st and 6th, the 2d and 7th, the 3d and 8th, the 5th and 9th numbers of each board (but not of the volume) generally go together. In the five boards, '68 to '72, the treasurer has chanced to draw the two latter numbers. Each editor has the veto power over his own number, and a majority of the board have it over any of the numbers; that is to say, a majority can suppress an article which a particular editor wishes to publish

in his number, but they cannot publish anything in it which *he* wishes to suppress. In practice, however, each editor has very nearly absolute control of his number, as his associates rarely trouble themselves about looking over his proofs and manuscripts in advance of their publication, unless specially requested to do so; and general meetings of the entire editorial corps are quite uncommon. Those which occur are usually held in the room of the chairman who calls them. They were formerly quite frequent, and by some boards nothing was published which had not been read and approved by each of the five. The leading article, the "Editor's Table," and until within a few years the "Memorabilia" of each number, were supplied by the editor in charge, who signed his initials to the first mentioned. Latterly, the Memorabilia for the entire year has been furnished by a single one of the editors.

The promised size of the *Lit.* has always been 40 octavo pages, yet the average for each year has oftener exceeded than fallen below that figure, some issues going beyond 60 pages, while a few have fallen to hardly more than half as many. In the old days, when postage depended upon the number of sheets in the magazine, "even forms" were not so rare as now. The cover, with many varying shades in color, has been from the first a sort of brownish red, and a full-length, wood-cut portrait of Governor Yale has always adorned it, in connection with the complimentary distich:

"Dum mens grata manet, nomen laudesque YALENSES
Cantabunt SOBOLES, unanimique PATRES."

The first 7 volumes were printed by B. L. Hamlen, the next 15 by T. J. Stafford, and the rest (1858-71) by Tuttle, Morehouse & Taylor. The first 5 volumes were published by B. & W. Noyes, and the next 3 "by the editors," who then held an office of their own, on Chapel

street, opposite the college yard. Then A. H. Maltby acted as publisher for 10 years, except that Vol. xii. was published by Horace Day and T. H. Pease, and part of the following volume by the latter. Vol. xix. was "published by the editors" again. Then for the next 5 years T. H. Pease was a second time the publisher, until in June, 1859, he was superseded by the College Bookstore. The old imprint, "Published by the Editors" was restored by '69, and will doubtless be retained hereafter as most truly expressing the facts of the case. The College Bookstore remained the agency through which the magazine was delivered to subscribers, until the advent of the board of '72, who transferred it to Hoadley's, and there are two other news-rooms in town where single copies are kept on sale. The various booksellers who formerly acted as "publishers"—with the possible exception of the first two—were really little more than distributing agents; all the burdensome details of publication falling upon the shoulders of the editors, the same as at present.

Besides the chairman, whose duty it is to manage the Advertiser, each board elects a treasurer, who specially attends to the collection of the money due on subscriptions and otherwise. It is intended that the support of every undergraduate shall be individually solicited, and to each editor is assigned the duty of canvassing a fifth part of every class. His own and the two classes below it are electioneered in advance during the summer term, leaving only the Freshmen to be spoken to at the beginning of the year. Until lately, it was customary for the editors to enter the division rooms of the lower classes at the close of the noon recitation, present the claims of the magazine, and obtain subscribers' names; and, in the earlier days of the enterprise, it was the practice to hold an evening meeting in the Chapel, to which the college

and especially the Freshmen were invited by printed posters and circulars, for the purpose of "hearing a few words in regard to the college magazine," and listening to elaborate orations from "well known speakers in the senior class." In proportion to its numbers, this latter class furnishes the most subscribers, though that portion of it outside the coalition which elects its editors sometimes refuses to support the magazine. With a thorough canvass, three fourths of college could be made to subscribe, but in reality only about 300 do so, and some few of these finally fail to pay. An edition of 500 is always printed, however, and what with exchanges, and free copies sent to the outside friends of the editors, and the sales of single numbers, there are rarely more than a tenth of them left over to store away for the future. The editors are allowed the use of a portion of that division of the Library formerly held by the Calliope society, and thither they transfer the copies not otherwise disposed of, and have them duly labeled and arranged upon the shelves.

The back numbers now held by the editors represent only a little more than half which have been issued, comprising none of the first 9 volumes, and only 9 complete volumes of the entire 36. Full sets of the *Lit.* are quite rare, only about a dozen being certainly known to exist. Of these, three or four are possessed by the college libraries, one by each of the senior societies, one by the British Museum, and the remainder by private individuals. Any one of these could hardly be replaced at a less cost than \$200. The original price of the magazine was \$2 per volume, which is still the charge for back numbers; at present it is \$3—a figure reached by half-dollar approaches, during the last ten years, in which the costs of publication have doubled. The prices of single numbers have been 25 and 35 cents.

Something like \$2 per page of letterpress is paid the present printers, with whom each board makes an independent bargain, usually to the effect that the first number shall be paid for before the close of the summer term, the 3 following ones before the issue of the 5th, and each one after that, before the next is issued. At all events each board becomes responsible for the payment of the 9 numbers which they issue, and for no others; and the printers have never been defrauded. When Mr. Stafford was printer, on the other hand, each board inherited the "debt" of its predecessors, which naturally continued to grow each year, until in 1858 it amounted to some \$1500, which was then and there repudiated,—the '59 editors going to another printing office, and the '58 men of course refusing to settle an obligation which they themselves had never incurred. In the records of some of the triennial meetings mention is made of payment of the class's *Lit.* debt among the regular items of the tax levy. The loss to the printer was rather nominal than actual, however, as he of course had foreseen what the end of his "debt" must be, and had "made himself good" in anticipation thereof, by charging exorbitant rates for his work.

Wednesday or Saturday afternoon is the usual time of issuing the magazine, its appearance being announced by printed "tables of contents" posted about the college yard and at the various bookstores. The treasurer, or the editor who "gets out" the number, takes his position in the College Bookstore,—or, rather, at Hoadley's,—and as he deals out the *Lits.* to the applicants who crowd around, he checks off their names on the subscription book, collecting meanwhile as many unpaid subscriptions as possible. These are of course due in advance, and unless collected by the end of the second term, they are mostly give up as hopeless. Each editor

is expected to do "his fifth" of the work of collection, but the chief part of it naturally falls upon the treasurer, who, every month after the beginning of the volume, regularly "chases up" enough delinquent subscribers to pay the current printer's bill. The only income of a new board during its first term is from its advertisements and the sale of single copies, as it is bound to supply the last three numbers of the volume to the subscribers who have paid their money to its predecessor. The magazine is sent free to each editor for a year after his graduation, and two copies are likewise given to the Library. Instead of "exchanging" through the mail, each *Lit.* editor takes his *Courant*, and each *Courant* editor his *Lit.* Originally, most members of the faculty were either honorary or paying subscribers to the magazine, and it had numerous patrons among the graduates and professional students. Now its sole reliance is upon the undergraduates, its outside supporters not numbering more than a baker's dozen, all told. An editorial board congratulate themselves if at the end of their term they can pay all their bills without being individually \$10 or \$20 out of pocket. Yet with good management a profit might be made from the publication, as was proved by the experience of the '69 editors, who cleared \$160, though they published a third more matter than their immediate predecessors, and incurred an expense (\$1260) much greater than that of any previous board. Considerable income is derived from the Advertiser, to which a dozen pages or more are commonly devoted. The price is as low as \$5 or \$6 a page, and for those who would address simply the "students of Yale college," this is by all odds the cheapest advertising medium open, as there is scarcely a man of them who does not at least "look over" the *Yale Lit.*

Quite an item of expense is the very liberal prize—

“a gold medal valued at \$25—annually offered by the editors to their undergraduate subscribers, for the best written essay. Manuscripts must be sent in—through the post-office, addressed to the chairman of the board, with the writer’s name enclosed in a sealed envelope,—before a specified day in the fall term, usually about a month after its commencement. The decision of the judges is announced a few weeks later. There are two graduates—commonly members of the faculty—chosen by the editors, and the chairman of the board. Though this “medal” is double the value of the highest composition prize awarded by the faculty, and is open to every undergraduate, there are seldom more than half a dozen competing manuscripts, and it is believed that there have never been over twice that number. The prize was first offered by the editors of ’51, and, as it was “split” in ’66, there have been in all 22 awards; of which 10 have fallen to Seniors, 10 to Juniors and 2 to Sophomores. It should be borne in mind that the men who *offer* the prize are supposed to be the “five best writers” of the Seniors, while the Juniors or Sophomores who take it increase thereby their chances of being themselves elected to the editorial board of the class. As for societies, Bones has taken 11 of the medals, Keys 3, and neutrals 8; Delta Phi 3, Psi U 11, DKE 6 and neutrals 2; Sigma Eps 7, Delta Kap 9, and Gamma Nu 6.

The medal awarded by the editors of ’52 was described as being “of circular form, nearly two inches in diameter, with its edges elaborately chased. On the obverse, surrounding a beautiful picture of the college Library are the words: ‘Awarded to Andrew D. White, Merito ac Jure, Yale College, 1851.’ On the reverse a balance is represented in which the pen weighs down the sword, beneath the cap of Liberty. Around this

are the words, 'Yale Literary Magazine, Meriti Præmium.' This is the only actual "medal" of which mention has ever been made,—\$25 in money being preferred by most and perhaps by all of the other recipients. The editors of '67 and '68, and, in fact, a majority of their predecessors, really gave the successful essayist neither medal nor money; and in some previous years it was spoken of as "customary" for the man who took the prize to spend the most or all of it in giving a "treat" to the editors by whom it was conferred; but the editors of '69 and their successors have honestly paid the cash. The essay is usually printed in the first number of the magazine issued after the award, and its subject—chosen by the writer—is almost always the life or writings of a particular author,—“Thoreau,” “Hawthorne,” “Frederic W. Robertson,” “Napoleon's *Cæsar*,” “Shakespeare's *Sir John Falstaff*,” being recent examples. Perhaps the very fact that the honor of taking the medal is considered such a high one, explains why there are so few competitors for it; none but writers of repute thinking they have any chance of success.

The editors' names were first placed at the head of the *Lit.* in 1852. Before that time they usually appeared but once,—when appended to the valedictory address in the 6th number of the volume. In 1869, fac-simile autographs were signed to this “Editors' Farewell,” and the present year it was dispensed with altogether. Originally the 7th number of the volume was introduced by a formal salutatory, “To our Readers,”—the custom being last observed by '59,—but this was usually signed simply “Your Editors,” though the names were sometimes indicated. The prospectus on the last page of the cover varied a little every year up to 1851, but adhered closely to that put forth by the original editors,

so far as it defined the policy of the magazine. The prospectus adopted by '52 remained essentially unchanged for 17 years, and that now published was devised by '69. With the 34th volume was also introduced the plan of indicating the "whole number" of issues, at the top of every left-hand page. Thus, "Vol. xxxvi, No. ix" (July, 1871), is "No. 321" of the entire series. Tardiness and irregularity in publishing the numbers have been somewhat common,—perhaps the worst example being in 1858 when the board of that year did not publish its last (May) number until July, when the '59 editors had already put forth two issues! This accounts for the repetition in the paging of one or two forms in that volume. It will be remembered that No. 6 of Vol. xxiii was the last *Lit.* printed by Mr. Stafford, and doubtless the repudiation of "that debt" had a close connection with the extraordinary delay. In Vol. xxvii there was no regular "No. 6,"—the '62 editors printing their farewell in the March number, which was the 8th issued by them and the 5th of the volume, and the board of '63 beginning in June with "No. 7," to which was appended a note to the effect that the March issue was a to be considered a "double number."

The history of the three "second issues" of 1864 has been given in another chapter (p. 165). They are usually bound in at the close of Vol. xxix., as a sort of supplement to the regular work, but the original one of the three varieties of "No. 4" is never to be met with. The '65 editors invited to the customary supper the five members of the original board, but the two seceders of course did not accept "that honor." The new editors likewise adapted their paging to that of the regular rather than of the second issue, and of course ignored the latter in their "table of contents" of the volume, published at the end of the year; whereupon the ex-

members of the second board issued another table of contents, in which the titles of the second issues were indicated and those of the corresponding regular ones were omitted. During the quarrel, the *Lit.* was "entered according to Act of Congress in the district court of Connecticut," in the names of each of the rival publishers,—the second board styling themselves, "the agents and trustees of the class of '64." The action of the class in this matter was plainly illegal and unjust. The theory on which the *Lit.* has always been managed is this : that when a class has once elected its board of editors, at the call of the chairman of the preceding board, it has done its whole duty, and can control the magazine no further. It has no right to expel editors for misdemeanor, or to fill up vacancies occasioned by death or resignation, except by request of the rest. Once in office, the editors must settle their quarrels among themselves, and can submit to no outside interference. Only three resignations have been followed by special class elections : one each in '41, in '47 and in '58,—the second case being to fill the vacancy caused by a man who refused—out of society considerations—to accept the office at all. The name of the man who, according to the *Banner* list, was chosen in place of him, was not signed to the editors' farewell, however, although he graduated with his class. There has been no case of editorial withdrawal since '62, and the chance is not a common one ; yet when it happens the best and usual course is for the remaining editors to do the additional work themselves, rather than call upon the class to fill the vacancy. Of course the editors themselves have no power to elect an associate, even if they desire to : but the class cannot do it except with their consent.

In a modest prospectus, the founders of the magazine

thus defined their position : "To foster a literary spirit and to furnish a medium for its exercise ; to rescue from utter waste the many thoughts and musings of a student's leisure hours ; and to afford some opportunity to train ourselves for the strife and collision of mind which we must expect in after life—such and similar motives have urged us to this undertaking." The "Epilegomena" began with the second year and ran through a half-dozen volumes or more ; after the 6th alternating with the "Editor's Table," which finally superseded it altogether. Both were alike save in name, and formed the only relief to the "heavy literary" portion of the magazine. They were made up of that sort of "sanctum literature" which flourished in the days of the old *Knickerbocker*, after which magazine, by the bye, the *Lit.* seems in great measure to have patterned itself. Aside from the Table, at which the editors under assumed names ("the Corporal," "the Doctor," "Meerscham," "Mishkan," and "Shanghai" were the ones in vogue for several years) carried on imaginary conversation with each other, which were intended to be very witty and amusing,—and perhaps they did entertain their readers, for older heads, it is said, used to take delight in the similar platitudes of the *Knickerbocker* and its compeers,—the *Lit.* was entirely made up of "essays," "tales," "poems," and "sketches," having no connection with college life or customs. The editors of '49 were the first who conceived the idea that the true mission of the magazine was to serve as "a mirror of college life," and their successors of '52 most heartily endorsed this principle. Prof. D. C. Gilman of this board has the credit of instituting the "Memorabilia Yalensia," though the name was suggested by Prof. Kingsley. Under this head were to be given each month "a record of all the current events of college life, together with

occasional historical and statistical papers in regard to the institution." The latter part of the plan has since been abandoned,—such papers being now published in the body of the magazine,—but the Memorabilia has always been its best read and most valuable department. Since '69 introduced the practice of having a single one of the editors' furnish this monthly record during the entire year, it has been better arranged and more fully classified than ever before, and its condensed epitome of events now forms the most complete and connected account of current life at Yale that can be obtained. If graduates could be made to realize the fact, it seems likely that many would become subscribers.

Since the mirror-of-college-life theory was first broached, every board of editors who have expressed an opinion have spoken in favor of it, save only the men of '61, who wanted the *Lit.*'s articles to be "distinctively literary," and struck from the prospectus the words "local, spirited and humorous," which from '52 onwards had seemed desirable adjectives for student writing to boast of. In spite of this apparent unanimity of editorial sentiment, however, in favor of the common sense demand that *Lit.* writers should restrict themselves to the microcosm wherein they and its readers are interested, there has been a good deal of rambling off into the "vague illimitable perspective," the abstract realms of "truth, justice and the eternal verities," where prize compositions and disputations love to disport themselves. These compositions, even, have been too often published, in lack of better "copy"; while the "De Forest oration" and one or two of the "Townsend essays" are regularly issued in the last number of the volume. Originally, all five of the latter loaded down the pages of a single *Lit.* "Conducted by the students of Yale College" is the phrase upon the covers, which has

never once varied since February, 1836. Everything is written by undergraduates,—in which respect the magazine is almost if not quite unique among college periodicals. In the old times, this rule was once in a while infringed upon, though rarely without special indication of and apology for the fact. "Contributions are solicited through the post office," yet very few are received in this way; most of the articles not written by the editors, being furnished by their friends or acquaintances, in response to a personal application for them. Of the 22 contributors to Vol. xxxiv., aside from the 10 editors, 15 were from '69, 5 from '70, and 1 each from '71 and '72.

Initials are perhaps generally signed to the articles, though the usage greatly varies, but the pseudonyms and fancy signatures once in vogue are never now used. To a prize essay, the author's name and residence is generally prefixed in full. In some years the names of the writers were indicated in the list of articles always printed on the inner cover of each number; other editors appended them to the titles in the table-of-contents for the volume, published at the end of the year. This, with title-page, has always been issued,—though usually without much attempt at completeness. The index prepared for Vol. xxxiv., however, extended over 8 pages and comprised some 600 references, separate alphabets being given to "prose," "verse," "premium articles," "memorabilia," "minor topics," "editor's table," "books noticed," and "contributors," and the same plan will doubtless be retained hereafter. It was devised by the same '69 editor who, the year before, compiled "an index to the first 33 volumes, from February, 1836 to July, 1868," and issued it on the 15th of the latter month. This was a pamphlet of 36 double-columned pages, comprising 6000 or 7000 references,

divided between three principal alphabets, "prose," "verse," and "memorabilia." The edition was 300 copies, and the compiler, by disposing of about two thirds of them, at a half-dollar each, to undergraduate subscribers, managed to pay his printer's bill with only a slight loss to himself. This index also contained lists of the editors, "Townsend," "De Forest," and "Lit. Medal" men, and of the "illustrations" which formely figured in the magazine. Between the 4th and 12th volumes there were published steel engraved portraits of the Reverends George Berkeley and David Daggett, Presidents Day and Woolsey, Professors Goodrich, Kingsley, and Olmstead; and views of the "College in 1845" and of the Library,—a single board rarely procuring more than one plate, though some were twice used. The portraits were accompanied by biographical sketches, and the last which appeared, being the only one not already mentioned, was that of N. P. Willis in 1858. A fac-simile sketch of the "College in 1786" was twice inserted, and minor woodcuts have in three instances garnished the Editor's Table. The paper and typography have always been good, but are now unusually excellent, the former being of the extra "laid and tinted" quality used in fine book-work, and the latter the "Old Franklin" style now grown so common again. Small pica for the body of the magazine, long primer for the Memorabilia, and brevier for the Editor's Table, are the sizes of type now used. The editors do their own proof-reading, and attend to it more carefully now than formerly, but minor typographical errors are still to be noticed. Besides all of the student periodicals, many important journals regularly exchange with the *Lit.*, and publishers often forward books for review. Each editor has charge of everything received, through the post-office or other-

wise, during the month before his magazine is issued: afterwards he turns over all accumulations to the chairman, who keeps them till the end of the editorial term, when the spoils are divided among the editors. Most of the college journals, however, if preserved at all, are then given to the Library.

When a class chooses its editors, it usually selects the five whom it considers its "best literary men,"—assuming to be such those who have taken the highest composition prizes and have succeeded best in prize debate,—without regard to those special editorial and business qualifications no less necessary for the proper publication of a magazine. The editors, on the other hand, are apt to regard the office as a sort of honorary position—given them in recognition of their previous triumphs—where they may rest upon their laurels. Their reputation being already established, they do not exert themselves to better it by working faithfully at their duties. The mere honor attaching to the name of *Lit.* editor is what attracts them, especially for its helping their chances of a senior-society election, but the idea of making the office honorable by their mode of filling it does not often occur to them. As applied to the present, however, these remarks should be understood as representing hardly more than a tendency, though literally true, six years ago. Spite of political wire-pulling and society connections and prospects, which sometimes keep good men out and bring poor ones in, it is very generally true that each class puts its "five best literary men" upon the editorial board, in the same sense that it used to elect its "nine most popular" ones upon the Spoon Committee. It happens, too, that good editors are sometimes numbered among the good writers, and there are several respectable journalists who served their first apprenticeship in the office of "the oldest college

periodical." Among these may be mentioned, Donald G. Mitchell, '41, late of *Hearth and Home*, B. Gratz Brown, '47, late of the *Missouri Democrat*, Charles G. Came, '49, of the *Boston Journal*, Ellis H. Roberts, '50, of the *Utica Herald*, Charlton T. Lewis, '53, of the *N. Y. Evening Post*, and William H. W. Campbell, '56, of the *Norwich Bulletin*. A dozen or more younger graduates of the *Lit.* have also adopted the profession. Among other notable ex-editors are : Rev. Dr. Joseph P. Thompson of '38, Senator Orris S. Ferry of '44, Judge Francis M. Finch of '49, Prof. Homer B. Sprague of '52, President Andrew D. White of '53, the late Dr. John W. Hooker of '54, Rev. John M. Holmes of '57, Dr. Daniel G. Brinton of '58, and Dr. George M. Beard of '62.

All but one of the original editors were Bones men—that one being the founder of Delta Phi—and there were 16 Bones men in the first 5 boards. In the 31 classes, '42 to '71, there were, including 2 after-elections and the 3 pseudo editors of '64, 155 editors of the magazine, of whom 94 belonged to Bones, 17 to Keyes, and the rest were neutrals, save the 5 Diggers in the second board of '64. In the first three classes, there were 7 Delta Phi men ; of the 21 editors, '40 to '43, 6 were members of Delta Phi, 14 of Psi U, and one was a neutral ; while of the 150 editors, '44 to '72, 42 belonged to Delta Phi, 55 to Psi U, 43 to DKE, and 10 were neutrals. For the 5 years previous to '49, Sigma Eps claimed 9 of the 26 editors ; during the next 10 classes Sigma Eps had 18 and Delta Kap 32 ; while of the 73, '59 to '72, Sigma Eps had 29, Delta Kap 27, Gamma Nu 16. There have been only 3 boards entirely composed of Bones men, and only 4 others in which there have been no senior neutrals. Bones has been represented on every board, and by more than one member save in a single instance, but Keyes has had no men on

18 out of the 30 boards since '41. Since '44, Delta Phi has been 5 times unrepresented, Psi U 4 times, and DKE 7 times, while the junior neutrals have been unrepresented on all but 7 boards. Since '59, Delta Kap and Gamma Nu have each been twice unrepresented. No one freshman or junior society has ever claimed the whole of a single board. The special statistics of the chairmanship are not given, since the office, though taken cognizance of by the politicians in the making up of a "ticket," and considered an honor to the recipient, is not popularly regarded,—not one out of a dozen remembering who "the chairman" is, a month after they have read the notice of his election.

Notwithstanding the defects of the *Lit.* and the drawbacks against which it has to contend, it may be considered a pretty fair exponent of the literary ability of the Yale undergraduates, and is on the whole creditable to the college which it represents. If it is sometimes dignified almost to dulness, it is never silly or vulgar or abusive, it is rarely conceited or unfair. Nor is it usually dull. Spite of all the tendencies in the other direction, its writers mostly treat of college themes whereof they really know and honestly think. Its articles are most of them of considerable value as furnishing a fair reflex of student thought and feeling. And withal they are of interest to college-bred men, even outside of Yale. The magazine is certainly as much the best as it is the oldest of its class, and perhaps it may even be called the best of all the college periodicals. It was never on a sounder basis than at present, and its continuance in the future seems almost as assured as that of the college itself. Were it far less deserving and beneficial than it actually is, however, the mere fact of its having outlived a generation of mortal men and a countless host of college journals, of its being the first college periodi-

cal that ever succeeded and one of the very oldest of any kind (save the newspapers) in the whole country,—this alone, in a place where tradition is so powerful as at Yale, would certainly secure its perpetuation.

But the *Lit.*, though the first of its kind to succeed, did not come unheralded. A long line of unfortunate journals had gone before it. The first of these was called the *Literary Cabinet*, and appeared Nov. 15, 1806. It was an 8-page fortnightly, of the octavo size, “under the direction of editors chosen from the senior class,” and was “printed by Oliver Steel & Co. at the *Herald* office.” Its price was \$1 a year, half in advance, or wholly in advance to out-of-town subscribers, and the publishers made “an unalterable resolve to appropriate the pecuniary profits (!) to the education of poor students in this seminary.” They were unable to find any successors, however, and the journal died when they graduated, in October, 1807. Their names were Thomas S. Grimké, Jacob Sutherland, and Leonard E. Wales. Next came the *Athenæum*, which lasted from Feb. 12 to Aug. 6, 1814, under the direction of 5 editors from that class: William B. Calhoun, Daniel Lord, George E. Spruill, William L. Storrs, and Leonard Withington. It was like its predecessor in size, price, and time of issue, and came from the press of the same printer. In the last number was a notice to subscribers that the journal, doubled in size, would be continued next year, by a committee chosen from the senior class, in case sufficient encouragement were given. “Sufficient encouragement was not given.” A Latin motto—the one from Cicero, the other from Pliny—stood at the head of each of these papers; but neither of them printed the names of their editors, except, perhaps, in their final numbers, when a contents-table, and possibly a title-

page, to the volume was also issued. The *Yale Crayon* of 1823 was probably a short-lived magazine of the same sort, as a quotation is made from its 22d page, in Hall's "College Words and Customs." The *Sitting Room* appeared on March 17, 1830, was a small-sized sheet of four pages, and its subscription price was 50 cents a term, or 75 cents from the first number until Commencement time. Six cents was the price of single copies, and Charles Adams was the printer or publisher, at his office on Chapel street, "No. 4 Central Row." After making 6 weekly issues of its own, it was merged in the *Palladium*, occupying under its own title the last page of that paper. In this shape it made 8 more appearances, covering the period from May 1 to July 31, on which fated Saturday the *Room* was shut up forever. Oliver E. Daggett of '28, then a law student, was the projector of the enterprise, and William W. Andrews of '31 was the principal contributor, though they kept themselves in the background, under the pen-name of "Walter Percy & Co."

The next year found no less than three college magazines in the field, all of them edited anonymously. The most respectable one was the *Student's Companion*, which extended from January to May, and issued between those two dates 4 numbers of 56 octavo pages each. Its cover of brownish yellow was ornamented with a wood-cut of a massive round-table, covered with books and manuscripts. Baldwin & Treadway were the printers and publishers, and A. H. Maltby also received subscriptions, which were "25 cents per quarter, payable on the delivery of the first number." The editors (all of whom, it was announced, were members of the college and the chief a member of the senior class) called themselves the "Knights of the Round Table," and were supposed to be 9 in number, corresponding to

the departments of Recorder, Narrator, Critic, Philosopher, Delineator, Novelist, Reflector, Politician and Troubadour, to each of which one of them was assigned, under a fancy name, like Harry Tudor, or Launcelot Grammot. They promised to reveal their identity on the issue of the September number—which never appeared. It afterwards came out that the editors were all impersonated in a single individual, David F. Bacon of '31, who wrote the entire 200 pages of the magazine. The *Little Gentleman* was a diminutive 16mo, "published now and then by H. Howe [the printer] and for sale by booksellers generally," having upon its cover of yellowish brown a quotation in reference to Junius. The first number, of 18 pages, appeared on Saturday, Jan. 1, 1831, the second, of double the size, on Thursday, Jan. 27, and the last (which was perhaps the 5th or 6th of the series) on Friday, April 29. The editor or editors doubtless belonged to the senior class. The *Gridiron* was a 12mo, whose first number, consisting of 32 pages, was issued in February, 1831. Upon its light red cover was displayed an escutcheon which the editor thus described: "Within a bordure sable, a field, quarterly argent and or, charged with an eye proper; a sinister hand erased at the wrist proper, holding balances tenny; a bundle of rods vert; a gridiron sable over flames gules producing smoke azure, supporting a man sejant proper, guarded by a cat rampant sanguine; the whole standing on a scroll bearing the motto, 'Nocet bonis quisque pepercerit malis.'" Its editor, then unknown, was John M. Clapp of '31, afterwards proprietor of a Bridgeport paper. No name of printer or publisher was given. Of the four principal articles in the first number (which had only two or three successors), one was devoted to ridiculing the *Student's Companion*, and another to chastising the *Little Gentleman*.

Two years afterwards came the *Medley*, "a monthly periodical conducted by an association of the students of Yale College," the leading spirit in which association is said to have been Henry W. Ellsworth of '34. Whitmore & Minor were the printers and publishers, and subscriptions were also received at the bookstores of A. H. Maltby and Hezekiah Howe. The price was "75 cts. per quarter, payable on the delivery of the first number." On the dull green covers was simply printed, "The Medley: Yale College." Three numbers only were issued, each of 56 octavo pages, the dates being, March, April, and June, 1833. "The main object of this periodical was the encouragement of general literature," and it was to be made up of "tales, essays, reviews, and other productions of interest and amusement." Pseudonyms were signed to its articles, as to those in all the journals mentioned, but the poetry—of which there was a large amount—was "all the work of a certain "* T *." In review of these 7 luckless periodicals which preceded the *Lit.*, it is seen that the *Student's Companion* and the *Medley* were the only ones at all resembling it as to size and general design. The *Sitting Room* was intended quite as much for the town as for the college; and the same may be said of the *Gridiron* and *Little Gentleman*, which were weakly satirical,—attempting to "dispense with lavish hand the cutting jest and the bitter sarcasm" in regard to such persons or things as chanced to be the town talk. The *Literary Cabinet*, *Athenæum*, and *Medley* were the only journals which their originators expected would be long lived. Belief in their perpetuity was in each case kept up till the very last. The *Medley*, especially, in its final number, denounced with scorn the idea of its predicted early decease; but, with the defiant "Never say die!" yet on its lips, it was cut down as the others had been.

The most noticeable characteristic of all these journals was the absence of anything whatever connecting them, even indirectly, with the college. To treat of so vulgar a theme was apparently considered quite beneath their dignity. The only exception to this was the "historical sketch of Yale" in the *Student's Companion*.

Early in 1857 a number of Seniors joined together in publishing two numbers of a periodical called the *Yale Review*, which is said to have been printed at Springfield, Mass. Its anonymous managers were probably neutrals, as their energies were largely devoted to "pitching into" the senior societies and the *Lit.*, and effectually scarifying the men and measures prominently indentified with those institutions. A year later appeared the third and last number of the *Review*, whose editors were naturally inferred to be neutral Seniors of '58, though no one in that class could discover their names. This third and last number of the *Review* was even more bitterly personal and savagely critical than its two predecessors, and great was the mystery concerning it. It was printed by Tuttle, Morehouse & Taylor, and was of about the same size and typographical appearance as the *Lit.* Its editors were really Juniors of '59, some of whom were elected to the societies which they ridiculed, and three of whom were chosen to the editorship of the *Lit.* which they "criticized." The latter doubtless enjoyed hearing themselves roundly abused at the *Lit.* initiation supper by the '58 editors, who had no suspicions of the true state of affairs. It was through their connection with the *Review* that the '59 editors formed the acquaintance with the present *Lit.* printers, which resulted in transfer to them of the work which they have ever since retained. The "spicy" and mysterious character of the *Review* ensured for it a ready sale among the undergraduates,

and—unlike the earlier prints, before catalogued—copies of it are now practically unattainable. A predecessor of the *Review* was the *Yale Literary Quidnunc*, published in April and June, 1838, by “Michael Lucifer & Co.,” which gave up most of its pages to personal attacks on the *Lit.*—then in its infancy—and copied that magazine in its size and make-up as well as in its title.

But the most elaborate enterprize ever undertaken in the way of college journalism was the publication of the *University Quarterly*. Its object was “to enlist the active talent of young men in American and as far as possible in foreign universities, in the discussion of questions and the communication of intelligence of common interest to students.” It was “to be made up of news, local sketches, reformatory thought and literary essays, from all the principal seats of classical and professional learning,” and thus help “to unite the sympathies of academical, collegiate and professional students throughout the world.” Its management was to be vested in the *Quarterly* Association, which was to consist of boards or correspondents chosen in each institution, in any manner deemed advisable, but to be changed as infrequently as possible and be perpetually renewed by elections from incoming classes. All boards and the members of them were to be on an equal footing. That one at the place of publication were to form a “central board of compilation,” but were “to be strictly impartial towards their own institution, and wholly governed by the prospectus and the will of the association.” Each board were to be responsible for the sentiments, accuracy, and literary character of their articles, and were to forward none for publication which had not received the approval of a majority of their members. The central board “were to have no power of rejection, but in case a majority of its members ob-

jected to an article, it was to be referred back to the board sending it, and if a difference of opinion should still exist, the final decision was to be given by one or more members of their college faculty, chosen by that board." A general secretary was to be employed and salaried, to conduct the correspondence and act as treasurer and agent of the association. Each board were to occupy a number of pages proportionate to the number of undergraduates in their institution and the number of institutions represented in the magazine, and for each page occupied were to furnish one subscriber.

The first informal prospectus, embracing this general scheme, was sent out from New Haven, October 27, 1858, and on the reception of favorable replies from Amherst, Williams and Dartmouth, the plan of management was carefully elaborated, the number of the Yale board increased to two and afterwards to four, and with this temporary organization, a revised circular and prospectus was issued, November 25, and the work of enquiry and discussion commenced. Three things were deemed essential : that the plan should be favored by faculties and alumni ; that all the principal institutions of the country should join the association ; and that correspondents should be secured in the foreign universities. The first point being gained, the suggestions offered by prominent educators and journalists were embodied in the revised prospectus and circular issued in May, 1859, and by pushing this among undergraduates, at home and abroad, the second and third conditions were soon fulfilled, and the publication of the *Quarterly* was decided upon. The first number bore date of January, 1860, and April, July and October were the other months of issue. The eighth and last number was that of October, 1861. The two years were divided into four volumes, of which the number of pages were

successively 430, 412, 452, and 324, or somewhat above the promised average of 200 pages per issue. Tuttle, Morehouse & Taylor were the printers, and Thomas H. Pease was the general agent. The authors' names were indicated, with the titles of their articles, on the inner covers of each issue, and in the contents-table accompanying the title page for each volume. The covers were of a brownish green. On the title-page, which was a reprint of the cover, the *Quarterly* was said to be "conducted by an association of collegiate and professional students in the United States and Europe," and the names of the institutions composing the association were indicated. There were 18 of them when the first number was issued, and 28 when the association was dissolved. The names of these were as follows,— 5 more which had then withdrawn being indicated in brackets: [Albany Law School], Amherst, Andover Theol. Sem., Antioch, Beloit [Berlin], Bowdoin, Brown, Cambridge (Eng.), Columbia, Dartmouth [Halle], Hamilton, Harvard, Heidelberg, Kenyon, Marietta, Michigan, Middlebury, New York, Norwich, Oberlin, Pennsylvania, People's [State and National Law School], Trinity, Troy, Union [Union Theol. Sem.], Vermont, Wesleyan, Williams, Yale.

The originator of the enterprise seems to have been Flavius J. Cook of '62. On the 9th November, 1859, when he had interested 27 other Yale men in the work, a provisional organization was made, under whose care the first number was issued. The magazine being thus fairly started, it was thought best to hold a public election of editors. Accordingly, on Wednesday, February 22, 1860, all members of the three upper classes were requested to vote for 9 men, 3 from each class,—a plurality vote being sufficient to elect. The polls were opened during the day, and a very full ballot cast. Six

of the 9 then chosen had been members of the provisional board, which was then discontinued, its duties of course having been accomplished. The next election was held Sept. 22, when 3 new editors were chosen from '63 to replace those graduated in '60, and the boards of '61 and '62 were re-elected. A year later, Sept. 29, 1861, the third and last election was held,—three new editors being chosen from '64, and those of '62 and '63 being re-elected, except one new man in each class, needed to fill a vacancy. Of the 38 Yale men thus connected with the *Quarterly*, a half-dozen were then or afterwards editors of the *Lit.*, and there was never any rivalry between the two periodicals. Nearly 500 of the 1600 pages were written by Yale men; say, about 275 by those representing the institution, 150 by those representing other institutions, and 75 by those representing the general association. In other words, almost a third instead of a thirty-third part of the matter was supplied in one way or another by the college. Yet there was never any complaint of unfair treatment of other institutions, and the central board never went beyond the authority given it by the prospectus. It was rarely oppressed by too much copy, and the last number was reduced in size—to 150 pages—only because the central board had nothing more left to print. Next to Yale, Amherst apparently gave the *Quarterly* the best support,—Francis A. Walker and William M. Pomeroy, both afterwards connected with the *Springfield Republican*, doing considerable work for it. Wendell P. Garrison of the *Nation* was one of the Harvard writers, but this college never took a very hearty interest in the success of the association.

Each number contained 14 or 15 “essays”—generally on some subject connected with student life—and a like number of “news articles,” giving a record of current

events in the different colleges, perhaps preceded in the first case by a brief historical sketch of the same. These were arranged alphabetically, bringing Yale at the end ; and a Yale essay never introduced a number. Last, came a news article in regard to the *Quarterly* association, wherein the central board informed the others of the pecuniary progress and prospects of their enterprise and urged them to continue their support. A convention of the editors was held at Worcester at the time of the regatta of 1860, wherein 8 or 10 boards were represented, and the prospects of the *Quarterly* were talked over. Among other things it was voted that the compensation given for foreign articles be not over 75cts. per page. During the first year, \$53 was expended in this way, the printer's bill was \$1695, and the entire expenses were \$1863. The receipts exceeded this amount by \$57—\$1720 being derived from subscriptions and \$200 from advertisements. But aside from the money actually paid in to the treasurer, about \$350 had been collected by or was due to boards which had not reported, so that in its first year the *University Quarterly* made a profit of about \$400. No second financial report was published, but the affairs of the concern were probably closed up without loss to the conductors, though the death seems to have been sudden,—the number for October, 1861, evidently having no expectations that it would be the last. The subscription price was \$2 a year, and \$10 a page was charged for advertisements, which began in the second number. The cost of printing was about \$2 a page,—the average edition being 1400 copies,—and the bills therefor were due within 20 days from the time of publication. Free copies were sent to important journals, but no exchanges were made either with college or outside periodicals of any sort. Even the editors were obliged to pay for

their own copies. The name *University Quarterly* was assumed with the second number, the first one having been called the *Undergraduate*. "A friend of the periodical," outside of college, offered a prize of \$30 for the best essay written by an undergraduate, and another of \$20 for the best one written by a professional student, that should be published during the first year of the *Quarterly*. The one fell to Oliver W. Holmes, Jr., of Harvard, for his article on "Plato," the other to Edward A. Walker of Yale '56, then studying at Heidelberg, for his description of "German Student Life and Travel." The committee of award were ex-President Hitchcock of Amherst, Prof. Ticknor of Harvard, and Hon. George S. Hillard. Next year the association itself offered three prizes of \$20 each: one for the best undergraduate essay, one for the best professional essay, and one for the best news article, by whomsoever written, that should be printed during the year. But the *Quarterly* died before the awards were made.

Except for the war, it seems likely that the magazine might have been made a permanent success. Once on a paying basis, with sufficient profits to have secured at a high salary a competent executive manager and financial agent, its future would have been reasonably certain. Its projectors saw that the whole problem depended on securing such an officer, and they bent all their energies in that direction, but before the thing could be accomplished the war came, and they were forced to surrender to the logic of events. But the energy shown in organizing such an extensive association, the tact displayed in securing the harmonious working of such clumsy and complicated machinery, the executive force which successfully "put through" all the numberless business details of the plan, were little less than marvelous. How the "central board of compilation," undergraduates as

they were, ever carried on their shoulders such a crushing load as the regular publication of a 200-page quarterly, seems a mystery. Yet they did it, for two full years, and they deserve high praise therefor. The *University* was an interesting and valuable periodical withal, and a credit to all who had a share in it. Had it managed to live until the present time, it would doubtless be sure of perpetuation, but, having died, it will never have a successor, for quarterly reviews of every sort have probably seen their best days, and no one now ventures to project such a journal in any field of literature. Every college, too, has now its own separate "organ," though the "policies" adopted by most of them seem hardly to be shaped from the old *Quarterly's* motto, *Ἐκάστῳ σύμμαχοι πάντες.*

The fireman's riot of 1841 was followed by the appearance of the *Yale Banner*, which put forth four issues, Nov. 5, 12, 26, and Dec. 10 of that year, and aimed to be the mouthpiece of the students; since, as was alleged, none of the city papers dared to print the college side of the story. The first number was embellished with a wood-cut of a rough-looking character brandishing an immense jaw-bone,—the sun rising over the mountains, forming the background. Beneath the design was the request, "[Please exchange]." After that, a small wood-cut of the college row, placed at the head of the editorial page, was the only adornment. With the second issue, it was announced that the paper would be published weekly at \$2 a year, 6 cents a single copy. The anonymous editor, who wrote nearly everything in the paper, was William E. Robinson of '42—afterwards "Richelieu" of the *Tribune*, and member of Congress. Perhaps the suspension of the *Banner* was due to his own suspension from college, for refusing to inform the faculty in regard to some lawless doings of his class-

mates ; but, more likely, with the dying out of the excitement concerning the riot, it found its occupation gone. "Vol. 1, No. 5," price ten cents, appeared Nov. 3, 1842, and contained a catalogue of the college on its last three pages, and of the four secret societies—Bones, Delta Phi, Psi U, and Keys, accompanied by their cuts—on the first page, together with one or two columns of reading matter and business notices. "Vol. 2, No. 1" was issued three years later, and ever since then the *Banner* has made its annual appearance, shortly after the opening of the fall term—"Vol. 26, No. 1," bearing date of Oct. 6, 1869—and been simply a catalogue of the college, and the various societies and miscellaneous organizations connected with it. The prizes, honors and scholarships awarded during the year, and other facts of like character, are also published, but of late there has been no editorial matter of any sort. Up to 1865 the *Banner* was always a single 4-page sheet, of various shapes and sizes ; and from 1853 until that time a supplement of single leaf, containing the freshman societies, was put forth about a week after the main sheet. After 1866, both were combined to form a double-sheet of 8 pages, which sold for 15 cents. For the three years preceeding, the price had been 10 cents per copy, and 7 cents for supplements, and, before that, 6 and 5 cents respectively. In 1851 there were three editions, and in 1858 there was a second edition in pamphlet form, comprising 52 pages, with lemon-colored cover. This was the last year in which there was an extended editorial. The "volume" for 1847, in addition to the usual matter, contained separate cuts of all the college buildings. The ordinary cut of the college yard was introduced into the heading in 1851. Advertisements were admitted in 1853, and eating clubs with their cuts in 1854. The "good will" of the *Banner* is

the property of the Bones society, which probably got possession of it about the year 1850. A resident Bones man—usually a Theologue—who has graduated the previous summer, issues the paper each year. Formerly—when there was no other annual save the official college catalogue, and no college periodical but the *Lit.*—it was a source of no little profit to the person who issued it, but with the establishment of a weekly college paper, and a similar annual catalogue in pamphlet form, in 1865, its prosperity diminished, until it became evident that it must die or be placed upon a new basis. Accordingly, last year, “Vol. xxvii. No. 1,” was put forth in the form of a pamphlet of 70 pages,—exclusive of 50 pages of advertisements,—compiled with unusual care and thoroughness, tastefully printed on an extra quality of tinted paper, and sold for 30 cents a copy or 4 copies for \$1. The work was accepted by college as the best catalogue of the sort that had ever appeared, and, spite of the unusual expense attending its publication, was a financial success; so its perpetuity is probably assured. What is now the firm of Tuttle, Morehouse & Taylor have printed the *Banner* for 18 years; previous to 1852, J. H. Benham was sometimes and perhaps always the printer.

The rival annual, whose initial number expressly disclaimed any such character, is the *Pot Pourri*, whose first number appeared in the fall of 1865. It is published by a Senior who is a Keys man, and who has usually cleared about \$100 profit from the sale of it. Coming a month or more after the *Banner*, the work of compilation has consisted chiefly in correcting and rearranging the facts got together by the editor of the latter sheet, and making a few additions to the same; in other words, the labor has been borne by one, the credit and profit by the other periodical. As this state of

affairs was evidently running out the *Banner*, it last year changed its character, in the manner stated, and stood forth as the professed rival of the other annual,—claiming and generally receiving the support of college on the ground of its own greater antiquity, and preoccupation of the field, as well as its superior merits as a catalogue. A rough caricature, posted about college at the time,—representing a pair of pugilists engaging in a fistic encounter, one with a Bones pin standing upon a book labeled *Banner*, another with a Keys pin standing on a book labeled *Pot Pourri*,—showed that college appreciated the animus of the rivalry. As there is evidently no need for two exactly similar catalogues, the common-sense view of the matter is that the *Pot Pourri* ought to decently die out, and put an end to its encroachments on the field pre-empted by the *Banner*, 30 years ago; but as society “interests” are involved, it is likely that its publication will be persisted in, and that hereafter the two rival annuals will each try to anticipate and outbid the other. Indeed, as a sort of tender to the *Pot Pourri*, Keys backs up the publication of still another annual, called the *Yale Index*, first put forth on Presentation Day, June 30, 1869, by a man of '70, just elected to the society. This first issue comprised 28 quarto pages of tinted book-paper, enclosed in a blue cover, and was sold for 30 cents or 4 copies for \$1. Typographically it was a success, but financially a failure, as it contained no advertisements and was not “pushed” or advertised. Last year the same man again issued it, as an ordinary octavo pamphlet of 24 pages, which sold for 25 cents, and returned a small profit, and it will be at least continued for the present year. Perhaps, if Keys should ultimately decide to combine the *Pot Pourri* with this third-term catalogue, and leave the *Banner* alone in the fall, all parties might

be satisfied. As for the 6 issues of the *Pot*,—as undergraduates persist in abbreviating the name, and perversely sounding the final letter,—an “editorial greeting” of a dozen or fifteen lines found a place in the first four numbers, and “club table talk,” a page for each class, in the first and fourth. The typography was exactly alike in the first four numbers, the covers being of various colored papers, but was varied from in the fifth and again in the sixth, whose title-page was printed in red and black, and whose cover was of a light bluish tinge with ornamental borderings of gilt. The size has varied from 74 to 84 pages, and advertisements have appeared in all the numbers against the first, which fiercely declaimed against their appearance in college prints. The price has always been 35 cents, and the printers of it and the *Index* have been the same as those of the *Banner*. It may be here remarked, that though the names given in the society lists of these catalogues comprise—except in the case of the senior societies, and not excepting them in the *Index*—two classes, only the lower class mentioned in any case are the real acting members of the society. Thus the Freshmen alone conduct the freshman societies, though the names of the Sophomores belonging to them are given, and so on for the others,—one idea in publishing the upper class members being to indicate the names of those taken in by class elections during the year. Formerly the Seniors were active members of the junior societies, and the two classes held separate as well as general meetings. In those days none but the regular acting members were published in the lists of the sophomore and freshman societies. The sophomore societies were the last of all to publish the names of their upper-class members. A *Commencement Directory*, of 16 octavo pages; was issued in July, 1851, by L. W. Fitch, con-

taining the cuts and members of the upper-class societies, the names of the graduating class, of the sub-Freshmen who had been admitted, and of the 200 alumni then in town, with their places of abode, together with a few advertisements. The price of the sheet was 6 cents, and though called "Vol. 1, No. 1," it was without a successor. A *Bulletin Catalogue* of 32 pages and pink cover, was issued in November, 1863, containing true lists of the officers and students of the college, the members of the various societies, clubs and miscellaneous organizations, prizes taken during the year, etc., but the letterpress, mostly in the form of a "general statement," was all of a burlesque character, expressed in the style of the official college catalogue. There were no cuts of any sort in the pamphlet, nor was the printer's name expressed. The anonymous editors were probably Seniors. In 1857, appeared a mock "Catalogue of the Officers and Students in Yale College, revised edition, printed by R. H. Sawbones." It was a small affair of 36 pages and yellow cover, giving true lists of the students, and distortions of the college officers' names and titles, and devoting its dozen pages of letter-press to an absurd burlesque of the statements in the regular catalogue. A similar pamphlet was also put forth in 1852.

A second paper, called the *Collegian*, was called into being by the riot of 1841, and was to be published fortnightly for six months at a subscription price of \$1,—single copies 6 cents. The initials "E. H." were signed to the prospectus and most of the other pieces, but the editors and printers were anonymous. Unlike the *Banner*, it devoted much of its attention to matters unconnected with the riot; and, unlike it, too, it never put forth a successor to the first number, which bore date of Wednesday, Dec. 1. The *College Cricket* of April,

1846, and the *City of Elms* of June 3 following, were respectable literary papers, which never lived to issue "No. 2." The *Meerschbaum* of Jan. 23, 1857, published probably by a Junior, the *Excuse Paper* of January, 1860, edited as it declares "by men from every class in college, and perhaps the *N. B.*, which appeared somewhat earlier, each consisted of 8 small pages of rather pointless letterpress, and were issued without expectation of appearing a second time. The *Gallinipper* was a scurrilous print whose 7 issues were dated, February and March, 1846, November, 1848, December, 1849, March, 1853 (?), January, 1856, and February, 1858. Its publishers probably belonged to the two upper classes, though they may have been Sophomores, and of course changed from year to year,—the editors of two successive papers probably being quite unknown to each other. As the sheet was devoted to personal abuse of the faculty and individual students, its writers and printers naturally kept themselves in close concealment. Its tone was considerably worse than that of its by-no-means-faultless cotemporaries, the *Yale Banger* of Sigma Theta, and the *Tomahawk* of Sigma Phi, which have been mentioned in the chapter on Sophomore Societies. Reference was there made to the Delta Kap *Battery* of 1850; and the *Arbiter*, concerning the foot-ball game of 1853, was noticed in its proper place. It only remains to mention the *Hornet*, of December, 1847, put forth by the Freshmen of '51 to sting their sophomore oppressors. With the exceptions noted, all these "feuilletons," as they used to be called, were upon single 4-page sheets, of various shapes and sizes, and were as a rule rather poorly printed.

As the *Yale Lit.* was the first successful college magazine, so the *Yale Courant* was the first successful college newspaper. It was originated by five members of the

class of '66, one of whom was its present publisher, and quietly put forth its first issue on Saturday, Nov. 25, 1865. It was a plainly printed, 4-page sheet, 12 by 10 inches in size, and its price was \$2 a year or 5 cents a copy. The editors announced their names in the second number, but did not insert them afterwards. They rented an office at the corner of Church and Chapel streets, in the building where their paper was printed, and kept it open for the transaction of business at certain appointed hours of the day, but the College Bookstore was the agency through which papers were distributed to subscribers, and single copies were also kept on sale there and at two or three other places in town. Thus the *Courant* appeared on every Saturday morning of term-time until the following June; when, on Wednesday, the 27th of that month,—Presentation Day,—it put forth its 26th issue, with the number of pages doubled, the quality of the paper improved, and the heading and typography changed greatly for the better. Wednesday was thenceforth the publication day, and the volume closed with the term, four weeks later, 30 numbers and 140 pages having been printed. The 1st number of the 2d volume was issued August 1st, to give an account of the University race and of Commencement; the 2d with the opening of the term in September; and the 40th and last bore date of July 3, 1867. When the size of the paper was doubled, the year before, its price was raised from \$2 to \$3, and from 5c. to 10c. a copy; and the names of four new editors from '67, chosen by the retiring '66 men, were placed at the head of the editorial page, together with that of Charles C. Chatfield of '66, "graduate editor and publisher." This relation lasted during the year, but the ownership of the paper being a matter of dispute, and each of the '67 men having the power to forbid the insertion of any article

and so to prevent the issue of the paper itself, the publisher, after an attempt—rendered in each case unsuccessful by the objection of a single individual—to gain from the boards of '66 and '67 a clear title to the chief authority, decided to wind up affairs and begin anew.

Accordingly, July 10, 1867, appeared the *College Courant*, Vol. i., No. 1, "entered according to act of Congress by Charles C. Chatfield," whose name also appeared as "graduate editor and publisher," in connection with the names of three "undergraduate editors from the class of '68," chosen by himself. The price and number of pages remained as before, but the size of the page was enlarged by one third. The motto, *Perseverantia Omnia Vincit*, and the name "Yale" in large type, were introduced in the heading, and remained there till the issue of Dec. 31, 1870. An unsuccessful attempt was also once or twice made to combine a small "The" or "Yale" with the heading. The paper appeared in term time only, and the volume—which for the first 26 numbers was spoken of as "Vol. i.," and after that as "Third Year"—closed with the 40th number, Wednesday, June 24, 1868. The number of pages was then doubled to 16, the subscription price was advanced to \$4, though single copies remained at 10c. as before, and the plan—since adhered to—was announced of publishing two semi-annual volumes of 25 numbers each, beginning with the first Saturday of July and January. The two weeks thus passed over are in the latter part of August, when no colleges are in session. The first number of this 16-page issue bore date of Wednesday, July 1, 1868, the second of Saturday, July 11, and Saturday has since been the printed date of publication; though up to May, 1870, the paper appeared on the previous Wednesday, for the next four months on Thursday, and since September, 1870, the time of printing it has

varied from two days before to two days after its date, though it has usually appeared on Saturday. During the last six months of 1868, the volume was spoken of as the "Fourth Year," but its successor was called "Vol. v.," and that enumeration has since been retained. In order to make it consistent, the first volume of 40 numbers and 320 pages (July, 1867 to June, 1868), must be counted as "Vols. I. and II.," and the subsequent 6-months' volumes as "one" each. With the opening issue of the present year—"Vol. viii., No. 1"—was introduced the plan of indicating also the "whole number," which was then "236." To arrive at this "whole number," the 70 issues of the original *Yale Courant* have to be included, though, as just shown, the two volumes which they formed have been disregarded in the present enumeration of volumes.

Advertisements originally occupied the last one of the *Courant's* 4 pages, then the last two of its 8, and since it has been a 16-page sheet they have taken up at least the 4 outside pages, which is about the space held at present, and sometimes have absorbed 6 or 7 pages. At the head of the editorial page, which has always been the left-hand one of the inner fold, the name of Charles C. Chatfield, "editor and publisher," appeared, from July 1, 1868 to Sept. 17, 1870, and from Oct. 23, 1869, the name of Prof. George F. Barker, M.D., "editor of the scientific department," appeared in connection with it. From Sept. 24, 1870, no names have been printed there. The three Seniors employed as editors from the class of '69, at the commencement of their labors,—July 1, 1868,—established a separate "Undergraduate Department," at the head of which alone their names were printed, and for the character of which they alone were to be responsible. The department usually occupied three or four pages in the latter

part of the paper, and being suspended in vacation time of course made but 40 appearances during the year. It was probably for the purpose of rendering these pages more easily accessible to undergraduate readers that the plan was introduced of so printing the sheet as to bring the folded leaves in its first half rather than in its last half, as is ordinarily the case.

During the summer term of 1870, beginning with the issue of May 7 (Vol. vi., No. 18), the undergraduate editors persuaded the publishers to print their "department" on a separate sheet, under the name of "the *Yale Courant*, a supplement to the *College Courant*," and ten issues of this sort were put forth, ending with the one for July 16 (Vol. vii., No. 3). The sheet contained four pages, of the same size as the *College Courant*, and the pagination was continuous with the latter. Its heading was identical with that of the second volume of the original *Yale Courant*, and its last page only was devoted to advertisements. It was supplied gratis to all old subscribers to the *College Courant*, and was sold for 5 cents a copy. Though numbered to correspond with that paper and like it dated on Saturday, it always appeared on the previous Wednesday forenoon. Beginning with the new college year of 1870, the *Yale Courant* started forth on an entirely independent career, as a paper "published every week during term time" (40 numbers a year), at a subscription price of \$2, or 7 cents a copy. It is now an 8-page sheet,—the size of the sheet being only a trifle smaller than that of the original *Courant* of 1865,—and its last two or three pages are devoted to advertisements. It is printed on tinted paper, of shades varying from lemon to buff, and in its heading acknowledges itself to be "from the press of the *College Courant*." It is issued each Wednesday noon and dated that day, though numbered partly to correspond

with the *College Courant* of the following Saturday ; thus, the issue of Sept. 14, 1870, was styled, "Old Series, Vol. vii., No. 220 ; New Series, Vol. i., No. 1." The names of the three Seniors who are its editors stand at the head of the fourth page, and are the only ones which appear, though Chatfield & Co. still remain the owners of this paper as well as of the other one. The editors pick out from the new senior class the three whom they wish to recommend as their successors, and with these the publishers and proprietors make a bargain for the ensuing year, the terms of which are such as to ensure the editors about \$100 each for their services. The three '71 editors, under whom the *Yale Courant* started as an independent paper, comprised two Bones men and one neutral, and membership in a senior society is not henceforth to debar a man from election to editorship, though it is probable that at least one neutral will always be retained on the board. The originators of the paper in 1865 were all senior neutrals, as were also their successors down to '70, and of these 18 undergraduates 9 belonged to Delta Phi, 5 to Psi U and 4 to DKE ; 5 to Sigma Eps, 6 to Delta Kap, and 7 to Gamma Nu. By the editors of '68 and '69 a small gold model of a feather pen was sometimes worn as a badge of office. The editorials, contributions, and important articles of the paper are printed in long-primer, the poetry and minor news-items—the latter, under the title of "Yalensicula," introduced by '69—in brevier. A good share of the copy is supplied by the editors, though there are various undergraduate contributors, and a regular reporter for the Scientific School, and occasionally a college officer or graduate supplies something. There is very little reprinted matter, and very little of any sort that does not in some way relate to "Yale." An edition of 700 is printed each week, and almost every undergraduate is

a subscriber or reader. Subscriptions have never been systematically solicited for either the present or the original *Yale Courant* or for the *College Courant*, nor have these papers ever laid claim to support as "college institutions," like the *Lit.* Undergraduates and others have purchased them simply for the sake of "getting their money's worth;" but the present *Yale Courant* is more respected throughout college than was its predecessor, and the other one is hardly read at all.

The original office of the *Yale Courant*, in the Glebe Building, was retained by its successor, the *College Courant*, until May, 1869, when it was removed to No. 297 Chapel street,—Benham & Son, who had previously been the printers, being then superseded by Hoggson & Robinson, though from 1867 the proprietor had employed his own compositors. In August, 1870, he set up a press of his own, in his new quarters on Chapel street, opposite the colleges, and there both papers have since been printed and sold,—though Hoadley has continued distributing agent for the undergraduate issue. During three days of Commencement week of 1870, a 4-page daily edition of the *College Courant* was issued, and at about the same time lithographic "cartoons" of the two new dormitories were distributed as supplements to the paper. Wood-cuts of new college buildings, at Yale and elsewhere, have appeared in a dozen or more cases, and portraits of college presidents and professors, accompanied by biographical notices, have found a place, perhaps half as many times. With every volume except the first (1865-6), a title-page and index have been supplied, but the latter has been carelessly put together, under a single alphabet, except in the case of the last two volumes (vii.-viii., July, 1869-June, 1870), whose indexes devoted an alphabet to each separate division of the paper, and gave references to every

"Yale personal" item, and every paper or periodical quoted or referred to. On the title-page the *Courant* is called "a weekly journal, devoted to college interests, science and literature." At the head of its editorial column, from the first number, July 10, 1867, appeared the phrase, "published weekly at Yale College," also the statement that the American News Co. were the general agents of the paper; from Sept. 11 appeared the "special notice to subscribers"; from March 20, 1869, the "newspaper and periodical decisions"; from May 8, the "notice to advertisers"; and from June 12, the "contents of this number"; also at the head of its leading article, on the third page, appeared from Feb. 20, 1869, the "invitation to contributors," and from Oct. 9, the "partial list of contributors"—all of which stereotypes were swept away, at the beginning of the present year, and their place supplied by the brief announcement, connected with the list of contents, on the outside page. This list is reprinted in the *Yale Courant* of the following week, and often on the last page of the *College Courant* itself. Beginning with this issue of Jan. 7, 1871, the pagination was restricted to the 12 pages of reading matter, leaving the outside advertising sheet of 4 pages to be thrown off by the binder,—and besides the other changes elsewhere noted a "The" was added to the heading. The make-up of the 25 numbers of the volume which began then and ended June 24, was uniformly as follows: An original article, with the writer's name signed at the end, followed by one or two selected articles, credited to the periodicals from which they were taken and to the authors who wrote them, if their names were known. Then came about two pages of short pieces with side headings under the general heads of "Statistical," "Current Comment," and "Scientific," which finished up the first five pages of the paper.

The first column of the page which followed, contained two editorial notes (whose titles appeared only in the contents), followed by "the Lounger," about two and a half columns, and enough book-notices, under side headings and the general title, "Literary," to exactly fill out the page, in the right lower corner of which was usually the record of "books received." An exact page was next devoted to "College Record," under appropriate side headings, and another exact page to "Gleanings," or short items, classified from week to week under different heads, like "personal," "college," "undergraduate," "law school," etc., though the first almost always appeared. Then came a column or two of "Yale Personals," alphabetically arranged, followed occasionally by a "Yale Record" of news not appearing in the undergraduate paper, and by miscellaneous "Short Selections," under side headings, enough to complete the page. Aside from the opening article, the editorial and "literary" matter, nearly everything was quoted, which fact was duly acknowledged by a brevier credit-mark at the end. The last two pages were devoted to "*Yale Courant* Extracts," from the paper of the previous Wednesday, with perhaps a column or two of advertisements. Previous to this Vol. viii., the make-up of the paper had been largely fortuitous and changed about from week to week. There was also a much larger amount of original contributed matter, and the work required by the editor in selecting and arranging his reprints was much less. The two *Courants*, whose combined price is \$6, are furnished to the same subscriber for \$5 a year. Up to close of 1869, much of the work on the paper was performed by a middle-aged gentleman, who had had experience on some New York journals, and is now a practising lawyer. From February to August, 1870, it was chiefly managed by a graduate of '55, though up to

the latter date the proprietor as from the first occasionally performed a share of the work. From September, 1870, to June, 1871, it was wholly controlled and carried on by a graduate of '69, except that he had nothing to do with the advertisements, which were controlled by the publisher, and with the literary notices, which from February onwards, were supplied by a graduate of '70. These book notices were collected together, once a month and reprinted, in the form of an 8-page advertising sheet, called the *Book Worm*, which was distributed among the patrons of the College Bookstore, and scattered about the city. The first number of the *Book Worm* bore date of March, 1871, and its publication was promised for at least twelve months. Its "subscription price" was nominally \$1. "The Lounger," already referred to, appeared in the 35 numbers between Oct. 22, 1870, and June 24, 1871. Under this head were printed a series of lesser editorials, or "minor topics," expressed in the third person, and presenting, in a purely informal way, various reflections, observations and experiences, for the most part concerning college life and customs, of the person who in the first column expressed the "sentiments of the paper" with the editorial "we." Three or four topics were thus each week treated of; and a bit of verse, quoted from some out-of-the-way book or periodical, and introduced by "a few remarks," ended up each number of "the Lounger."

The fact that the end of college life is approaching finds its earliest recognition in the preparations made for the exchange of class pictures. A few weeks after the opening of the fall term, the Seniors, in class meeting assembled, elect a "picture committee" of four or five members, and decide what artist they will employ

for the work—the claims of the two or three competitors for their favor having been well discussed beforehand. The committee then enter into a regular contract with the chosen photographer, who ratifies his previous promises, verbally made, by signing a written agreement to supply such and such pictures at such and such prices, before a certain date, six or eight months ahead. Among the specifications is a clause allowing the members of the committee to receive their own pictures without charge, in return for their official labors. If, as is usual, the artist is not a resident of the city, he either rents for a time the rooms of one of the local photographers, or constructs a temporary structure of his own upon some open lot in the vicinity of the colleges. The committee then bestir themselves to arrange the times of “sittings” for the different individuals, including the faculty as well as the Seniors, and to see to it that they keep their appointments. Every former member of the class is also called upon to furnish his picture, and if he cannot “sit” for it with the rest in New Haven, he is requested to have his “negative” taken elsewhere, at the expense of the class, and forwarded to their artist’s headquarters. The committee also decide upon the various views which shall be taken of the buildings in the college yard and the city, interesting points in and around New Haven, class groups, etc. When all the “proofs” have been accepted—and no man need accept his picture until he has had as many “sittings” as he cares for—the committee issue a printed catalogue of the pictures, comprising lists of the “senior class,” “former members,” “faculty,” and “views.” Two other lists—of the “Scientific Seniors” and their “former members”—also figure upon the sheet, when, as is usually the case, they employ the same artist as the regular Seniors, and act in conjunction with the latter, through a special committee

of their own. These catalogue sheets, which are at once distributed throughout the class, also contain directions in regard to the price of the pictures and blank forms for ordering them. Each Senior orders enough copies of his own picture to exchange with every other classmate, and as many more as he chooses; also such of the former members, of the faculty, and of the views as he may care to select, if he does not decide to take them all. He then indicates the money value of his order, signs his name thereto, and hands it in to the committee, who forward it to the photographer,—it being specified of course that all orders must be sent in before a certain day, to make sure of securing the pictures at the time promised in the contract.

Early in the third term comes the report that a box of pictures has arrived, and the Seniors make a wild rush to the room of the chief committee-man, to assure themselves of its truth. The result of each man's order is enclosed in a separate bundle, accompanied by a bill, which must be paid to the committee before the pictures can be removed from the room. Sometimes the orders of the entire class may be filled by the first arrival; but more commonly the pictures keep coming until close upon Presentation Day itself. The contents of the first box is no sooner distributed, however, than the work of exchanging begins. As soon as a man receives his bundle he withdraws to his room, and affixes his autograph to his pictures,—perhaps laying aside the best of them for his particular friends,—and is then ready to receive callers. He has not long to wait for them, for his name was posted upon the door of the committee's room in the list of "picture arrivals" as soon as he withdrew therefrom with his bundle, and the hungry hangers-on at once noised it abroad; so, hour after hour, the "rap, rap, rap!" is followed by the "Come

in!" "Hullo! Pictures come?" "Yes, help yourself!" And each visitor paws over the pile upon the table, picks out "the best," and goes on to the next room upon his list. If he chance to occupy a room outside of college, he may perhaps bring along a bundle of his own pictures, and distribute them as he calls; otherwise he usually leaves them in the charge of a friend who rooms in college, and refers all applicants to him. Each man carries with him one of the printed lists, upon which he checks off the names of those to whom he gives or from whom he receives pictures. Many when absent from their rooms leave their doors open, with their pictures spread upon the table, accompanied by the request, "Help yourselves, and check your names upon this list." But some collectors are not so particular in making their choices as those that have been described, and simply take the first on the pile, or shout from beneath the window: "Oh Jim!" "Hullo!" "Sling out your picture!" "Autograph?" "Yes; no; I don't care; toss 'er out!" And out it comes.

While this picture traffic is going on, the final examinations are also in progress, and cramming therefor is sadly interrupted by these frequent visits. So the oak is often sported, and notices of "No pictures here," "Pictures exchanged after the next examination," and so on, become common. In the afternoon succeeding each session of the "Annual," exchanges are especially brisk; for then many whose bundles have arrived at the committee's room during the few preceding days first take them out, and all enter into "picture hunting" as an agreeable relaxation from the anxieties of examination. By Presentation Day the lists are about completed, and the pictures are arranged and sent off to the binder. Some place the graduating class in alphabetical order in one book, and devote another to the faculty,

former members, and views, but a majority content themselves with a single volume, into which 150 or 200 pictures are crowded. The pictures are of the "imperial" style, about 12 by 14 inches in size, and cost from 20 to 25 cents for portraits, and from 30 to 35 cents for views,—the higher prices named being those paid by '69. The cost of binding varies from \$10 to \$20; and if a man is disposed to be luxurious, collects the whole 250 pictures taken by the artist, and binds them handsomely in two volumes, his class albums may cost him upwards of \$100, though the average expenditure for the purpose is probably not much more than half that amount. In every class there are two or three who cannot afford to exchange, and their pictures are therefore ordered directly from headquarters, like those of the former members and faculty. The autographs of the latter are also procured by some, though most have the good sense not to impose upon their good nature in this way. Besides the "imperials" for binding, several large views suitable for framing, and costing \$1 or \$2 apiece, are taken of the various college buildings, etc. Many of the small card-size photographs are also taken, though this is not a class matter, and is recognized by the committee in their contract only for the accommodation of the individual Seniors who may wish to supply themselves with such pictures at greatly reduced prices; since, on account of the magnitude of the job, the rates for any kind of work are only about one fourth as large as those charged to individual purchasers of single pictures. Under the contract with '69, upwards of 30,000 photographs were supplied, and it is probable that the lowest number demanded of late years has not fallen more than 5,000 short of that. The class present their pictures (in a costly and often elaborately ornamented binding) to the library, and the senior and junior societies

also receive the likenesses of their departing members. The custom of the members thereof giving their pictures to the libraries of Linonia and Brothers ended with the class of '59.

The system of exchanging, just described, was that employed by '69 and several preceding classes ; but the plan adopted since then, differs from it in many essential particulars. Under the old system, the bulk of the work was performed by the chairman of the committee, who received no more for his services than his official companions, who did little or nothing. Latterly, a single responsible Senior is elected to have charge of the matter, and is paid a good salary by the photographer, in return for doing all the intermediate work. Then, too, instead of each man's ordering a large number of his own pictures, and exchanging them personally with every other individual in the class, he orders the pictures of his classmates as he does those of the former members and the faculty—directly from the photographer. He thus of course loses the privilege of selecting "the best" from a large pile of pictures, and must, as before, make a special visit to each man whose autograph he desires, though even then the time and trouble required are much lessened. But the great advantage of the plan is that each man can decide for himself how many pictures he will take. Doubtless the majority will as before procure all of their classmates' likenesses ; but many who under the old system were forced into buying all, through fear of appearing "mean" if they "refused to exchange," though they cared for only a few of them, are now left free to purchase only such pictures as they really desire to possess. Though the aggregate sales of the photographer may thus be somewhat lessened, the satisfaction of his patrons is quite sure to be increased.

The idea of class pictures may perhaps have arisen from the practice in vogue among the senior-society men and other special friends, as the course drew near its end, of exchanging their daguerreotypes, taken singly or in groups, as the case might be. Every Senior, too, used to procure him an "autograph book," and persuade his classmates to append their signatures to some "happy sentiment" in prose or verse written therein by them. It was in 1847 that the exchange of pictures was made a class matter. Daguerreotypes of each other were then procured by a majority of the graduating class; and their example was followed by the four classes which succeeded them. The set of pictures presented to the college was enclosed in a large mahogany frame, on which the name of the class was gilded. Trumbull Gallery was the original resting place of these collections, which now hang in Alumni Hall. At the instance of C. T. Seropyan, one of their number, the class of '52 procured lithographic portraits,—each stone costing about \$12. Their successors of the three following years did likewise,—F. Michelin and E. Valois being the chief artists employed. Photographs were introduced by '56, and steel engravings by '57, though in this year there were a few photographs and lithographs also. A. H. Ritchie of New York executed most of these, at a cost of about \$20 a plate. Several portraits of the faculty and views of the colleges used also to be engraved at the expense of the class. In '58 and '59, almost every man bought a steel plate likeness of himself, but the following year only half the class did so,—the artist, Sartain of Philadelphia, not giving good satisfaction,—and in '61 some 60 individuals patronized the engraver, and the rest of the class the photographer. Since then, the class pictures have always been photographs. In '63, Prescott of Hartford—who took the

pictures of '70 and '71—was the artist employed; Sanborn of Lowell did the work for the three classes ending with '67; Warren of Cambridge for '68; and Sarony of New York for '69; while Moulthrop or some other New Haven photographer had the contract during the other years. The best of the steel-engraved portraits are shown in the book of '59, while that of '69 is equally pre-eminent among the photographic likenesses.

Lithographic title-pages of various designs, for the class albums, are issued nearly every year by individual Seniors or city booksellers. One that was put forth by a '69 man was simply an enlarged representation of the "class stamp," and as this was perhaps the best use to which such a stamp was ever put, the subject of class stamps or seals may be appropriately treated of at this point. They originated in the class of '58, having probably been suggested by the official seal of the college, as they always bore, in one form or another, the open Hebrew book which is its chief device. They all agreed, furthermore, in indicating the college, the class, and the class motto, but differed in the mode of doing so, and in the various kinds of ornamental work, such as wreaths, chains, stars, rays, flags, shields, etc., which made up the body of the seal. Several were round, some shield-shaped, some in the form of a scroll,—the size varying in different years from an inch to an inch and a half in diameter. They were not printed with ink but simply embossed, appearing upon envelopes and note-paper, the title-pages of text books, or anything else of the sort that one chose to offer for the purpose. In '66 a steel-plate was first used—an owl being represented with a pair of dice, which had fallen with the sixes uppermost. In '67 the committee devised an elaborate design of globe, ink-bottle, books, wreath, pipes, decanter and glass, but if it was engraved no

copies were ever known of in the class. The next class made no attempt to procure a seal, but '69, inspired thereto by the hard labor of a single individual, managed to put one forth toward the close of sophomore year. It was a steel-plate affair, very finely engraved, a little more than an inch across at its broadest part, and cost with the impressions about \$30, which amount was raised by a half-dollar tax levied upon all who made use of the stamp. It was printed in any desired color, upon glazed card-board, or upon such paper and envelopes as individuals chose to supply. No subsequent class has taken any action in regard to the matter, and the "custom," never popular or endowed with much vitality, will perhaps not again be revived. The seal was about the only thing that kept the class motto in memory, and the motto itself was apparently chosen only for the sake of the seal. These mottoes have been as follows: '58, Fortiter, fideliter, feliciter; '59, Οὐ δοκεῖν, ἀλλ' εἶναι; '60, Spectemur agendo; '61, Τόλμα σοφίζεσθαι; '62, Ἐκείστω σύμμαχοι πάντες; '63, Ὀδὸν εὐρήσω ἢ ποιήσω; '64, Ἐκείστω ἢ νίκη εἰς ὁδὸς ἄλλη; '65, Οὐ λόγοισι ἀλλ' ἔργοισι; '66, Τὸ κοινὸν συνδεῖ; '67, Κῆρ ἓν, μία ὁδὸς; '69, Qui nucleum vult, nucem frangat. It seems unlikely that mottoes were very common before '58, but mention is made of '48's—"Esse quam videri"—and perhaps there were others.

The individuals most gratified by the issue of class stamps are the "memorabil hunters." "Memorabilia"—abbreviated to "memorabil"—is the name given to every printed thing connected in any way with the college, especially to things of a trifling and ephemeral character, like the programmes of the various college exhibitions, admission tickets, election cards, supper bills, etc.; and the "memorabil hunters" are the persons who become distinguished for their pertinacity and

success in collecting this "memorabil." Probably the use of the word in the *Lit.* led to its employment with its present significance. Most collectors devote their chief energies to perfecting a "class memorabil," and some confine their efforts entirely to this one field. Perhaps as many as a third of the class pay some little attention to the subject, laying aside with more or less regularity such programmes and things of the kind as come in their way, but by the time that senior year is reached the regular "hunters" are not often more than half a dozen in number,—some who at first aspired to be such, having dropped from the ranks, on finding their own want of the real antiquarian spirit. These few who remain faithful to the end, however, procure large scrap-books, bound, stamped and lettered especially for the purpose, and arrange therein their treasures. Opening a Senior's memorabil book, you will perhaps find the poster of his freshman society serving as a title-page, followed by those of the other two, and their lists of members from his class, both in freshman and sophomore year; all the newspaper items in regard to the gate-stealing or rushes in which his class took part; a piece of a Sophomore's shirt or hat-band, captured in some historic rush; programmes of the freshman prize debates; lists of the sophomore elections; a lock of Freshman's hair; the silk badges of Yale and other colleges, examination papers; "letters home"; society song-books, vignettes and monograms; *Lit.* posters and subscription receipts; Navy bulletins; furniture advertisements; anything and everything capable of being inserted in a scrap-book, that will serve as a remembrance of the life led by his class at Yale. To one who has not considered the matter, the amount of memorabil thus gathered in relation to a single class alone will appear astonishing. The senior societies also make

such collections, and the college library preserves copies of the more important prints. Like any antiquarian, the memorabil hunter prizes a thing for its rarity rather than its worth, and the promise of a bill-of-fare of a Coch initiation or *Lit.* supper, of which no extra copies were printed, will set him wild with delight. The application of the word is extended to almost everything;—a college man who preserves his banger, or Annual hat, or *Lit.*, or *Courant*, being said to “keep them for memorabil.”

Presentation Day is the Senior's own peculiar festival, whereby he celebrates the definite closing of his active college life. It is the oldest of the student “institutions,”—having existed in some form for nearly a century and a half,—and is the only one formally recognized by the faculty. Indeed, its character seems in the first place to have been almost wholly official,—the formal “presentation,” which has now been done away with, being considered the chief feature of the occasion, and the literary exercises of the students being regarded as merely incidental to the other. They were often dispensed with altogether, and, when given, the speakers seem to have been appointed by the president or faculty instead of elected by their classmates. The ceremony of “presentation,” from which the day took its name, was this: The final examination having been completed, the senior tutor, or other deputed officer, in behalf of the examiners, “presented” to the president, as candidates for their bachelor's degrees, the Seniors who had “passed” successfully,—the introductory speech being made in Latin, and the president responding in the same language. At the president's order, the tutor sometimes read aloud the names of the candidates thus “presented.” All this used to be done with the closest

adherence to set ceremonial forms,—the Commons Hall, library, or lecture room being the place, and the college officers the only witnesses of the proceeding, and the literary exercises, if there were any, taking place at the chapel several hours afterwards.

At the earlier presentations a huge bowl of punch is said to have been provided, and drunk by the officers and students in celebration of the event. Owing to the omission of several Commencements during the Revolutionary war, the Presentation Day of 1778 was more extensively celebrated than any previous occasion of the kind had been. The formal presentation having been made in the library a couple of hours before, “at half-past three the bell tolled, and the assembly convened in the chapel, ladies and gentlemen. The president introduced the exercises in a Latin speech,” and the names of the Seniors who had been previously presented were read aloud. Then followed two “*cliosophic orations*” in Latin, a “*dialogue*,” a “*disputation*” (in each of which three took part), a “*poetical composition*,” and a “*valedictory oration*” in English. The exercises were two hours in length and concluded with the singing of an anthem. Of those who took part, the orator, Tracy, was afterwards U. S. Senator; the poet, Barlow, was ambassador to France; one of the *cliosophic orators*, Meigs, was professor of mathematics; the other, Webster, was the lexicographer; and of the rest, Walcott was Secretary of the United States Treasury, Miller and Swift were judges of the Connecticut supreme court, and Smith was a judge in Vermont. Mention is made of William S. Johnson as the class orator of 1744, his Latin “*cliosophic*” oration being apparently the only literary production attendant upon the Presentation of that year. “Sometimes a member of the class exhibited an English oration, which was responded to by some

one of the faculty, generally by one who had been the principal instructor of the class presented. A case of this kind occurred in 1776, when Mr. — afterwards President—Dwight, responded to the class orator in an address, which, being delivered in the same July in which Independence was declared, drew from its patriotic allusions, as well as for other reasons, unusual attention. It was published,—a rare thing at that period. Another response was delivered in 1796, by J. Stebbins, tutor, which was likewise published. There has been no exhibition of the kind since.” A writer of 20 years ago states that it was then customary for the class to be met in the president’s lecture room by the chairman of the faculty and the senior tutor, the latter of whom read the names of the Seniors who were “through.” They then adjourned to the Chapel, where the names were again read by the tutor, a presentation speech in Latin was made by the professor of that language, and responded to by the president, and the poem and oration were then pronounced. The reading of the names has been dispensed with since 1861; the presentation speech was apparently given up then or shortly afterwards; and the short Latin address of the president, congratulating the faculty on having transferred another class of *pueri et rudes inculti* into *juvenes eximii*, is about the last of these traditional rites of the day now left.

The class now assemble at the Lyceum, shortly before the hour, and at half-past ten march into the Chapel and take their usual seats—for the last time—in the front pews of the central aisle,—all former members of the class who may be in attendance going with them. The president alone occupies the pulpit, and the rest of the faculty the front seats of the side aisle at the speaker’s right hand. The remainder of the house is packed to its utmost by the “friends of the speakers,” the class

and the college. Most of the undergraduates who attend occupy seats or "standing-room" in the galleries and perhaps two-thirds of them are there, the Juniors sending the most and the Freshmen the fewest representatives. As soon as the class is seated, the president after making his little speech in Latin, announces their poet, who, ascending the stage, delivers the "class poem," three or four hundred lines in length, generally to a great extent devoted to the old, old story of college life and aspirations, and expressed in a variety of meters. Short episodes upon kindred topics are usually introduced, and sometimes the poet takes a set theme and follows it through to the end, perhaps without change of meter,—referring to the class, if at all, only in the closing lines. This proceeding is not common, however, and is never popular—at least with the student part of the audience. To a "class poem" the ordinary rules of criticism cannot fairly be applied. The one test of its merit is the appreciation of it by the class to whom it is addressed. If they are satisfied with, and approve of, and applaud it, it is a success,—even though there be little poetry or rhyme about it, and though to outsiders it lack reason also. The oration forthwith follows. It generally treats of some topic fit for the occasion when a hundred young men are about to start out in life. "Self-made men" were compared with "school-made men" by the orator of '69, who, in concluding simply addressed a few parting words to the class. Before that, it had been customary, before saying farewell to the class itself, to offer separate valedictories to the remaining classes, the faculty and the president, the latter rising by way of recognition; but the precedent thus set was approved by all parties and will doubtless be followed hereafter. At the close of the oration, the president announces the

award of prizes and scholarships for the term ; and then comes the "parting ode," written by one of the class, and printed in full upon the programmes which bear the name of orator and poet. Since 1856 it has always been sung to the tune of "Auld Lang Syne," and the production of it every year probably first suggested to some one that other original songs to other tunes might be written for other occasions. The audience is then dismissed with a benediction,—the exercises having been a little more than an hour in length. Programmes were first supplied in '56, though printed copies of the ode were distributed as early as 1830. The air to which to ode was sung was usually changed each year.

At about half-past one, the faculty, alumni, graduating class, and invited guests assemble at Alumni Hall to partake of a "collation" provided by the former. The Seniors march up, two by two, to the door of the hall, followed by the others—the chief dignitaries being in the extreme rear. Ranks are then opened, and between the two rows of uncovered heads "the last come first" to enter the hall, and so the rows keep doubling in upon themselves till at the hall door nothing is left of them. The "collation" though good is a "cold" one and quite informal, the eatables being arranged upon a long table—stretched across the west side of the hall—behind which are numerous waiters. The graduates seat themselves at the little octagonal examination-tables scattered about the hall, and the Seniors and faculty act as impromptu waiters in supplying their needs, after which they help themselves. All meanwhile are chatting with one another, changing their seats and moving about, but there are no set speeches or ceremonials of any sort. In about an hour the "collation" is finished, and with it, the traditional, semi-official part of Presentation Day,—for this dinner is also

a thing of very ancient date, probably running back a good ways into the last century, and perhaps being originally nothing but an "extra spread" prepared by the stewards in Commons Hall. The remaining ceremonies of the day are entirely carried out by the students, but before going on to describe them it may be well to offer a few further particulars as to the orator and poet.

They are elected by the Seniors at a class meeting held on the fourth Saturday of the second term. The position of orator is regarded as the highest office that a class can confer upon one of their number, and that of poet is but little inferior to it. The two are offered to the public as the best representatives of the general talent of the class, as distinguished from scholarship; and consequently, other things being equal, "low-stand men" are more likely to be chosen than those high on the appointment list of the faculty. This election gives the last chance for the exercise of college politics, and many conflicting interests enter into it. The senior societies almost always contain the men best fitted to represent their class, but the neutrals are this year in the majority, and are often disposed to take advantage of the fact by electing one of their own number to office,—considering this as a sort of punishment to the senior societies for not taking him in, and as a sort of reward for him personally which may in part make up for his discomfiture in not being taken in by them. The course of senior politics in '69 may serve as an example, though the circumstances of two successive classes are never apt to be exactly alike. In that class, the best "poet" and "orator" belonged to Bones, but that society knowing that the class would not elect more than one of its representatives, decided to "run" for orator simply and support a certain neutral for poet.

Keys on the other hand entered a candidate for poet, and voted for the Diggers' candidate for orator, in return for the Diggers' votes for its candidate. The majority of the class, being outside of all these arrangements, were influenced in addition by considerations of the junior-society connections of the different candidates, their personal popularity and individual fitness for their positions, and voted variously,—the result being that the Bones man and the neutral were elected. Had the latter been a society man his name would never have been thought of,—not but that his duties were performed acceptably enough. It should be understood that these senior political arrangements—unlike those of junior year and before—are entirely informal,—there being no set coalitions, agreements or bargains of any sort, or any recognition of societies in the matter. There are simply “understandings” that if certain individuals are “run” certain other individuals will vote for them, and the reverse. A man's membership in a senior society diminishes his chances of election to office, so far as it affects them at all, and hence a class bestows a greater mark of its confidence in choosing a society man than in choosing a neutral.

Occasionally men rise superior to their prejudices and see the folly of injuring themselves for the sake of spitting a society. A notable example of this was shown in the class of '70, whose orator and poet, oddly enough, were members of the same societies throughout the course: Sigma Eps, Theta Psi, Psi U, Bones. In five other instances—'33, '60, '61, '63 and '66—both were Bones men, and in '53 both were members of Keys. In 11 classes both were neutrals and in 5, besides the 7 mentioned, both were senior-society men; leaving 15 classes in which one was a society man and one a neutral. Of the 38 orators—'33 to '71—15 have belonged

to Bones, 6 to Keys, 1 to Diggers, and 16 have been neutrals; of the poets, 13 to Bones, 4 to Keys, and 21 have been neutrals. Of the junior societies: Delta Phi, in the 3 classes before '40 had 2 orators and one poet. In the next 4 years Psi U had all the poets, and Delta Phi one orator, the remaining three being neutrals. Of the 27 orators, '44 to '71, Delta Phi has had 6, Psi U 10, DKE 5 and neutrals 6; of the poets, Delta Phi has had 4, Psi U 10, DKE 11 and neutrals 2. On two occasions Delta Phi had both; Psi U twice likewise, DKE once, and once both were neutrals. Of the freshman societies: Sigma Eps previous to '49 had 2 orators. In the 9 classes, '49 to '58, Sigma Eps had one orator and one poet, Delta Kap 6 orators and 7 poets, while two orators and one poet were neutrals. Of the 13 orators, '59 to '71, Sigma Eps has had 5, Delta Kap 4 and Gamma Nu 4; of the poets, Sigma Eps 5, Delta Kap 7 and Gamma Nu 1. On five occasions Delta Kap, and once Sigma Eps, has had both poet and orator. Eleven of the poets and 6 of the orators have been *Lit.* editors, and in three classes—'41, '52 and '61—both officers were drawn from their number. The Cochleareati has also furnished 7 poets and 4 orators—supplying both to the class of '61.

The omission in the above calculations is the year 1851, when no poem and oration were pronounced,—the class, after innumerable ballotings, being unable to elect any candidates to represent them on Presentation Day. There is usually very little strife, however,—most of the active electioneering and wire-pulling being done within a week or two of the election, and the result, whatever it may be, being accepted with good nature by all. A committee of half a dozen or more, to have charge of the minor arrangements of the parting day, used to be elected or appointed at the same time with the

orator and poet, but now-a-days they are not chosen until a few weeks before the time in question. There is little or no competition for their places, though these are esteemed rather honorable ones, and are filled by men in whom the class have confidence. No complete list has ever been made of the orators and poets previous to 1833, though for a dozen years or more they and no others had regularly appeared upon the Presentation Day stage. The class poem of '26 was the first one to be printed ; but since '33 a pamphlet containing poem and oration (and until within two or three years the parting ode also) has regularly been published. It is usually of the octavo form, though the size of the page has varied somewhat in different years. Of late the cover has been of buff paper, like that of the college catalogue, but formerly various shades of red, blue and green were used. "Published by request of the class" used to be the imprint on the title page of the pamphlet. Now, the orator and poet issue it as a matter of course, and it is first placed on sale, at the College Bookstore or elsewhere, just after its contents have been proclaimed in the Chapel. Twenty-five or thirty-five cents is the price at which it sells, and enough copies are usually disposed of to pay the costs of printing ; sometimes to leave a margin for profit, as in '69, when the publishers cleared \$35 or \$40 from the pamphlet. The edition is 300 or 400 copies, all of which are disposed of in a few years,—none but the later issues being now obtainable.

The story is told of the class orator of '36—Henry C. Deming of Hartford—that, happening to enter Chapel on a Presentation Day, a few years ago, he heard the orator of the occasion pronounce as original a large share of the sentiments which he himself had offered in the same place about thirty years before. Col. Deming would whisper to the professor beside him the words

which "came next" in the original, and, sure enough, in a few minutes the orator, all unconscious of detection, would roll them out again as his own ideas, "now first offered to the public." As the delinquent was a Keys man, it was a favorite saying in Bones that "the class had to come to that society for its oration, after all,"—the orator of '36 being a member of it. It is said that the same oration was skinned from once before by a class orator, or speaker at Junior Ex, though the fraud was not exposed quite so squarely. It is not often, however, that a class goes so far wrong in its choices as to confer its highest honors upon one who is capable of disgracing it in this way.

The afternoon ceremonies of Presentation Day are held in the open air. Having finished with the faculty's "collation," the Seniors used to stretch themselves on the grass in front of South Middle, and while away their last afternoon together. In the old times, it was then that the Bully Club was presented. Afterwards it became the custom for the class to bring out the low benches known to Commencement dinners, arrange the same in the form of a ring, at the usual place under the elms, and seating themselves thereon, smoke, every man of them, the pipe of peace, singing meanwhile the songs, written and printed for the occasion, joking, chaffing and disporting themselves as best they might, while the burlesque "band," composed of their own number and comprising every imaginable instrument capable of making a noise, furnished the "music." After planting the Ivy, and marching through and cheering the college buildings, they attended evening chapel, in the character of "visitors," sitting in the gallery and looking down on the Juniors in possession of the seats which they themselves had in the morning occupied for the last time. Perhaps after prayers—or it may be before—they

formed the ring again and had another smoke, ending up with a rush or stag dance in which all the pipes were trampled upon and broken, as a sign that the pleasures of college life were ended ; and then each took the other by the hand and said Good bye. Some say that the pipes of peace, thus smoked and smashed, were those that had seen service during the college course, but it is more likely that, as now, they were purchased especially for the occasion. Gradually the plan came into vogue of inviting the former members of the class to take part in the rites, and those who did were called upon for speeches giving accounts of their achievements in the outside world. Letters were also read from those who failed to attend in person ; and comic speeches in praise—real or ironical—of these and other non-graduates were delivered,—“amid great applause,” of course.

In this way was suggested the idea of a written “class history,” concerning the mishaps and adventures of those who had prematurely graduated,—an idea first put in practice by '54, and constantly improved upon by their successors, until now the class histories are the chief feature of the afternoon's exercises, and instead of being confined to an account of the non-graduates, they bring in the name of nearly every man in the class,—relating every laughable incident or droll mishap that memory has treasured up concerning him during the four years' course. Naturally, the historian's position is a very delicate one, and the utmost tact is required to avoid offending the individual while making him the subject of general merriment. While a historian's want of this quality sometimes leads him to make unfortunate remarks, it is rarely that on such a day, he is wantonly malicious, though the power possessed by him for paying off grudges and taking revenge is almost unlimited. There is no traditional time for the election of historians, but

of late they have been chosen during sophomore year,—those who successfully filled the office at the time of the Annual Dinner being often re-elected, though each division chooses its own representative. Hence there are either three or four of them according to the size of the class, each of whom “has” the men belonging to his division at the time of his election, without regard to subsequent changes thereof, which may separate him in recitation from many of them. Thenceforth, whenever he hears of an absurd blunder in recitation, a comic accident, “sell,” or practical joke, of which one of “his” men is the victim, he takes a note thereof and lays it away for future reference. About a month before Presentation, the historians send to the address of every former member of the class a printed circular, inviting them in the name of the class to be present at the exercises, and requesting them in their reply—whether of acceptance or declination—to write a short account of their doings since leaving college. With his accumulated “notes” and these letters as materials, the historian then begins his work, and in his treatment of former members his knowledge as to whether or not they are to be his auditors serves him in good stead.

There is only one test of a good class history, and that is its capacity for calling out the hearty, good-natured mirth of the Seniors for whom it is written. If from the beginning of the recital to the end, they are “convulsed with roars of vast and inextinguishable laughter,” except in the short intervals necessary for the taking of breath and the shouting of “’Rah! ’rah! ’rah!”—the history is a success. To an outsider the wit may appear pointless, the humor vapid, the brilliancy dull, but they are not so. The finest poem, perfectly recited, seems meaningless jargon to the auditor unacquainted with the language in which it is spoken: and

until a man has lived for four years in close relation to a hundred others, so that he knows every one of their little peculiarities and appreciates every trifling out-of-the-way point in their characters, he cannot comprehend the exquisite zest with which each Yale Senior relishes the rollicking record of fun which his historians have prepared for him. Under-class men and graduates can enjoy much that is beyond the reach of others, and some of the jokes are of such broad and general application that all can appreciate them; but in the nature of things the better part of a class history must escape all but the class for whom it is specially intended. The historians are supposed to be the best wits, "fellows of infinite jest," "funny men," that the class can produce; and the most casual outside auditor cannot fail to notice when one of them is proved to be lacking the humorous qualifications which he was expected to display. In his words he may not seem to differ much from the others, but the look of inexpressible disappointment that steals over the faces of the Seniors, their dismal attempts to laugh and cheer, prove that he has made a dreary failure of his work. Each historian often devotes considerable space in praising his own division and ridiculing the others, and perhaps offers a few general statistics, which contain enough truth to laughably set off the absurdity of their errors. The faculty are also mentioned with great freedom, though never indecently or maliciously, and the personal references to these or other individuals often take their point from their utter impossibility.

These humorous class histories should not be confounded with the class statistics which it is the custom to publish at about the same time. The practice was introduced by '58, and the statistics of that and every succeeding class—except '60, '67 and '70—have been published in the *Lit.* The *Courant* has also published

the statistics each year, beginning with those of '66, and its report of '69 was the most complete that had ever been prepared. The editors then for the first time issued printed blanks, enquiring of each Senior, his age? weight? height? proposed profession? matrimonial prospects? habits (of smoking, chewing, billiard-playing, Sunday-school teaching, etc.)? politics? musical abilities? and all the other similar questions which had been asked orally, and hence less systematically and completely, in previous years. Besides these things, the editors or compilers learn for themselves the facts in regard to the residences, societies, prizes, honors and scholarships, base-ball and boating achievements, nick-names, color of hair, and other "capillary statistics," color of eyes, wearers of eye-glasses, number of men arrested by the police or suspended by the faculty, any and every trifling or important circumstance connected with or characteristic of the class. All these materials are then grouped together and "worked up" as attractively as possible into an article which is highly prized by the parties concerned, and interesting to all the undergraduates. Some portions, indeed, seem to be relished by the general public, as they are widely quoted in the newspapers. Last year, two of the '70 *Courant* editors published the statistics of their class in a 24-page octavo pamphlet, which had quite an extensive sale throughout college; but their example is not likely to be followed this year.

But the afternoon exercises of Presentation Day, though not fully understood, are sufficiently enjoyed by outside spectators to attract very many of them to the scene, and accommodations for their comfort accordingly have to be provided,—especially for the ladies. At first, the front windows of South Middle and the Lyceum were ample enough to furnish nearly all of the latter

with eligible positions for seeing, if not hearing, "all the fun"; then chairs, and tables and other improvised seats were arranged for them, under the trees; but the crowd each year increased, and more and more were obliged to stand "out of all sight and hearing," until 1867, when the committee first erected raised seats, like those in a circus, for the benefit of the lady spectators and their attendants. The seats were made for permanent use, and the lower classes helped pay for them. During the year they are stored away in one of the college cellars. Upon the green they are arranged in the form of a triangle, within which is the ring of benches upon which the Seniors sit, and in the center of the ring is the table upon which the historian stands as he reads his history. The space between the benches and the seats is packed with undergraduates and the general crowd, who are constantly exhorted to "lie down on the grass," and are constantly tending to disobey the order by standing upright, which proceeding obstructs the view of the ladies upon the raised seats, and prevents their hearing to advantage. The problem, How to make the triangle large enough to allow the general crowd seats upon the turf within it, without putting the favored possessors of seats out of the reach of the historian's voice? has not yet been solved. If the triangle is made small, the undergraduates who are crowded out think themselves ill-used; if it is made large, the ladies feel aggrieved because from their seats they are unable to catch the words of those delightfully incomprehensible jokes. The college windows overlooking the scene are still held by them as before, and their bright eyes and merry faces, peering out of the grim old barracks, give the latter an unwonted air of liveliness, possessed no other day in all the year. By two o'clock the seats begin to fill up, and the class committee—who acted as

ushers at the chapel in the forenoon—are on hand to see that the visitors are fairly distributed, and that the best places are secured by “friends of the graduating class.”

It is about half-past two when the music strikes up—a regular band from the city having long ago superseded the class musicians—and the Seniors take their places in the ring. Long clay pipes, with tobacco to smoke therein, are distributed among them, and a large tub of lemonade, with pitchers and goblets, is placed within the ring,—the programmes being meanwhile tossed about. These contain, in addition to the names of the historians and the committee, the songs written or selected for the occasion, and the “Ivy song,” which is always original, and is usually prepared by the class poet. These programmes were first supplied in '59, though for the nine preceding years printed sheets of the songs were freely distributed. As the histories have risen in importance the practice of singing has gradually died out. In '69, for the first time, the programme contained none but reprinted songs; yet during the four years that class was in college there was very little singing on Presentation afternoons, and that little was quite independent of the specially prepared songs. Though there is, to be sure, less time left for the purpose than formerly, yet it is doubtless the feeling of sadness, which underlies all the outward jollity of the day, that prevents the Senior from singing, or, when he makes the attempt, from singing with his wonted fervor and heartiness. The smoking, too, is not so general or so continuous as it used to be. Almost every one takes a few whiffs, but very many do no more than that. The pipes are not broken, but are carefully preserved for memorabil.

The preliminary arrangements being all completed,

the din and tumult arising therefrom is hushed, the band cease playing, and in response to loud cries of "History! history!" "Shake it up, there!" "Trot out your jokes, Bill!" the representative comic man of the first division mounts the table and begins his story. Perhaps he treats first of the missing members, and as he concludes his remarks concerning each one who happens to be present, that man's name is shouted by a hundred voices, until he mounts the table and makes a "speech," which is greeted with "three times three" rousing cheers, and the historian proceeds. After the mention of each absent man's name who was well liked by the class, the speaker "leads off" in three, or three times three, cheers for him, according to his opinion of his popularity, and this is testified to by the greater or less enthusiasm with which the class "respond,"—all rising to their feet in honor of a specially well-liked man, and cheering less lustily and from their seats for one whom they remember less affectionately. When the historian reaches the Seniors, there present around him, he occasionally calls upon some witty or popular man to answer for himself, and the class second the response by yells of "Speech! speech!" until the object of their attention obeys them and says his say from the table,—which "say" is always greeted with tumultuous applause. Besides this, if the history be a good one, its reading is constantly interrupted by the laughter, shouts of approbation, and impromptu cheers of the auditors, who often "call out" men, independently of those recommended by the reader, and extort speeches of acknowledgment from them. At the close of the first history, the historian and his division are in turn given "three times three," with an enthusiasm dependent upon the acceptableness of his work, and the band plays while the multitude change positions a little. Then, too, the

songs are sung, if at all. In the same manner, the histories of the second, third and fourth—if there is any fourth—divisions are presented—save that toward the end, fewer speeches are called for, fewer and fainter cheers are given, and the shouts of laughter are less hearty and prolonged. The place of the last historian is by far the hardest to fill,—as his sayings must be doubly attractive if they would be as acceptable as those of the first speaker who addressed the audience while they were fresh and eager for his words.

The histories over, the class form, two by two, the orator and poet at the head, and the committee acting as marshals, and, preceded by the band, march to the selected nook of Library building, where the Ivy is to be planted. The year of the class has here been cut into the stone, a day or two before, and the earth prepared for the reception of the plant. The poet silently places it in the appointed spot, while the class join in singing the sad Ivy song,—a large body of spectators attending,—and then the procession, in the same order as before, marches back through the south entry of South College, and forms a semi-circle in front of it. Three times three cheers are here given for each one of the lower classes, which they in turn respond to,—either then or shortly afterwards when a crowd can be got together, as the compliment often takes them unawares,—and then “Old South College” is also saluted, after which its north entry is marched through, and the line bent in front of the Athenæum. This is then cheered, and so on for every building in the row, down to North College,—both entries of each dormitory being marched through. Divinity College and the other buildings are not saluted, but after cheering adieu to old North, the procession, still preceded by the band, files down Elm street to Church, and halts in front of the house of the

president, who is vociferously cheered, as are also the few words of acknowledgment and farewell which he offers in return. Then the march is resumed up to Hillhouse Avenue and elsewhere, where there are more cheers and responses before the professors' houses, and so back to the colleges, where the rooms of the younger professors, in the absence of their occupants, are saluted. Then the band is dismissed ; and, in the gathering twilight, in front of or within Alumni Hall, where they met for the most part strangers, four years before, this class of a hundred men sadly form a parting ring, and grasping each other by the hand, with choking throat and tearful eye, speak the word, Farewell. It is an affecting occasion, even for the least sympathetic ; and many a manly fellow, who never displayed emotion before, now sobs away his sorrow like a little child. It is the last scene of the active student life, the last time that the class meets with unbroken ranks. Individual classmates may all at various times be met with again, though this happens but rarely, but that intangible thing called "the class" of which each is a part, dies with Presentation Day.

It was by '52 that the idea of planting the Ivy was first put in practice, but '58 was the first class to have its number cut upon the stone. Its vine was placed at the foot of the left hand turret, beside the main entrance to the Library, and, except that of '59, at the opposite side of the same entrance, all the original eight have long been dead,—the rank Virginia creeper flourishing in their places. For the next six years—'60 to '65—the Ivies were placed in succession between the buttresses on the north (Brothers) side of the building, and have all, save the last, flourished finely. The Ivy of '66 is at the right hand of the Brothers entrance ; that of '67 is in the north east corner, corresponding to '65's in the

north west, that of '68 is on the north side of the main Library, at the left hand as one approaches the usual entrance, that of '69 is in an exactly similar position in the rear of the building, that of '70's is at the left hand of the usual side-entrance to the library, and that of '71 is on the High street side of Brothers, corresponding to that of '66 on the front side. The place of planting the Ivy is decided upon by the committee, subject to the approval of the college librarian. The northern wall is sought for, since the vine cannot bear the sun in winter time,—a fact which the earlier classes did not seem to be aware of or pay regard to; though perhaps the original plan of setting out the plant in the ordinary soil surrounding the building, and of having each member of the class throw a handful thereof upon its roots, may alone explain the want of longevity in those earlier Ivies. Now-a-days the gardener who prepares the ground in advance, beds down the Ivy after its ceremonious planting, and occasionally cares for it when attention is needed, in after years. Since the custom was begun, the same gardener has always been employed for the work, and also the same stone-cutter for chiseling out the date. Occasionally a historic Ivy, brought by a friend from some old European castle or cathedral or famous spot, has been honored with the duty of immortalizing the class, but usually a common, low-born vine, supplied by the gardener, has been thought sufficient to "keep its memory green."

Formerly,—immediately after planting the Ivy,—the ceremony of bidding one another farewell was gone through with, in front of South College, in the presence of an unsympathetic crowd of spectators—the female portion of which rather enjoyed the spectacle of seeing the young men cry, and thought it rather "funny" than otherwise. In '68, the leave-taking was held more pri-

vately, in front of Alumni Hall ; in '69, after the attempt had been made to dispense with the ceremony altogether, it was agreed by way of compromise that it should take place with entire privacy inside the hall itself ; and in '70, though the class voted otherwise, it was omitted entirely. As has been already implied, the former members of the class—whether belonging to lower classes in the college, or coming from abroad especially for the occasion—share equally in all the doings of the day, from first to last, with those who graduate. Sometimes the band which supplied the music for the Wooden Spoon Exhibition the night before has been employed for the day, though a less expensive one from the city is usually secured. The entire costs of the arrangements are between \$300 and \$400, and this amount is raised by an equal tax previously levied upon the class. It is noticeable that the class poet is often one of the historians also. This was true in '63, '65, '68, '69 and '70, and in several preceding instances ; while in '68 both the orator and poet of the morning were the representative “funny men” of the afternoon. In the rare cases where the weather has made it impossible to hold the afternoon exercises in the open air, Alumni Hall has been resorted to ; but '69, whose ceremonies were interrupted by the rain, were by special indulgence of the faculty, allowed the freedom of the Chapel, wherein to finish them. The historian's table was placed in the center of the middle aisle, and the class occupied their usual seats around it, while the rest of the building—galleries, professors' pews and pulpits—was crowded to its utmost by the interested spectators. Exactly *such* a crowd, and *such* an exhibition, and *such* shouts and cheers and laughter, within the walls of that grave and reverend edifice were probably never known of before in all the days of its history.

CHAPTER V.

TOWN AND GOWN.

BULLYISM— Capture of the Bully Club—Election of Bullies— Their Duties and Privileges—The Fight of Bully against President—Its Culmination in 1840—Abolishment of Bullyism— Preservation of the Club—TOWN AND GOWN—The Fireman's Riot of 1841—The "City Guard" and the "Banner"—The Riot of 1854—Preliminary Hostilities—The Attack—Death of the Rioter's Ringleader—Frenzy of the Mob—South College to be Bombarded—The Siege Abandoned—Preparations for Defence—Coroner's Investigation—The Popular Verdict—The High Street Fracas of 1858—Who Fired the Fatal Shot?—The Stafford Homicide of 1860—The Stabbing of a College Officer in 1843—The Students and the Peelers—Causes of their Enmity—The Knock-down of 1870—The City Tradesmen and their College Customers—The Old Sumptuary Laws—Present Habits in Dress—Disregard of Family or Local Pretensions—Politics and the Suffrage—The Student in Society—College Widows—Society and the Mission Schools—Prayer Meetings—The Missionary and other Religious Societies—The Temperance Society—Drinking and Licentiousness—Swearing, Smoking, Chewing, Billiard Playing and Gambling—Cards, Chess, and Velocipedes—Sailing Excursions—Camping out on the Thimbles—Walking, Foot-Racing, Skating and Driving—Obituary Customs—Post-Graduate Class Meetings—The Class Records—Exercises of a Class Reunion—Origin of the Class Cup—The First Cup Presentation of '44—Changes in the Custom—Recent Abandonment of the Ceremony.

Several minor matters, of a very general nature, in regard to student life, which could not well be brought in elsewhere, will be treated of in the present chapter, in addition to its special subject,—the relations between the townspeople and the students. These were less harmonious than at present in the old times, when ill-

feeling between college men and the lower orders of "townies" seems to have been traditional. It was from this feud that the custom of "Bullyism" arose. Tradition has it that sometime in the last century, the earlier the better, a party of students went to an inn at Fair Haven—a locality then known as "Dragon"—to regale themselves with an oyster supper, or something of the sort, "and there fell into an affray with the young men of the place, a hardy if not a hard set, who regarded their presence in their own favorite resort as an intrusion," and made out to expel them therefrom. Next night the college men came back to the house with large re-enforcements, and engaged in a pitched battle with the oystermen and sailors assembled to meet them. In the struggle, "a great bully of a fellow, who appeared to be the leader of the Dragoners, wielded a huge club, formed from an oak limb, with a gnarled excrescence on the end;" which club the college men managed to wrest from his grasp, and bear off as a trophy, to be called the "Bully Club" for ever after.

To protect themselves against the drunken rowdies who were wont to insult and attack them, each class organized a sort of "defence committee," and chose as leader their largest and most muscular man, to whom they gave the name of "Bully." The Bully was not only the "champion fighter" of the class, but also presided over all class meetings of every sort, and fulfilled all the duties of chairman or president. Afterwards, the practice arose of electing the smallest man of the class to the office of "Minor Bully," whose duty it was to serve—like a vice president—in the "Major Bully's" absence. But as the collisions with the townies grew less frequent, the original qualifications for Bully were less closely regarded, and the bullyships came to be looked upon in the light of honors, belonging by right

to the "most popular men" of the class, much as the cochships were afterwards regarded. It seems probable, however, that, other things being equal, a large-sized man and a little one were always preferred for the two offices. To each of their Bullies the class gave a gold-headed, highly-ornamented cane or banger, and the ceremonies attendant upon the reception of the same occurred upon the afternoon of Presentation Day. The Major Bully of the Seniors was *the* College Bully, and had in keeping *the* Bully Club, besides the class banger which he took away with him when he graduated. He was looked upon as the college leader in all encounters with the townies, called and presided over all the general meetings of the students, acted as chief marshal in their processions, and so on. Upon the afternoon of Presentation Day he transferred the College Bully Club to his successor, the Bully of the junior class, with certain traditional formalities,—including speeches of presentation and acceptance, which were expected to be as humorous as possible, a long procession, and other observances. The presentation of the class clubs to the freshman Bullies, who would that night for the first time occupy the sophomore seats in chapel, was naturally combined with the more important ceremony. Apparently no second elections were held; so that the Major Bully, chosen at the end of freshman year, seems—unless he resigned or left college—to have been the head man of his class for the rest of his course, and the head man of all college during his senior year, when the original Bully Club was placed in his charge, as an emblem of his high position. Some accounts would imply that the freshman bullyships were filled at an earlier date than Presentation Day.

But in process of time, when the original duties of Bully had long been forgotten, there arose a sentiment

of hostility to the name, as having a barbarous sound offensive to ears polite, and as the Bully was simply the class president, it was insisted that he should be called by that or some similar title, like moderator, marshal or leader. Beginning with '38, a terrible war arose in regard to the matter,—the “reform party” of each class electing a “president” by a slight majority, while the minority chose a Bully as before, and presented him with the usual club. Each officer professed to be the only true leader of the class, and many were the conflicts of authority which arose between these two Richmonds in the field and their fierce partisans. Things grew worse and worse until they came to a crisis on the Commencement morning of 1840, when the adherents of the Bully and the “moderator” finished their wrangle as to which should act as marshal of the procession, by engaging in a free fight upon “the merits of the question.” The usual procession was broken up, the partisans in their hot fray heeding not the orders of the faculty, the threats of the constables, or even the rebuke of the Chief Magistrate of the State. The alumni were left to find their seats in church as they best could, the aged and beloved president following in sorrow, unescorted, to perform the duties of the day.” Shortly afterwards the faculty passed a decree that there should be no class officers or organization of any name. Accordingly Bullyism died out, and to this day each class meeting is called “by general consent” alone, and presided over by a chairman chosen for that one occasion only. There has been no list kept of the College Bullies but the last of them was Hezekiah Sturges of '41, who, being a Bones man, left the Bully Club in the hall of that society, where it is treasured as a most interesting relic.

At about the same time with the abolition of Bullyism

the first fireman's riot took place. On Saturday, October 30, 1841, was held the annual parade of the city fire-department,—the various engine companies, in uniform, finally assembling upon the green to try their skill in throwing water upon the spire of Center Church, and a large crowd of spectators being in attendance. The engine hose lay across the usual play-ground of the students, and as they were engaged at foot-ball it was occasionally trodden upon by them, whereupon they were somewhat peremptorily, and as they thought insolently, ordered to desist, and, as they were rather slow about obeying, the ball was seized by the firemen. A rush being made to regain it, three students were arrested for a breach of the peace, and haled before a justice in the lower part of the town, where bail was given, and the trial adjourned,—the whole body of firemen, 500 or more, acting as self-constituted constables to escort the three students before the justice, and bandying complimentary epithets with the crowds of college men who followed along beside them. Later in the day, when the firemen had assembled in their supper-hall, stones were hurled against the door of the same,—either by students or, more likely, by town boys who wished to encourage hostilities,—and squads of firemen sallying forth vented their rage upon the few solitary collegians whom they chanced upon. The outrage being reported to headquarters, the excitement flamed up to fever heat, and at midnight a large crowd of students assembled, stormed the nearest engine house and drove off the watchmen with a shower of brickbats, then overturned and smashed the engine, cut up the hose, and scattered the fragments in the college yard. Meanwhile the watchmen had raised the alarm of fire, bringing an immense throng of excited and hostile men upon the spot; but, by the exertions of the city author-

ities on the one side and the faculty on the other, what threatened to be a serious riot was averted, and by daylight of Sunday morning the crowds were made to disperse.

A fruitless investigation before a grand jury was thrown up unfinished at the end of nine days, but the excitement over the matter lasted much longer than that, and "the riot" was the all-absorbing topic of town talk for a month or more. In opposition to the *Yale Banner*, which served as the student's mouth-piece, the firemen or their friends put forth a diminutive 4-page sheet called the *City Guard and Moral Scavenger*, which made three appearances,—Nov. 13, 20, and Dec. 3. The heading bore a representation of the "blind goddess," with the motto, "Justice to all"; and the price was four cents per copy. While the *Banner* devoted itself chiefly to censuring the unfairness, illegality and needless brutality shown in making the original arrests, the *Guard* paid special attention to the assault on the engine house; though both devoted much space to the interchange of personal compliments, and the calling of names, one being termed "the city blackguard and immoral scavenger" and the other "the banny." The three students who were arrested, after having their trial postponed two or three times—seemingly that the engine investigation might prejudice their cases—were made to pay fines and costs,—though apparently they should have been paid damages, instead, for the assaults committed upon them by the firemen.

It was a dozen years later that the next town-and-gown outbreak happened,—on the night of Friday, March 17, 1854. The evening previous, a half dozen students had attended a theatrical performance at Homan's Athenæum, in Exchange Building, corner of Church and Chapel streets, and one or two of them, on

rising to adjust their shawls, had been greeted with cries of "Down in front!" from the "gods in the gallery." To this some such response as "When we get ready!" was made, and replied to by growls of "Hustle out the monkeys!" groans, and so on. At the close of the performance, the students, on reaching the street, were pitched upon by a large crowd of townies, and knocked down, though not until they had made a good resistance and drawn friends to their rescue by their yells of "Yale!" "Yale!" The police soon restored order, by the arrest of the rabble's ring-leader and one or two students, all of whom were discharged, an hour or two afterwards, on their promise to keep the peace.

On Friday night 40 or 50 students attended the theater, and sat together in a body, while ten times that number of townies gathered outside the building, and by raising an alarm of fire just as the performance was about to close, increased their number to 1200 or 1500. Meantime, with shrieks, yells and outcries they dared the students to come out. A paper was passed around among the latter, requesting them to remain after the close of the show until the rest of the audience had withdrawn. Then, at the direction of the captain of police, they formed, two by two, and silently marched out and crossed to the sidewalk on the south side of Chapel street, the rabble following close upon them with shrieks, hootings, and imprecations. The students kept on their march toward the colleges, until opposite Trinity Church, when, upon their beginning to sing "Gaudeamus," the mob which filled up the street brought them to a halt with a shower of stones, clubs and brickbats, by which several of their number were knocked down and badly injured. Picking up the wounded they again moved on, only to be stopped by a second volley, by which several more were disabled.

The ranks were then closed up, and the march once more began. Just then the leaders of the rabble, who had all along kept in the street, made a rush for the sidewalk, when four or five pistols were fired by the students,—some at their assailants and some into the air simply. In a minute or two the cry went up that a man had been shot, and one of the rioters was seen to fall upon his face in the middle of the street. He died in a few minutes, having been stabbed to the heart by a large dirk-knife, but no pistol wound was found upon him. It was afterwards discovered that the pistol shots had slightly injured two or three other persons in the crowd.

It was in front of Fitch's bookstore that the man was killed, and the students who from the first had kept to the sidewalk soon after reached the college yard, and with three times three cheers for Yale, disbanded and retired to their rooms. When the mob who followed closely at their heels learned that one of their number had been killed, they became wild with rage, swore they would tear down the colleges and have blood for blood; and while some broke into the churches and rang an alarm of fire, others seized upon the two guns of the artillery company, which were stored in a barn, loaded them to the muzzle with powder, chains, broken stones and brickbats, and dragged them up to the college yard. Both were aimed at South College, one from Chapel street on the south, the other from College street on the east. The mob with the cannons had been met at the Church street corner by the police captain and justice of the peace, who, mounting upon the pieces, had in vain warned them to desist. On the way up, however, unknown to the rioters, the police managed to spike the guns, and at about the same time the ringing of the bells was stopped. It was half-past one in the morning when

the entire crowd had assembled, unlimbered the cannons and leveled them at South College. On discovering that the guns were spiked, they were partly deserted, and the doors and windows of South were smashed in with stones and bricks, amid yells of "Bring out the murderer!" and so on. At this juncture arrived the mayor, who, mounting one of the guns, made proclamation to the rioters, warning them to desist, and promising that the offenders should be brought to justice. By half-past two the crowd had mostly dispersed, though some even then were trying to draw the spikes from the cannons, and were hooting and swearing about the building; and by three the police were able to take possession of the guns and drag them off to the jail yard, though cursed and stoned by the rioters while doing it. It was about four o'clock in the morning when quiet was again restored.

Inside of South, all this time, dead silence had reigned and no lights had been visible. The denizens of the building, after barricading the doors with flagstones torn from the college walks, had collected therein all the weapons and missiles known to college, and retired to the upper stories to await results,—determined, as from the first, to shed no blood save in self-defence, but if once attacked to fight it out till the last. For several nights after that, they "slept on their arms," and there was a general apprehension throughout the city that the attack might be renewed. The mayor called upon the firemen to assemble at their engine houses on Saturday night and hold themselves in readiness to put down any uprising; and this gave rise to the report that the real object of the action was, by thus keeping them shut up, to prevent the firemen themselves from fomenting another disturbance; which report was so generally circulated as to call forth an official contradiction.

The coroner's investigation brought forth nothing to implicate anyone as the slayer of the fallen man, and, though he was of course believed to be a student, all the evidence went to show that the college men never once left the sidewalk, and that the rioter, when he fell, was in the middle of the street and surrounded by his friends. It was notable also that none of the watchmen or other citizens who were witnesses could "remember" the names of any persons whom they saw engaged in the riot, and hence no townies were tried or arrested for their share in the disturbance. The man who was killed was the ringleader of the rioters, both on the night of his death and the night before, when he was released from arrest on promising to keep the peace. His name was Patrick O'Neil, his occupation that of bar-keeper, his age about twenty-three, and he was unmarried. It was said that neither he nor many in the mob were Irishmen, though the riot happened upon the night of St. Patrick's Day. Of course the affair created great excitement, and a pamphlet of 48 pages was issued concerning it, containing the testimony before the jury, the newspaper accounts and comments, etc. The general opinion seemed to be that the students were entirely in the right, that the dead man deserved his fate, and that had his slayer (who, according to college tradition, was a non-graduate Senior from Mississippi) been discovered, he would have been freely acquitted. For some time both before and after the outbreak no student could walk the streets, even in the day time, without being wantonly insulted and abused by the townies.

Four years later came the third and last collision between town and gown. On the evening of Tuesday, February 9, 1858, as about twenty Juniors, belonging to the "Crocodile Club," corner of Elm and High streets,

were returning from supper, and passing the house of "Engine No. 2," on High street, in the rear of Alumni Hall, they got into an altercation with three or four firemen assembled therein. The firemen on this as on previous occasions seemed to take offense at the singing of college songs, and, on the night before, water had been thrown on the singers,—accidentally as was claimed by the firemen. Several of the latter had on the previous Saturday strolled about the college yard and buildings in an insolent way, and been free in their threats and imprecations. On the other hand, it was said that the students swore at and insulted the firemen, threw stones against the door of the engine-house and smashed the windows. The crowd had passed by the engine-house on the evening in question, after the interchange of a few defiances, when it was decided to go back and see about the matter. Quite an excited discussion arose about the "rights" of the two parties, the students being now on the side of the street opposite the engine-house,—but the firemen finally admitted that the students had a right to sing their songs, and the threatened fight seemed to be smoothed over, when a half-dozen firemen, who had been sent for as a reinforcement at the first hint of hostilities, came rushing across from York street, and with a shout of "Now we have them, boys!" the leader of the firemen struck with a speaking trumpet the person with whom he was conversing and all went towards the students, who were just about withdrawing, thinking the difficulty at an end. Most of the collegians carried canes or bangers, several of the firemen had hose-wrenches in their hands, and a tin trumpet was also picked up, after the affray was over. Bricks were also thrown, and by these missiles or blows from the wrenches, one or two students were knocked down and badly hurt. As the last onset was

made, there was a cry of "Shoot! shoot!" and two or three shots followed in quick succession from the direction of the students, who then withdrew to the colleges. The firemen then discovered that one of their number, who had been the leader in the fray, and had been noticed a moment before aiming a blow with a wrench or trumpet at a prostrate student, was wounded, and bore him to the engine-house. He was found to be shot through the body, and died the following afternoon, leaving a wife and one or two children, for whom a purse of \$500 was afterwards made up. His name was William Miles, and he was about twenty-five years of age.

The coronor's jury incriminated no one, but in their verdict they censured the members of the "Crocodile Club" for refusing to give testimony. Each one of these refused to say anything that "might subject himself to a criminal prosecution," and a test case being made, one of them was arrested for contempt, brought before a judge by a writ of habeas corpus, and his right to make such refusal was sustained. It was generally believed, in college and outside it, that a member of that club committed the deed, though rumor, even, was unable to fix upon any one individual. It has since been understood that the firer of the fatal shot was a '59 man, who was himself killed in one of the closing battles of the war, March 6, 1865. The testimony of the firemen and the students was contradictory, one party claiming that the wrenches were used before the shots were fired, the other afterwards, and each declaring the other to be the aggressors. The general college sentiment rather deprecated the shooting as needless and unjustifiable, and favored the side of the firemen until the latter some months afterwards published a series of scurrilous "resolutions" in regard to the matter, which again turned the current against them. The fight gave occasion for

the issue of the last *Gallinipper* that ever appeared. The "Crocodiles" were disbanded. And the engine house was shortly afterwards bought by the faculty, and has since served as a store-house for the college carpenter. Rumor has it that the knife and pistol which did the bloody work in '54 and '58 are preserved in Keys hall as relics; though another story tells how the knife after being buried under the college flag-stones was dug up, its handle burnt to dryest dust, and the blade thrown into the college well. At the time of the New York draft riots of 1863, a similar rising was feared in New Haven, and for several nights the colleges were barricaded in preparation for an attack; but the old feeling of enmity has long since disappeared, with the disappearance of the fire companies whose existence fostered it, and whatever hatred now exists between townies and students exists between individuals simply. A college man as such is never subjected to insult or indignity. Perhaps if he visits the voting places of the Fifth Ward on election day, he may be growled at a little by the grown-up roughs, and hooted at and stoned by the smaller ones,—but the same thing would happen to any well-dressed gentleman venturing in the vicinity.

There have been at least two other homicides, however, in which the college has been implicated, and these may appropriately be described at this place. The latest was in 1860, on the morning of Saturday, Nov. 3, at about half-past 2 o'clock, when George S. Stafford, a young man about twenty-one years of age, son of the printer, and of general good character, becoming engaged in a drunken quarrel on Court street, was fatally stabbed in the abdomen, and died at 7 o'clock on Sunday. He was one of a party of half a dozen townies who had been drinking with one another, and with a party of three professional-school students, at a saloon

under the Temple, from midnight or before until after two in the morning. The two parties, besides exchanging drinks, had engaged in scuffling, knocking off hats, etc., pleasantly enough, until, when the students turned to leave, one of them said something which, whether so intended or not, was construed as an insult by Stafford, who with another towny followed them out and demanded an explanation or "satisfaction." In the course of the quarrel, he severely punished a law student named McCulloch, and in return was struck on the head by a slung-shot, afterwards picked up and proved to belong to the latter. Rendered temporarily crazy by the effects of the blow, or the liquor, or the excitement, he broke away from his comrades who had dragged him off, and again rushed for the students. McCulloch calling for help, it is supposed that a medical student named Belden then used the knife, with the result stated,—at all events, the bloody weapon picked up near by, by the police, was afterwards identified as belonging to him. The three students were arrested and locked up, and at the conclusion of the examination before the magistrate, Nov. 10, were held for trial before the superior court, on the third Tuesday in December,—William H. McCulloch being released on \$3000 bail, Neilson A. Baldwin on \$2000 bail, and R. K. Belden being remanded to jail without bail. At the time appointed they were brought before the court, and no charges being found against the first two, they were discharged, while the third was released on \$2500 bail, which amount he forfeited, by failing to appear when called for. His name was never printed in the college catalogue, and Baldwin, who took his M. D. degree in '61, was the only one of the three who graduated. He had previously taken his A. B. degree at Lafayette College, and on the night of the affray he helped attend to the injuries of the wounded man.

The other affair, which resulted in the death of a college officer, preceded this by some seventeen years. Just after the opening of the fall term of 1843, on the evening of Saturday, Sept. 30, at about half-past 9 o'clock, two of the college tutors—one of whom was John B. Dwight of '40—came down from the room of one of them,—in North Middle, north entry, second floor, front,—to prevent disturbances between Sophomores and Freshmen. As they went out the rear door of the north entry, they observed a crowd of a dozen or fifteen Sophomores ('46) coming from the direction of the Library toward Trumbull Gallery (the present Treasury), and after pausing a moment they heard the crashing of broken glass in the lower windows of North Middle, and at once gave chase after the supposed smashers. Just back of the open space between North Middle and the Lyceum, Tutor Dwight caught sight of a Soph named Robert Fassitt, and according to the latter's story sprang upon him and fell with him to the ground. Fassitt, after warning the tutor off, drew a dirk knife and struck out above him, inflicting three stabs, the worst of which was in the thigh; but although the wounds bled profusely they were not considered dangerous, and the injured tutor was getting along very well until he was seized with a fever in the middle of the following week. Oct. 20, three weeks from the night of the assault, he died. Up to that time the matter had been kept secret, so that Fassitt might not take alarm, though he had meantime been expelled and had left town. He was arrested at his home in Philadelphia, Oct. 21, and put under bonds to await the requisition of the governor of Connecticut, but instead of waiting therefor, he came at once to New Haven, and surrendered himself to the authorities, Oct. 23. At his preliminary examination, the foregoing facts were elicited, and he was bound over, under \$5000

bonds, to the January, 1844, term of the superior court, to answer to the charge of assault with intent to kill. At the meeting of the court, his case was postponed for a year, by request of his counsel, and again to the October, 1845, session, at which time his bonds were called for and forfeited. Had he stood for trial, it is doubtful if he could have been convicted of the charge made against him ; as it would have been an open question whether the fever of which his victim finally died, was a necessary result of the stabs inflicted by himself. On the other hand, Fassitt asserted that he drew his knife merely by way of threat, and that it was in consequence of his falling upon it, and not of thrusts made by himself, that the tutor was injured. College tradition also has it that Tutor E. W. Gilman of '43, was once severely injured in attempting to interfere with some Juniors, who were ringing the college bell, from a station outside the college yard ; also that another tutor was knocked senseless with an iron-bar, while attempting to interfere with a freshman Pow-wow, on the State House steps ; also that another tutor was killed at a Burial of Euclid celebration on Prospect street, and that the name Tutor's Lane was derived from the circumstance : but all these stories are to a great extent mythical, and the four authenticated cases of homicide must be allowed for the present to stand by themselves as forming complete criminal record of the college.

There is a sort of traditional hostility between the students and the "peelers"—as the city police are always called. Many of the latter, in making arrests, act with needless insolence and brutality,—often at the time of a rush seizing upon innocent by-standers without attempting to take the chief participants in the disturbance. Then, too, arrests are often made from mere caprice, as it seems,—some old municipal regulation

which had long been a dead letter, and of which a college generation has grown up in ignorance, being suddenly enforced to its fullest extent. Thus, ball may be tossed on the city green for months together, without any interruption, when suddenly a party of players are pounced upon by the peelers, and heavily fined for their crime, in the police court. And it often happens that the quietest, most law-abiding members of the college community are the ones dragged before that august tribunal. On the other hand, many of the students make it a point to wantonly insult and exasperate the peelers on every occasion when it can be done with safety. The college yard is their castle, for no peeler can lawfully enter therein. Hence it is a favorite device, from within this stronghold, to throw snow-balls at the guardians of the public welfare who may be passing in the street; to exhort them to improve their marching drill by cries of "Left! left! Left! right! left!" to compliment their personal appearance, criticize the different points of their "make-up," and so on. A peeler who is individually unpopular, for prominence in making an unfair arrest or otherwise, naturally comes in for special attentions while in the vicinity of the colleges. Of course many of the peelers are "good fellows," and friendly to the students, and the majority of the latter never unfairly revenge themselves even upon the most insolent members of the force; yet, as in all such cases, the evil-doers on both sides are the ones who come into prominence, and are taken as the real representative men. The peelers are hardly more popular with the townies than with the collegians, however, and their common enmity might perhaps form a bond of union between these once hostile parties, should any great conflict of authority ever arise. An example of this tendency was given at the time of a rush which the

peelers were trying to break up, by an unknown towny's putting into the hand of a '69 man a long sheath-knife, worth \$4 or \$5, with the request that he use it against the peelers. The towny at once disappeared, and never afterwards attempted to regain his dagger.

On the last day of October, 1870, as a dozen or twenty Sophomores were playing foot-ball on the west side of the city green, a peeler in uniform, who advanced directly from the station, and two in citizens' clothes, who came up on the College-street side, attempted to arrest them, but the players detected the trick in time to withdraw in safety to the college yard. One of their coats, however, which was left upon the fence, was seized upon by a peeler, and when the crowd yelled, hooted, and blew their horns at him, in consequence, he so far forgot himself as to chase them into the college yard—a region always before held sacred against a peeler's approach—and actually to throw his club at a student, who unfortunately neglected to pick it up as a trophy. When the peeler withdrew, taking the coat which he had no possible right to, the crowd, which had swelled to 100 or more, followed, demanding it back; and on the way to the station house, more peelers having come to the rescue of the coat-stealer, one or two arrests were made. While the crowd were standing in front of the station-house door, talking about raising bail for those who had been taken inside, a number of peelers appeared and ordered them to disperse; and as those in the front rank were giving way, slowly of course, because of pressure in the rear, Policeman No. 14, Kelly by name,—who had previously earned a bad notoriety about the college and city for his reckless brutality in making arrests, and so on,—wantonly knocked down with his club a peacefully-disposed Sophomore, whose head was turned away from him and who was endeavor-

ing to withdraw, cutting a gash in and nearly fracturing his skull. It was at first thought that the victim was permanently injured, but, after a term's absence, he finally recovered and returned to his college duties. The five who were arrested were fined \$12.50 each,—though there was no evidence to identify them as the original ball-players,—and the fine was paid by the four who were Sophomores, while the fifth, a Senior, who refused to submit to the extortion, was released without payment. Next day, Nov. 1, the college held a grand indignation meeting, and appointed a committee of one from each class to collect money and secure good legal talent and prosecute "No. 14" for his evil deeds. On the same evening a complaint was handed in against him, and he was tried before the board of police commissioners, consisting of four members besides the mayor. Though the evidence, including that of three citizens and one of the peelers, was overwhelmingly against Kelly, two of the commissioners voted for his acquittal and two for his conviction, and as the mayor—out of political considerations—refused to vote at all, the complaint fell through. Kelly, however, was shortly afterwards removed from the force, which he had done so much to render unpopular among the college men, and active legal proceedings for damages were commenced against him by the college committee. The proceedings were delayed, however, for various reasons, from one court term to another, until, in May, 1871, Kelly compromised matters by voluntarily sending in \$50 to his victim, accompanied by a very humble apology for his brutality. And so the matter ended. As first represented in the public prints, this unprovoked and unjustifiable knock-down, was nothing else than a "riot of Yale students against the city police."

The amount of money which the students spend in

the city is of course quite large, though it cannot be estimated with any degree of exactness. That the college, with all its connections, brings to New Haven at least a half-million dollars a year, is, however, a generalization which few would care to dispute; and "the college trade" is therefore a thing which few city shop-keepers can afford to despise. Most of them are ready to give several months' credit to the students, many of whom are in a state of chronic indebtedness, although by a special law all persons are forbidden to trust a minor connected with college, except at their own risk,—no bills against collegians who are under age being collectable through the courts. This rule is rarely or never taken advantage of, however, and it is quite exceptional for a student in any other way to shirk paying his debts. A great many of them leave unpaid bills behind them when they graduate, yet most of these are ultimately liquidated, so that, spite of the occasional scamps and sharpers which infest the college community as they do every other, most New Haven tradesmen will admit that in the long run they find their student patrons quite up to the average of honor and morality in financial matters which they expect of their ordinary customers, and that their "bad debts" against them are few. Some reported cases of student dishonesty have of course abundant foundation in fact, but others, when sifted to the bottom, will be found to be little more censurable than was the "repudiation" of the old *Lit.* "debt."

In November, 1824, the faculty decreed as follows in regard to uniform dress among the students: "The coat to be a plain frock-coat, with a standing cape. The classes to be distinguished by marks of braid on the cape of the coat; the Freshmen wearing one, the Sophomores two, Juniors three, and Seniors four. The

color of the broadcloth or cassimere coat and pantaloons to be blue ; the vest either black or blue. The thin coat for summer to be a black frock-coat ; the vest and pantaloons either black or white. The cravats to be black or white. New garments made after the present date to conform to the above description. The penalty for appearing in a different dress in New Haven, a fine of fifty cents for each offense, admonition or suspension." Within half a dozen years thereafter, however, these rules were all done away with as impracticable, and since then no laws of the sort have ever been in vogue. There is very great freedom in the matter of dress, and no one is looked down upon on account of being poorly clothed. The same individual may be met upon the street in different parts of the day completely transformed in garb,—at one time rigged out in the most fashionable habiliments, and at another—as when on his way to and from a rowing, sailing, or walking excursion—in the roughest possible garments. Members of the University crew wear their blue blouses almost everywhere during the summer months, and in '69 it was thought to be a great invasion of personal liberty when the wearing of the uniform was forbidden in chapel or recitation. At all the public exhibitions of college the speakers, performers and actors invariably wear dress-suits of black, and at Commencement the president assumes a flowing robe of black silk and velvet. Unless to these the freshman Annual hats be added, there is nothing else established by custom which at all suggests a peculiar academic garb. It may be remarked that many of the swallow-tailed coats used at college exhibitions are borrowed from classmates or hired of costumers. At the sophomore declamation, and at the freshman and sophomore prize debates, the speakers wear their ordinary dress.

Prejudices as to birth, or State, or politics, are quite unknown to the college. It is a useless recommendation to say of a man that he comes of a good family, or belongs to a particular city or State: he will be judged by himself alone. If the verdict be against him, the most famous of family connections cannot reverse it; if it be in his favor, the most humble and obscure extraction cannot affect it in the least. These, in fact, are matters concerning which no one ever thinks or enquires, or cares to know. The same is true as regards the matter of locality. In the old times, the Southern students formed a sort of class by themselves, but in these days there are no traces left of any such clannish spirit, and there is no particular State or city which is looked upon as a more honorable or distinguished residence than any other State or city. As to politics, the majority of the students are inclined to favor the Republican party, and once during each of the last two Presidential campaigns a good share of them joined to swell the size of its procession. For the two campaigns preceding the last, Republican and Democratic clubs were organized and held regular meetings, and fulfilled the usual duties of such clubs. Now-a-days, there is very little excitement over political matters, and they seldom form a topic of conversation. When talked about at all it is usually in a bantering way, half in joke and half in earnest. There is hardly more interest in a man's politics than in his family or his residence, and like them, they never affect his social position in any way. A loud-mouthed defender of this or that political party, or of any kind of "ism" is looked upon by the rest as a sort of curiosity whom it is "good fun to draw out" by the utterance of sentiments directly opposed to his own. The number of political partisans is perhaps smaller than the number of those who refuse to

admit even a general allegiance to either party. As the Connecticut State elections are usually very closely contested, the question of allowing the students the right of suffrage has been thought quite an important one, and has been variously decided by the authorities. Sometimes students have been allowed to vote under the same conditions as everyone else ; sometimes they have been arbitrarily forbidden to. Seemingly, the "select men" or registration officers have absolute control of the matter, and are accountable to nothing but public sentiment in making their decisions. In '69 a test case was carried into the courts by a Sophomore who claimed the right of voting. The merits of the question itself were not touched upon, but the case was overwhelmed in a mass of legal technicalities, and the student failed to get his name upon the voting list. At the State election of 1870, however, some 40 votes were cast by students.

In New Haven's "best society" the students form a quite important factor. Indeed, it could hardly, in its present form, exist without them, as very few other young men take any part in it. Its character varies greatly in different years and classes. For example, there was but little interest taken in society by '69 men, while the part played therein by '70 was an unusually important one. The young ladies in society, too, are constantly changing, and hardly outlast a college generation, so that their numbers and attractiveness likewise largely tend to make one "season" a greater success than another. The "best society" here is probably equal to the "best" in any other American city, and the readiness with which college men of the right stamp can find access to it is thought, by those who believe in society influence as a means of general culture, to be not the least of the minor advantages of life at Yale. In

another sphere of city society — which college men generally look upon as an inferior sphere—where the young men of the town take the lead, a few students also take part, but they are those who have little position among their fellows, and are not regarded as “society men” by anyone save themselves. Probably less than half of the men who graduate ever make any acquaintances whatever in the city, and less than half of that number become “society men” at all. Society is not usually entered much before junior year, but the acquaintanceships there formed often last long after graduation, and an “ex-society man” is always sure of a warm welcome whenever he comes up to the city. At a guess, a half-dozen or more in every class ultimately marry New Haven girls, or girls to whom New Haven society first introduced them, and the number of “college widows” is not by any means so large as is sometimes represented. A “college widow” is the unfortunate young woman, who, having been the pet of several college generations without making a single permanent capture, at last finds herself deserted of admirers, and with faded charms falls out of sight and memory. Some such there doubtless are, yet of the maiden ladies of uncertain age residing in the city, it has yet to be shown that any disproportionate number belonged to that sphere of society in which alone the students figure as the chief and only eligible “society men.”

One of the most approved entrances to city “society” lies, oddly enough, through the doors of the “mission schools.” There are several of these in town, under the direction of the churches,—the “Bethany” and “Davenport” missions being the ones which attract to their standards the largest number of collegians. On Sunday afternoons, at the mission houses, are assembled the children of poor people who do not attend the

churches, and there the good young gentlemen of the college and the good young ladies of the city meet to instruct them in religion and morality,—or, in other words, to act as teachers in carrying on a Sunday school. Of course the college teachers are not so rude as to allow their gentler assistants to walk home unattended, and so they come to attend them on less solemn occasions, and so “society” is fairly entered at last. Hence “the missions” draw into their service a good many men who are not specially noted for religious enthusiasm while among their fellows,—though perhaps their lack of it on “week days” is made up by extra displays of zeal while on active duty. Most of them doubtless deserve considerable credit for their work, but there would probably be heavy desertions from their ranks, should the pretty girls who now “assist” them be suddenly withdrawn from the service.

As for voluntary religious observances among the students themselves, each class generally holds a prayer meeting twice every week,—at the close of the Sunday morning service, and on Tuesday evening, the exercises lasting about half an hour. A college prayer meeting, in the president’s lecture room, is also held for an hour every Friday evening, at which the college pastor presides, and the professors sometimes take part. As a rule, the services are rather thinly attended; though in times of a “revival” large crowds are often present, and the meetings are held more frequently. There is also a “Missionary Society,” which holds a meeting on the first Sunday evening of each month, when addresses are often made by distinguished men from abroad. For some time previous to 1862 the monthly meeting came on the first Tuesday evening. The society was founded in 1817, and has quite a large nominal membership, comprising a good part of the steady men of all the

classes. A trifling initiation fee is usually exacted "for the good of the cause." The officers are elected about the middle of the summer term and serve for a year. Formerly the society held No. 49 South Middle as a reading-room, where all the religious newspapers, magazines and periodicals of every sort, and of every denomination, were accessible throughout the week. Since the establishment of the college reading-room, this literature is spread upon the tables thereof every Saturday evening, and removed on Monday morning, and in the interval is the only literary pabulum supplied to the college public. During the week, of course, it can be procured whenever called for. A published list of six men chosen June 4, 1861, as officers of the "Society of Inquiry" is the only trace left of the Yale chapter of that wide-spread organization. A "Moral Society," of about the same purposeless character, once existed also; and there was a "Benevolent Society" which dissolved in 1824, giving to the college its library and \$5000 in cash. This gift resulted in the establishment of the Benevolent Library, from which, to the present day, all the poorer students draw their college text-books. Since the graduation of '69 there has also been established a "Berkeley Association," of Episcopal students, which at present comprises 30 members, holds weekly religious meetings, and carries on an Episcopal mission school.

Of course Yale has a "Temperance Society" also, which like its counterparts elsewhere, sustains a rather fitful and erratic existence. In the *Lit.* for March, 1852, it is spoken of as having been established for some time, and this account is given of its organization: "It is customary for the friends of temperance in each class as it enters college to form for themselves an independent society, having a constitution and officers of its own. The four class societies thus formed constitute the col-

lege society proper, which has another but not dissimilar constitution, and whose five offices—of president, vice president, corresponding secretary, recording secretary, and treasurer—are filled respectively by the president of the college and of each class society in its order. This body holds one meeting a year, at some convenient time during the second term, when a lecturer is procured from abroad." Eight years later, a college writer bases a few general remarks on "the recent establishment of a temperance society among us," as if the existence of the said society was quite a new thing under the sun. In 1863, the society was again revived among the Freshmen of '67, about half of whom pledged themselves to use no intoxicating drinks during their college course,—in witness whereof their names were printed in the *Banner*. Two years later, when '69 entered college, "the cause" was again forced upon the attention of undergraduates, by inviting them all to a meeting in one of the society halls, where addresses were made by members of the faculty, and representatives of the several classes, and a pledge, similar to that of '67, save that its conditions lasted but a single year, was offered for the signatures of all. Four officers were chosen, one from each class, but the freshman office was afterwards abolished. The other three officials have since been elected, during each summer term, and their names have duly figured in the college prints, but the remaining members of the society—if there are any—are unknown. About once in twelve months a temperance reformer delivers an address to the students, "under the auspices of the society," and doubtless a few Freshmen are quietly "pledged" each year. Comparatively few of the moderate men ever take the pledge, and the recruits gained by the society in its periods of spasmodic activity are derived chiefly from

two classes : the "moral men," who would never drink in any case, but who sign their names for the sake of "influence" and "example"; and the "bummers" who, under that influence and example, take the pledge—and break it.

Public sentiment in college inclines favorably towards moderate drinking, and does not disapprove of one's "getting comfortably tight," occasionally. To chaff a man for participating in some well-known drinking bout is accounted rather complimentary than otherwise, and the laughable antics of one who was then over excited by liquor are often related in his presence, and accepted in the light of a joke. Drunkenness, however, is frowned down upon, and cases of it are not common. It is seldom that a Yale man, while "on a bum," so far loses his wits as to be unable to reach his room unassisted; and instances of arrest by the police of drunken students are almost unheard of. A hard drinker or habitual drunkard would not be tolerated by his classmates, even were it possible to keep his habits from the notice of the faculty. Quite a large portion of college are total abstinence men, a very great majority never drink to excess, and the number even of moderate "bummers"—who perhaps "get tight" once or twice a year, at the time of a society supper or some special celebration—is comparatively small. It should be said that the drinking exploits in New Haven of visitors from outside colleges, where the standard of morality is supposed to be higher than at Yale, often exceed anything which the hardiest Yale "bummer" is accustomed to.

Licentiousness must of course prevail to some extent among so large a body of men; yet it is not regarded as leniently as over indulgence in drink is by them. A man's doings in this direction are not, in his presence,

talked about as a pleasant jest, even by his friends. Faults of the kind are of course forgiven and overlooked often enough, but they are always regarded as faults and as disreputable ones, and, when known, they rather tend to lower the subject of them in popular esteem. Once in a while a man—perhaps, on an average, one man in a class—is said to keep a mistress of his own; and once in a while—perhaps a little less often—a man's hurried withdrawal from college gives notice of an unfortunate intrigue with some damsel of the city; but were cases of the sort, among the same class of men, no more common elsewhere, the world might be purer than it now is. Swearing is to a certain extent a very prevalent habit; but other forms of vulgarity and foulness in speech are less approved of, though gatherings where "Venus rules o'er all that's said," as well as "Bacchus o'er all that's done," are not altogether unknown. It is the Freshmen who go to the greatest excess in all sorts of indulgences; and the representatives of college to be found at the concert rooms and dance halls are almost wholly drawn from among their number.

Smoking is of course very common,—two thirds of the '69 graduates being smokers, and the proportion probably being very nearly an average one. On the same basis, one-third of the smokers also chew tobacco, and one-half of all college play billiards. "Eli's," close beside the post-office, has long been the favorite billiard room, and "Rood's," on Union street, is equally popular as a drinking resort for the more fiery beverages, while "Träger's" and "Moriarty's" are the chief headquarters of undergraduate beer-guzzlers. Card playing is almost universal, whist and euchre being the games chiefly affected. In '69, out of 117 men only a baker's dozen refused to be classed as card-players. The gam-

bling dens of the city are not often visited except in curiosity, and "the tiger is fought" for very small stakes, if at all. A member of '70, however, "ran a faro bank," in a modest way, in his college room, for a while. The game of chess usually has quite a number of votaries, and class or college chess-clubs have occasionally figured in the *Banner* for fifteen years or more. In 1861 it was spoken of as customary for the college club to hold an annual "chess tournament," wherein the "championship" was decided as follows: The Seniors played against the Juniors and the Sophomores against the Freshmen, and the winners of these preliminary games then engaged in the third and decisive trial. The class of '61 were the champions for three successive years. Three matches have been played against Harvard,—at the time of the regattas of '59, '60 and '66,—and the two latter were won by Yale, though in each case the game was unfinished. Harvard also won a billiard match in 1859; and endeavored without avail at that time to extemporize with Yale a champion trial in the manly game of "checkers"! A year later, the Yale Freshmen accepted a challenge for a billiard match from those of Harvard, but if the game was ever played it was doubtless a victory for the latter, as no account of it has been preserved. During the earlier months of 1869, college, like the rest of the country, went wild on the subjects of velocipedes, and student riders of the bicycle were constantly rolling along the sidewalks in every part of the city. The "rage" was nearly over when a municipal ordinance banished the machines from the streets, but for some time thereafter the college yard supplied a course upon which many dauntless velocipedists could disport themselves. It was notable that at one of the rinks in the city was exhibited an old bicycle upon which a Yale man used to roll about town,

half a century before. Another ancient college curiosity, whose history is unknown, was brought to light in 1860. This was nothing less than a bottle, full of cider, with "Yale Class of 1802" blown into the glass, which was dug up from the ruins of an old house demolished at that time. The special significance of this "class bottle" can only be guessed at.

"Yachting" would perhaps be too pretentious a term to apply, to the common sailing experiences of the students, though once in a while a college man owns a yacht of his own, worth from \$500 to \$800, and becomes quite an expert sailor. Sometimes a club, of a dozen or less, purchase a yacht; though more often a similar crowd hire a boat for the season,—paying a certain price for the privilege of having a certain craft at their disposal every Wednesday and Saturday afternoon during the summer term. A skipper who agrees to be always in readiness to sail the boat, and a purser who collects and pays out the money, are the only officers chosen. "Down to the Light and back" is the favorite trip of an afternoon. If supper is indulged in there, perhaps the return is made in the evening's moonlight. On special occasions, longer excursions are sometimes made,—as to Double Beach, Branford Point, or Thimble Islands,—at which times provisions and extra clothing are carried along, and the night is spent either on ship-board or at the neighboring hotels. To run entirely across the Sound and make Long Island proper, is an exploit that is not often ventured upon. It is quite a common thing for a party to get "caught out," either by a calm or a storm, and be obliged to stay upon the water much longer than they intended. Many a Saturday night is spent in this way, and often do the tired mariners "make up" next day in chapel the sleep thus denied them. Frequently the greater part of a crew,

who are delayed by stress of weather, will walk in from the Light, or take the cars from Branford or Stony Creek, and leave the skipper, with a trusty lieutenant or two, to sail their craft up to the city, next day.

Seniors, in the interval between Presentation and Commencement, often "camp out" for a week or two upon one of the Thimble Islands ; taking along a sufficiency of eatables and drinkables and a cook to attend to their wants ; hiring the necessary furniture and utensils from some farmer or hotel on the mainland ; and sleeping in tents or rough cabins rented for the purpose. The day is passed in sailing, fishing, swimming, basking on the rocks, smoking, sleeping, eating and drinking ; in living after the manner of the primitive savage, the independent barbarian, with no human being to molest the idler or make him afraid. Once in a while, a flying trip is made to the city, and almost every day fresh newspapers and periodicals are brought off from the mainland, and these—with a few stray books not much read—are all-sufficient reminders of the great world outside. Such a life of simple laziness is far from being as monotonous as it appears on paper. For those who enjoy it, it furnishes a happy ending off of college days, and is sure to be over all too soon. Instead of "camping out," a party of Seniors in the interval before Commencement may charter a large, sea-going yacht, with an experienced skipper or two to manage it, and sail along the coast up to New London, or Providence, or even Boston, visiting all the notable places on the way. Under-class men less often do the same thing ; and, as already noted, the Glee Club propose this summer to go on an excursion of the sort, giving vocal concerts at the places where they may stop. Most of the college sailors belong to no club, but make a separate bargain for a boat every time they use one ; and on a pleasant

Wednesday or Saturday afternoon in summer a late-comer at "the float" stands a small chance of finding a craft unengaged. With so many unskilful hands guiding their tillers, the boats are of course liable to accident; but there were no cases of drowning while '69 was in college, though there were one or two narrow escapes from it. Row-boats are hired to a considerable extent, and rowing and sailing parties usually take "a swim" before returning to the city,—since there is no good bathing shore within easy walking distance of the colleges.

Walking is an exercise practised to a considerable extent. East and West Rocks, the Judges' Cave, Wintergreen Falls, Edgewood, Maltby Park, the Old Fort, Savin Rock, the Light House, Lake Saltonstall, and even Mount Carmel, ten miles away, attract to themselves a goodly number of pedestrians. Besides these famous places, the long, shaded streets, quiet suburbs, and pleasant walks in and about the city, should not be forgotten, though they cannot each be mentioned here. Walking parties of two, or three, or four, rarely of half a dozen, are to be met with in all directions on pleasant half-holidays. On Sunday afternoon, too, many go out to air themselves, but as a rule they do not venture far beyond the city pavements. The post office is always the objective point for a short walk, and three times a day—after morning recitation, just before dinner, and just after supper—crowds of collegians are to be seen sauntering towards or returning from that rendezvous. Foot-racing on the course at Hamilton Park, for a purse and the championship, is counted among the recent customs, though perhaps it is only an old one revived. In the latter part of January, 1869, a 4-mile race was run by a Junior and Sophomore, and won by the former in 37 m. 54 s.,—the ground being icy, and frequent slip-ups of the runners adding to the enjoyment of the

numerous spectators. May 25, 1870, a more important race was held, under the auspices of the Navy, for prizes of \$15, \$10 and \$5,—an admission fee of 15 cents being charged the large crowd of spectators who attended from city and college. Seven contestants entered—2 Seniors, 1 Junior, 3 Sophomores and 1 Freshman—though only three completed the entire three miles, and these three were members of the University crew. The race was won by a Sophomore in 18:52; followed by a Junior in 19:12, and a Freshman in 20:30. Of the other contestants two withdrew at the end of the first mile, and two at the end of $2\frac{1}{8}$ and $2\frac{1}{4}$ miles.

Skating, at the Park or at Lake Saltonstall, is an amusement taken part in by many, at times when the weather permits. The Park is flooded artificially, and an entrance fee is of course charged thereto. A large red ball, swung out at the junction of the horse railroads, corner of State and Chapel streets, gives notice when the ponds are in readiness. In skating times the Lake is rendered accessible by special trains, which are run thither on Wednesday and Saturday afternoons, and evenings also when it is moonlight. Both skating resorts are of course frequented by the townspeople also,—including many ladies, escorted by students or others,—but of late years the popularity of this pastime seems to be on the decline. Few college men are wealthy enough to keep horses of their own, and they indulge in very little of what may be called pleasure driving. When they “hire a team,” it is usually to show up the city to friends who may be visiting them, or to make a display at a base-ball match, or regatta, or skating carnival, or public celebration of some sort. Even then, they are commonly accompanied by ladies; so that the sight of a party of collegians driving about town by themselves “just for the fun of it” may on any occasion be called an

unusual one. Horse-back riding is naturally still rarer than pleasure driving, though there are some good riders in almost every class. During the fall term of 1870, the English game of "hare and hounds" was several times indulged in by the Juniors, and quoit pitching by the Seniors was largely engaged in. Perhaps to the list of student amusements should be added the games of top-spinning, leap-frog, hop-scotch, penny-pitching, and others of the sort, the more childish the better, which the Seniors—for the mere absurdity of the thing—have a way of affecting, for a week or so at a time, during the term or two which precedes their graduation.

As a rule, each class loses by death an average of one man for each year of its course. When a college man whose home is elsewhere dies in New Haven, funeral services are held in the Chapel, and his body is escorted to its last resting place by a committee of the class or society to which he belonged,—the entire class following it in procession as far as the railway station. The majority of them also attend the funeral itself, when it takes place at a point not too distant from the city. A badge of mourning is worn for a period of thirty days, and a series of "resolutions," testifying to the good qualities of the deceased, are uniformly adopted and published. If a junior society loses a member, it adopts a special set of "resolutions" which are forwarded to all the other chapters of the fraternity, but are not usually made public outside it. In the old times, instead of the "resolutions," a number of "lines" used to be printed in the *Lit.* or elsewhere, by way of obituary. Then, also, before the days of railroads, the bodies of those belonging far away had to be buried in the New Haven cemetery. The "college lot" is quite near the entrance of the same, and many tutors as well as undergraduates of all classes have been laid there side by side. Their

grave stones and monuments were usually erected at the expense of the college or the class.

What may be called the post-graduate life of a class was a thing unknown until within the last half century. Informal reunions of such classmates as happened to meet in town on Commencement days were doubtless as old as the college itself, but the class of '21 was—probably—the first to hold a regular class meeting, on which the attendance of every classmate was sought or compelled by organized effort. It took place in 1824, and it is probable that every class since that first one has held a triennial meeting, though eleven classes between '21 and '40 have left no record to show that such was the case. Since '40, every class is known to have held a triennial save '58, whose first meeting was, on account of the war, postponed until 1865. The second regular meeting of the class is usually held 6 years after graduation; the third, in 10 years; the fourth in 15 years; and so on for every 5 years thereafter, until none of the class are left to meet. The quarter-century gathering is usually made more of than any other reunion after decennial, which comes next in importance to the first triennial, though perhaps as a rule the even-year are more fully attended than the odd-year anniversaries. The conferring of the second degree (A.M.) in course, three years from graduation day, probable suggested the idea of holding the first reunion at that time. After the custom was once inaugurated by '21, some of the older classes began to make an organized effort to re-assemble their members. The class of '14 first met in 1839; of '10, in 1840; of '17, in 1842; of '13, in 1843; of '97, in 1847; of '16, in 1850; and of '19, in 1859. Several of these classes have held subsequent meetings, and perhaps other predecessors of '21 should be added to the list, but the data for certifying facts of this sort are obtained with difficulty.

One of the last acts of a class, before Presentation Day breaks it up, is the election of a committee to have charge of the first reunion. One of these is chosen "class secretary," and on him the greater part of the burden falls. His duty is to issue a circular, inviting to the triennial meeting all who were ever connected with the class, and to so "keep track" of every man of them as to be able to compile a complete history of all their three years' doings, and present it in the form of a "class record." "What is a class record?" Those of the classes of '58 and '62 which are the most complete of any yet [1866] published, contain an account of the triennial meeting, giving the names of those present, and the songs and speeches, followed by a biographical record of the graduate and then of the non-graduate members, and finally several pages of statistics of graduates and non-graduates respectively, showing when and where they were born, when they entered and left the class, their professions and occupations, what degrees they have received, when, where and to whom they were married, the names and birthdays of children, the deaths of classmates, of their wives and children, and, lastly, the present address of each class member. This makes a pamphlet of from 70 to 125 pages, is paid for by a tax on the class, and is sent to every one ever connected with it. Classes formerly tried to confine their record and interest to their graduates simply, but it was found difficult, unpleasant and altogether inexpedient, and classes have come gradually to welcome all to their meeting and supper and record.

"In 1839, the class of '36 at their annual meeting inaugurated the happy custom of publishing a triennial 'class record,' containing an account of the meeting, together with a brief biographical sketch of the life of

each member of the class after graduation. Their example was not followed, except by '37 and '44, until '47 met in 1850, since which time no class has failed to publish a triennial record except '58, which published its first one in 1865. After the publication of the first class record, by '36, in 1839, older classes hastened to follow their example, and we find records of the class of '97, published in 1848; of '02, in 1863; of '10, in 1840; of '13, in 1843; of '14, in 1839 and 1854, both in circular form, containing little more than addresses; of '16, in 1850 and 1867; of '17, in 1842, 1853 and 1858; of '19, in 1861; of '21, in 1831 and 1836, in circular form, and in 1841 and 1846, in book form; of '22, in 1840, in circular form, and in 1845, 1855, 1860 and 1869, in book form; of '24, in 1844, 1855 and 1864; of '25, in 1864 and 1865, in circular form; of '26, in 1866; of '28, circular, in 1868; and of '33, in 1843 and 1854." The classes after '36, have also published records as follows:—'37, in 1840, 1847, 1850, 1858 and 1868; '39, in 1865; '40, in 1850 and 1860; '41, in 1851, 1862 and 1867; '42, in 1857; '43, in 1859; '44, in 1847, 1854 and 1864; '45, in 1851 and 1866; '47, in 1850; '48, in 1852 and 1869; '49, in 1852, 1859 and 1865; '50, in 1853, 1861 and 1865; '51, in 1854; '52, in 1855, 1862 and 1868; '53, in 1857, 1860 and 1864; '54, in 1858; '55, in 1859 and 1866; '56, in 1859 and 1867; '57, in 1861, 1863 and 1870; '58, in 1865 and 1869; '59, in 1863 and 1870; '60, in 1863 and 1870; '61, in 1864 and 1867; '62, in 1865; '63, in 1869; '64, in 1868; '65, in 1870; '66, in 1869; and '67, in 1870. The third record of '33, which appeared in 1870, comprised 144 pages, and about a dozen steel-plate portraits and engravings, and was perhaps the most elaborate affair of the sort issued to date. Many of the recent records are bound in flexible cloth covers, instead of paper, as for-

merly. There are probably some errors and omissions in the above lists, though it is believed that they are in the main correct and complete.

The night before Commencement is the time when nearly all the class meetings are held. Sometime during the day a business meeting is called, in one of the recitation or lecture rooms, when the class committee report the arrangements which have been made by them, and a tax is levied to pay for the supper, cup, record, and other expenses of the class. Legs are crossed under the supper table in some hotel dining-room at about nine in the evening, and the scene of festivities is not abandoned until daybreak, when the class march, two by two, to the Library building, and assemble around their Ivy, to which they bade adieu three, six, ten, fifteen years before. Here a song is sung, a leaf or two picked from the sacred vine by each one as a memento, and after a hearty cheer for the dear old class and college, a ring is formed, hands are shaken all round, and the gathering disbands. But how has the night been passed? With song, and speech and loud hurrah, the old life's been lived o'er again. "About fourteen regular toasts—to Alma Mater, the Class, the Deceased Members, the Absent, the Wives, the Children, the Bachelors, the Clergy, the Lawyers, the Physicians, the Teachers, the Business Men, the Press, and the Non-Graduates—give those who can't keep still a chance to instruct or amuse the class, while the cracking of nuts and jokes, the popping of corks, the blowing of clouds, and the going over of old times, consume the hours so rapidly that it is never a question of what to do, but of finding time to finish before sunrise." Two or three classes are oftentimes holding their reunions simultaneously in different rooms of a single hotel. The older ones, who are celebrating their twenty-fifth or thirtieth

anniversary, are of course not so uproarious in their hilarity as the "three-years' men," who are next day to become "Masters of Arts," but mirth and conviviality and good fellowship prevail even among the oldest and most dignified, and sleep cannot well be courted in very close proximity to their banquet hall. Occasionally an old graduate belonging in the city entertains his class at his own residence, when the year of meeting comes round, and the wives and children of the class are also invited to the festivities.

But of course the first or triennial meeting is the most largely and enthusiastically attended of any, and it has hitherto had one peculiar feature of its own,—the presentation of the Class Cup. The custom originated, apparently as a sort of impromptu joke, in the class of '44: "At our subsequent informal meeting of 1846, the circumstance of a child being born to us so soon after graduation rather touched our mirthfulness, and it was to give vent to our spirit of fun, as much as for any other reason, that the presentation project was conceived. Probably the fact that the child was about weaning age, suggested the Cup as a proper gift. Accordingly an elegant silver goblet was procured, whereon was engraved a long dedicatory inscription in Latin, and on the forenoon of Commencement Day the class marched to the residence of the boy's father, and their spokesman presented the cup in these words: 'Fili Amantissime :— Pro classe, hoc scyphum tibi dono, ut primogenituræ premium. Accipe! Vive et vale! bonus sis vir! patriæ ornamentum—mundi benefactor!' After the health, happiness, long life and prosperity of the boy had been drank by the company, they bade him farewell with many hearty expressions of interest in his welfare."

"The class of '49 inaugurated the plan of giving the Cup to the first *male* child, the custom as first established

having resulted in the class of '48 in the reception of the cup by a girl, who chanced to be the first child, and who now thus enjoys the distinction of being the only female cup-bearer. The class of '50 went a step further, and required the boy to be present and to receive the cup in person and not by the proxy of his father. The custom thus amended by '49 and '50 was continued to the end, and from '44 to '67 there were only two instances in which the Cup was not presented at the close of the third year after graduation. All the children of '56 when that class met at triennial were girls, and the class had resolved to present the cup to the oldest girl, but as she was absent, they decided to wait until their decennial meeting, and then present the cup to the oldest boy born to any classmate who should have married since the triennial. No cup was presented at the meeting of 1866, however, although up to that time the class had had 43 children to select from. The next exception was in '58, whose triennial meeting was postponed until 1865, when the eldest boy, and the second in age, not being present, the cup was presented to the third boy in age, who was present." Hall's "College Words and Customs" (1856), oddly enough, mentions the ceremony as a myth, and says: "It is to be regretted that a custom so agreeable in theory could not be reduced to practice!" It may be remarked that none of the "Class Cup Boys" have as yet graduated from the college.

Latterly, the Cup presentation was made at the supper table, after the substantials had been disposed of, and just before the dessert was announced,—say, at about 10 o'clock. At that time "the friends of the class"—both ladies and gentlemen—were admitted by ticket to the banquet hall, together with the Cup Boy and his mama. As witty a man as possible was selected to make the presentation speech, and if the humorous allusions

were sometimes of a rather questionable delicacy, it should be remembered that women are not always on the watch for double meanings, and that to the pure all things are pure. The "happy father" of course made the response, and after the singing of the Cup Song, written like several others especially for the occasion, the boy withdrew with his costly prize, and the guests soon followed him. Then the class discussed the dessert by themselves and had things their own way until the coming of the morning light. The mother of the Cup Boy, being one of the central figures of the presentation show, had to undergo a rather trying ordeal for a young wife, exposed as she was to the critical gaze of 100 or more men and a larger number of women, but she generally sustained her share of it bravely enough, without much evidence of embarrassment. The presentation of '67, last year, was confessedly about the most successful one ever held; but it will probably never have a successor, as the father of the first boy of '68 has refused to receive any Cup, in the child's behalf, and the example will be followed by '69; and with a two years' precedent thus established it is safe to predict that the custom will never again be revived. Though it had some pleasant features, and was regarded by New Haven ladies as the most "interesting" of college exhibitions, it was no great honor to the good taste of the collegians, and few will regret its final disappearance.

PART THIRD.

THE OFFICIAL CURRICULUM.

CHAPTER I.

STUDIES.

The Entrance Examinations—White and Blue Papers—When to Attend—How to be Prepared—Quantity and Quality—Advanced Students—Organization of the Class—The Recitation Rooms and Recitations—Mode of Instruction—Exceptional Pronunciation of Greek Society—Letters—Optional Work—The Term Examinations—The Annuals—The Studies Pursued by the Class of '69—Freshman Year—Sophomore Year—Junior Year—Senior Year—Variations and Changes in the Curriculum—The Studies of a Century Ago—Old Systems of Examination.

At nine o'clock of a summer's morning, the "candidate for admission to Yale College" presents himself, with fear and trembling, at the door of Alumni Hall. Just within the entrance, he finds a long table behind which two or three officials are seated, and here he hands in his name and "character." The envelope containing the latter—which is simply a recommendation of his general morality, signed by the principal of his preparatory school, a clergyman, or other responsible person—is laid aside for future examination, and the candidate is forthwith escorted to his seat. This is at a small octagonal table, the counterparts of which, to the number of a hundred or more, are grouped, in rows of four, at convenient intervals throughout the hall. On

his table he finds a blank form, which he is requested to at once fill out in pencil, thereby indicating the date of the examination, his own full name and residence, the date and place of his birth, the full name and address of his father or guardian, the place of his preparatory study and the name of his chief instructor there, the class which he proposes to enter, and, if he comes from another college, the name of the class and college left. Having finished with the blank, he gazes at the portraits on the wall, and the strange faces all around him ; thinks what a green-looking set his future classmates appear to be ; wonders "how they are getting along," as the examiners move among them, and when his own turn will come. At length, when he has about made up his mind that he has been overlooked altogether, an examiner approaches, copies his name from the blank into a curious little pocket-book, hands him a text-book, and points to a marked passage within it, or leaves him a mathematical paper ; then departs. In five or ten minutes—the time occupied in examining another candidate—the examiner returns, and if our friend signifies his readiness he recites, in a low tone of voice, still sitting at his table. A few hieroglyphics are marked in the score-book, and he is again left alone, to reflect that for good or ill at least one step has been taken. After waiting ten minutes or an hour, another examiner approaches him, and the same process is gone through with. At one o'clock an hour's intermission is announced, and the stroke of two finds all the sub-Freshmen at their tables again. So the hours drag along until about five, when the few who have finished their work lean back in their chairs, nervously awaiting the result. Unmoved by the feverish glances leveled at him from many pairs of expectant eyes, the grim chief of the examiners picks up from his table several sheets of cer-

tificates—some white, others blue—which he has just filled out, and starts on a tour of the hall. Perhaps he comes to the row of tables before one of which sits our imaginary friend. He glances at his name and compares it with the certificates in his own hand. He looks sharply at the blue papers: thereby causing a shudder to seize upon our friend, who shuts his eyes in despair. But no; the grim agent of fate has gone, leaving behind upon the table a *white* paper, which “may certify that Our Friend has been admitted on probation a member of the freshman class.” If the sub-Fresh doesn’t turn a somersault and fling his cap to the ceiling with a yell of delight; if, instead of this, he simply picks up his precious certificate and quietly withdraws from the inquisitorial hall, followed by the longing glances of the poor wretches who are still at work; if he makes no outward demonstrations of his joy; it is not because he does not esteem that moment the happiest moment of his life. But the blue paper? This certifies that a candidate has “passed” on certain branches, and will be admitted *on condition* of satisfactory “making up” the others at a subsequent examination. Men who receive the blue paper are therefore said to be “conditioned.” Those who fall below average on too many studies are rejected altogether.

For two hours after the earliest certificates are given out, men are all the time finishing their work, receiving their papers and leaving the hall, yet the number of these who get through on the first day is quite small. The great majority are dismissed at half-past six or seven, and requested to re-assemble at eight on the following morning, when most of them complete their work. Some, however, are detained in the hall for the greater part of two entire days. The description just given applies to the examination begun on the Monday

morning preceding Commencement and continuing through that and the following day, and also to that held on the Tuesday and Wednesday immediately preceding the opening of the year in September. From 1868 onwards the July examination has begun on Saturday, on which day few attend save the Grammar School boys and others belonging in the city—and all of them therefore have time to finish their work then. At the sessions of Monday and Tuesday, on account of their absence, matters are now doubtless conducted more expeditiously than before. From the present year onwards, the three days of examination are to begin with the Saturday after instead of the Saturday before Commencement. Candidates who delay entering until the last day of either the July or the September examinations—a very small number—are “put through” in that one day. The examination itself does not take up more than one third or one fourth the time that the candidate is detained in the hall, and the most tedious part of the ordeal for him is the listlessly sitting still during the uncertain intervals of waiting. This result seems to be unavoidable, however, since, in addition to the faculty, as large a force of examiners as can work to advantage are detailed for the business from other quarters. Special private examinations in vacation can only be secured after considerable trouble and the payment of a \$10 fee to the treasurer. It is good policy for a boy to apply at the first or July examination, since he is then fresh from the preparatory school. If admitted, he can enjoy his whole vacation to the utmost; if conditioned, he can set aside a definite part of it in which to do the necessary cramming, and make up his conditions at the September examination in time to enter the class with the rest. But if he waits until that second examination before trying to enter at all, and is then

conditioned, he cannot join his class until two or three weeks after the term has begun. In such a case he generally employs a private tutor to direct him in "studying up." About ten per cent. of those who apply for admission are rejected, and more than half of those who are finally admitted are conditioned at the first trial. Most of the conditioned men ultimately make up, though many are conditioned twice and even three times before winning their white papers. Last year the experiment was tried of allowing the conditioned men to recite with the class in those branches in which they had passed, and to make up their conditions together under the direction of special instructors, employed for the purpose by the faculty. Whenever an instructor thought a man had improved enough to deserve promotion to the class, he was promoted; and at the end of six weeks those not thus recommended were dropped altogether.

Applicants for admission to the freshman class are expected to stand an examination on the following books and subjects: (1) Jugurthine War of Sallust, or four book of Cæsar; seven orations of Cicero; *Bucolics*, *Georgics*, and first six books of the *Æneid* of Virgil; and the first twelve chapters (to the *Passive Voice*) of Arnold's *Latin Prose Composition*. (2) The first three books of Xenophon's *Anabasis*; and Jacobs's, Colton's or Felton's *Reader*. As a substitute for the latter, the last four books of the *Anabasis*, or four books of Homer's *Iliad*, may be offered. When '69 entered college, only two books of the latter were required. (3) Higher arithmetic, including the metric system of weights and measures,—the latter, a qualification not exacted of '69; Loomis's *Algebra*, to quadratic equations; and the first two books of Playfair's *Euclid*. When '69 entered, no substitute would be taken for the latter, but all who had

studied other text-books, no matter how good their knowledge of geometry, were conditioned on *Euclid*. Now, however, the first, third, and fourth books of Davies's Legendre's Elements, or of Loomis's Elements, are accepted as an equivalent for the first two of Playfair. (4) English Grammar and Geography; "a thorough knowledge of which will be required." As a matter of fact, under this fourth division, sometimes a few and sometimes no questions at all are asked. Sufficient knowledge of the English is of course indirectly shown in passing muster on the Latin and Greek grammars. Proof of acquaintance with the latter, or the want of it, is drawn out by questions connected with the construction of the text which one has translated, not by formal examinations on the grammars themselves, considered as distinct works. Ability to scan Latin and Greek hexameters, and to explain their metrical construction, is about all that is demanded in the way of "prosody." A candidate is sometimes conditioned on the grammar, or a particular part of it, like the one just referred to, however, and conditions on arithmetic, and even on geography, are not by any means unknown. Quantity as well as quality is considered by the examiner. The one who has charge of a particular author usually questions the candidate as to the extent of his preparation. If he has read more than is required, the fact counts in his favor, and may help to pass him, even though his actual recitation be hardly up to average. On the other hand, a candidate who has read less than the required quantity may be able to make up for it by the superior quality of his recitation. If the examiner asks no questions, and no confessions are made in advance, it is of course understood that the candidate is ready to stand the full examination, and inability to do it on actual trial is not excused or atoned

for by special excellence in a particular part of the work. The candidate is called upon for only a few lines from an author, but upon his knowledge of the few lines the examiner bases his verdict of his knowledge of the entire author ; and as the passages are selected at haphazard, the many hundred lines must be prepared as carefully as if they were all to be recited, instead of a very small representative number of them. A boy acquainted with only one of Cicero's orations *might* successfully pass examination on seven of them, but, under the law of chances, he would not be likely to. Connected with the certificate of admission is the blank form of a bond for \$200, in which sum the parent or guardian of the youth is to be "held and firmly bound to the president and fellows," as a security for the payment of all their just charges against him. This bond, properly signed and stamped, is handed in to the treasurer at the beginning of the first freshman term, and surrendered by him when he receipts the last term bill of senior year. A century ago, it was simply required of applicants for admission "that they be able well to construe and parse Tully's orations, Virgil, and the Greek Testament ; and understand the rules of common Arithmetic."

It has been implied that very few enter college after the commencement of the course, yet there are a few "candidates for advanced standing," and these are obliged to pass both the regular freshman entrance examination, and an examination on all the studies pursued up to that time by the class they propose to join. Letters of recommendation from, and certificates of scholarship at, another college, have no effect in varying or lessening these examinations. They are held either in connection with the regular ones, or at any time during the course, but no one can be admitted to a class after the first term of senior year. An advanced student, not

coming from another college, pays a fee of \$5 for every term passed over by the class before he joins it. A few, perhaps half a dozen, enter at the beginning of sophomore year ; fewer yet at the beginning of junior year ; and a new Senior is a rare as well as awkward bird indeed. A late-entered student is always at a disadvantage, rarely gains much position in college, and never gets into the full sympathy of his classmates who have been together from the first. Of 117 graduates of '69, less than a dozen entered after the first term of freshman year ; though one, who never made a recitation with the class, came up to New Haven at the close of senior year, passed the term and annual examinations of the four years' course, and so secured his A.B. degree.

On the Thursday morning—near the middle of September—which opens the academic year, the Freshmen, in response to the ringing of the prayer-bell, assemble at the Chapel, with the other classes, and occupy such seats, in the rear of the house and in the galleries, as seem to have no regular owners. At the close of the exercises, before the assembly is dismissed, each class is ordered to meet at a particular time and place, to be informed about its term's work by the proper officer,—the Freshman being requested to reassemble at the Chapel at half-past eleven o'clock. They are then met by two or three of the faculty, who read off an alphabetical list of all who have been admitted to the class, and arrange upon the seats in the same order those who answer to the call. The few who fail to respond perhaps intended to enter college with the next class, but passed their examinations with this one, on account of having just finished their preparatory course ; or perhaps an afterthought has attracted them to other colleges ; or perhaps changed circumstances have induced them to give up altogether their proposed college life,

But the officers in charge having assured themselves that the names on the roll are represented by Freshman in the flesh before them, proceed to form the class into divisions. The first alphabetical quarter is the first division, ending with a particular name, and so on for the second, third and fourth. In drawing the lines, regard is doubtless paid to the names of those "out on condition" who will in a few days become members of the class. The lessons are then allotted,—to the first division, Homer's *Odyssey*; to the second, *Livy*; to the third, *Euclid*; to the fourth, *Algebra*,—and the divisions are instructed to report themselves, at their several recitation rooms in the Athenæum, in readiness to recite them, at 5 o'clock. Arrived there, the Freshmen are seated alphabetically upon the three rows of rising benches, beginning with the back corner, and are requested to retain the same relative positions in future recitations, both in that and other recitation rooms. The back bench and the end seats of all the benches are deemed specially eligible. The division officer sits behind a sort of raised box or pulpit, overlooking the whole. Blackboards and maps line the walls, which are whitewashed, and rows of hat hooks also extend around them. In winter the rooms are lighted by gas and supplied with furnace heat. The same general description applies to all the recitation rooms of college, though those devoted to the upper classes, except in the fact of having the floor covered with hemp matting, are not as good as those held by the Freshmen since the remodeling of the Athenæum in 1870. In '69's time the freshman rooms were the poorest of all, being badly ventilated and heated with cylinder coal-stoves. Then, too, the arm-rests or writing-boards, attached to the benches for the benefit of each sitter, were quite a novelty, though now supplied to almost all the

recitation rooms of college. In the upper classes, where the officer is familiar with the names and faces of the men, the alphabetical arrangement is not so closely insisted upon, and the "corner seats" of the benches are taken by the first who arrived. Once in a while, when by this means a division has become very much disarranged, the regular order of sittings is enforced again, to be followed in due season by another relapse. All this depends much upon the temper of the officer in charge. Some insist upon a uniform order of sittings to the very last. But in general, though the rule is always theoretically regarded, it is enforced less and less rigidly as the course advances.

The recitations are held daily—the first immediately after prayers in the morning, the second at half-past eleven, and the third at 5 in the afternoon—except on Wednesday and Saturday, when the latter is omitted. Each is an hour in length, and as there are 35 or 40 in a division (in senior year, when the four divisions become two, there are 50 or more in each), of course less than half can be individually called upon, each time. In all the classes, therefore, most of the officers call up their men, by lot,—drawing their names, hap-hazard, from a box which contains them,—and so making each individual liable to be examined on every day's lesson. For the early part of the first freshman term, however, the officers usually call upon the names in their order that they may the sooner become acquainted with the abilities as well as faces of the different members of the class. For the latter purpose, also, the roll is called at the beginning or end of the recitation. This likewise happens in after years whenever new officers take charge of the class. As soon, however, as the faces are connected with the names by an officer, he notes the absences by glancing about the room at the close of the

recitation or before, and marks them in his book. It is chiefly to expediate this process that the alphabetical or some other settled order of sittings is required. In senior year, as the divisions are very large, the roll call is oftener resorted to than the marking at sight. The names of those who have not recited are the only ones called. Each recitation save the morning one is announced by the ringing of the bell, which continues two or three minutes, at the end of which time every one is expected to be in his seat. The officers unlock the rooms and take their places in them a few minutes beforehand, but no students enter until the ringing begins, though crowds of them may have assembled about the entrance of the building. The latter practice is most noticeable in the Freshmen, who gather about the Athenæum steps five or ten minutes in advance of time. It is less common among the Sophomores, still less among the Juniors, and a Senior rarely leaves his room for recitation until urged by the sound of the bell.

In a Latin or Greek recitation one may be asked to read or scan a short passage, another to translate it, a third to answer questions as to its construction, and so on ; or all this and more may be required of the same individual. The reciter is expected simply to answer the questions which are put to him, but not to ask any of his instructor, or dispute his assertions. If he has any enquiries to make, or controversy to carry on, it must be done informally, after the division has been dismissed. Sometimes, when a wrong translation is made or a wrong answer given, the instructor corrects it forthwith, but more frequently he makes no sign, though if the failure be almost complete he may call upon another to go over the ground again. Perhaps after the lesson has been recited the instructor may translate it, comment upon it, point out the mistakes which have been

made, and so on. The "advance" of one day is always the "review" of the next, and a more perfect recitation is always expected on the second occasion ;—a remark which is not confined to the languages but applies equally well to all the studies of the course. In '69's time, many or most used to interline their text books with notes, hints and translations, brought out by the advance lesson, and put them to good service in the daily and term reviews ; and text books, specially interleaved with blank pages for taking notes, were quite common, but latterly these practices have been put an end to. In construing a sentence, one is only required to refer to general grammatical principles, and is not obliged to repeat the rules at length. Distinct grammar lessons—especially in Greek—have to be given out through a large part of freshman year, and sometimes even later. These are generally recited at the beginning of the recitation. Andrews & Stoddard in Latin, and Hadley in Greek, are the recognized grammatical authorities, though at the entrance examination no question is raised as to the grammars previously employed, and none are named in the official catalogue. In reading Greek, too, students accustomed to the "English" method of pronunciation are not obliged to adopt the "Continental," which is the mode employed by all the instructors, and most of their pupils. It may be here noted that the "English" pronunciation formerly in vogue is still retained by every one in the case of the society names. Thus, *phi*, *psi*, *xi*, in such instances, are pronounced *fi*, *si*, *zi*, and not *fee*, *see*, *zee*, as in other situations. In the pronunciation of the sophomore-society names, the two systems are curiously mixed. Thus "Delta Beta Xi," which should be called either *bayter zee* or *beeter zi*, is called *bayter zi*; and "Phi Theta Psi, instead of being *fee thayter see* or *fi theeter si*,

is pronounced *fī thayter si*. In reciting geometry, one may be called on to give the caption of a particular proposition, another to draw the figure, a third to prove it, and a fourth to explain the corollaries ; or the whole may be allotted to one only. The captions are recited again and again by various members of the division, to take up the time needed by others in drawing the figures. As soon as a figure is completed, the one who drew it retires to his seat, and he or another is shortly afterwards called upon for the demonstration, at the outset of which the caption is again repeated. At a particular point, the one reciting may be relieved from duty, and another be requested to continue the demonstration to the end. Every "reference," on which a step in the process depends, is expected to be recited by number, and if not given will be called for by the instructor at the close of the demonstration. In '69's time all books brought into the room had to be placed on the officer's table, before the recitation commenced, but now they must be left outside the room altogether. "Optional work," for which "extra credit" is allowed, is the preparation of "original demonstrations," written copies of which are handed in to the instructor, who inspects them at his leisure. Many algebraic problems are also given out as "optionals" by the instructor in that science. "Blackboard work" is naturally the most prominent feature of his recitations.

After "advancing" for about three-fourths of the term, the "review" is begun in all the studies, in preparation for the term examinations. This does not always cover the whole ground of the "advance," but as the examination is held upon all, cramming is usually resorted to, to make up the deficiency. About a week's interval elapses between the last recitation and the last examination, with which the term comes to an end. For

purposes of examination each division is cut into subdivisions of a dozen individuals, and each instructor attends to three or four "subs" daily, but matters are so arranged that each "sub" has an interval of about two days between each of its examinations, and that the last of them is held before its own division-master. In the first term, the first "subs" of all the divisions are released soonest; in the second term the second, and the first subs the latest; in the third term, there are no term examinations. The last examinations are held on Tuesday morning, with which day the term officially closes; but two subs of each division finish *their* last examinations at two different hours the day before, and forthwith disperse to their homes. The examinations are held in the usual recitation rooms, and at the appointed hour the sub-division enter and take seats upon the rear bench. Each one is twice called upon, and the same order is usually observed on the second round as on the first, whether this be decided by the alphabet or arbitrarily. The questions are written upon slips of paper, no two of which are alike, and are distributed by the officer, or drawn hap-hazard from his hands. The first one who takes a paper is allowed a reasonable time, say five or ten minutes, to "think up" on it before reciting. Meanwhile a second has drawn a paper, and as the first signifies his readiness to recite, a third paper is given out. Thenceforth as each finishes with his paper, another person draws one, and so each is allowed to cram during the time occupied by two others in reciting. In the interval between drawing the paper and reciting it each person sits upon the front bench, out of the reach of anyone else. Sometimes, all the members of a sub-division are seated at a distance from each other and supplied with papers at the outset. As soon as one is ready to recite, he hands in his paper, and the recita-

tions are heard in the order in which the papers are handed in. The second paper is given to each one as he finishes with his first, but it cannot be attended to until every one else's first paper has been recited, no matter how soon it be handed in. Each one's examination concludes with the recitation of his second paper. Thus the first man is usually released in about an hour's time, and others keep following him at short intervals until the close of the second hour, when the last finishes his work. If a paper is flunked, a second or even third may be drawn, but a recitation on these substitute papers counts for much less than if made on the original ones. No books of any sort can be brought into the room. Where any are required, as in translating the languages, the instructor supplies them. With the paper—on which is indicated the passage to be translated, grammatical questions, etc.—he hands a text-book, the printed "notes" of which have been sealed up, and the penciled additions, if any, erased. In the examination in geometry, the paper contains simply the number of the proposition to be proved. The one who is examined must draw the figure and give the caption, unassisted. In all departments, the examiner consults his own judgment in the asking of general questions, not indicated upon the paper. Those who fail upon examination are conditioned, unless their "term-stand" in the study is high enough to counterbalance the low examination mark. Conditions have to be made up at the opening of the following term.

At the close of the third term, is held the "Annual" examination, on all the studies of the year. This generally comprises four sessions, covering a period of about ten days, and ending on the Thursday or Friday before Commencement. The senior Annual, which has hitherto ended on the Friday before Presentation, will

henceforth be no exception to this rule. The last session of every Annual is a forenoon one, ending at twelve o'clock. Nine in the morning and three in the afternoon are the hours of assembling at Alumni Hall, where all the Annuals are held. An entire class go in together, and are seated alphabetically at the little octagonal tables, no two of which are placed within eight feet of each other. An ink-bottle, fixed in a square standard of cork, a blotter, and a dozen or twenty half-sheets of quarto-post, lie upon every table. Pen and penholder each man brings for himself. The students being seated, the entrance door is closed, and the officers begin to distribute the printed papers, which are all alike, and often come damp from the press. Having completed the distribution, they take their seats on small raised platforms, situated close beside the walls on opposite sides of the apartment. There are four of these watching-places for overlooking the hall, and if more than that number of the faculty be present, which is not often, they spend the time in passing about from one to the other of them. The students meantime have carefully read through the paper, and begun to write out the answers to it, using only one side of the sheets, numbering them in order, and putting their names at the head of each one. Upon a mathematical paper, the figure, as well as the caption or statement of the thing to be proved, is always supplied ; and upon a paper in the languages, all the passages from the text which are to be translated are printed in full, so that no text-books are required. Occasionally, a perplexed student walks up to an officer, to enquire if there is not a misprint or ambiguity in the paper, in hopes of gaining a few "useful hints" ; or an industrious one asks for more paper ; or a thirsty one goes up to the water jug for a drink ; but except this the monotonous scratching of pens is

the only sound heard for the space of two hours. At the end of that time the senior officer rises to announce that "in fifteen minutes more, papers may be handed in, and in an hour more, papers must be handed in." In fifteen minutes, after telling the time of the next examination and making any other general announcements, he gives notice that "papers may now be handed in." Forthwith a few—who have floored their papers, or been floored by them—hand in their work to the proper officer, and hasten from the hall, and their example is continuously followed by stragglers to the very end of the session. Five minutes before its close, notice is given that all writing must cease at the stroke of the clock. Even then, after three hours' writing, many complain of want of time, but all hand in their work, and rush forth to compare notes with others as to what they have accomplished. "How 'd ye get through?" is the ordinary salutation for the next half-day; and then the past examination becomes an old story, and cramming is begun for the next one. The result of a man's failure on "Annual," unless his "general stand" makes up for it, is that he is conditioned on one or more of the third term's studies; or suspended for a term and obliged to pass a new examination on all the studies of the year; or dropped altogether. A condition on Annual must be made up at the first trial, if at all.

The class of '69, during all the first term of freshman year, pursued the study of the four works of which mention was made in an earlier part of the chapter. In the *Odyssey*, beginning at the seventh book, 850 lines were read,—about 20 lines being the ordinary lesson. Owen's was the authorized edition, though the student, in this as in every similar case, could use any other text he might prefer. In *Livy* (Lincoln's) parts of the first two books, 32 pages, were read,—the ordinary lesson

being from a half page to a page in length. In Euclid (Playfair's), the first five books, with a very few omissions, were recited,—in lessons of two pages each, after the first two books, with which the student was supposed to be familiar when he entered, has been more rapidly gone over. In Algebra (Day's), eight sections were recited, beginning on page 107 with "simple equations containing two or more unknown quantities," and ending on page 289 with the "involution of binomials." The second term, 575 lines more of the Odyssey were read, extending nearly to the end of the ninth book, and in Herodotus (Teubner's), about 25 sections, beginning with the tenth of the third book, and reading a page at a time. In Latin was read the tenth book of Quintilian's Institutions (Frieze's), 45 pages in all, a page and a half or two pages at a time. Euclid was completed by reading the sixth book and the three supplements, 116 pages in all. In place of Algebra, was recited Arnold's Latin Prose Composition (Spencer's), as far as "Comparison,"—comprising the first 18 chapters and 140 pages. The third term, Herodotus was continued through 18 sections (11 pages), and the Panegyricus of Isocrates was read to the extent of 18 pages. In Latin, the greater part of the odes and epodes of Horace (Lincoln's) was read. Euclid was superseded by Spherics (Stanley's), with its 40 propositions, and Algebra was again taken up and completed (5 sections, 100 pages). Instead of the Latin, Arnold's Greek Prose Composition (Spencer's) was recited as far as "Comparison" (28 sections, 60 pages). On the Saturday noons of this term, in place of the regular recitations, the class attended one or two lectures delivered in Alumni Hall by the professor of Rhetoric, and also wrote ex-tempore compositions there at his direction ; but afterwards the compositions, on subjects previously announced, were read

in the division rooms. About a third of each division were required to write each week, and those who were not called upon to read their productions were expected to hand them in to the officer at the close of the session. Choice could be made from several subjects, which were of various kinds—historical, political, literary, social—and were supposed to be devised by the professor of Rhetoric. On a particular topic a descriptive piece was required to be written ; on another, an argumentative ; and so on. Subjects connected with college life were rarely offered. On the Wednesday noons of the term, an exercise in ex-tempore Latin composition was conducted in Alumni Hall, under the charge of the professor of Latin. It resembled an examination, and under certain conditions a person could leave the hall as soon as he had written out his papers. During the first year, all the studies were recited to tutors, except that for the first term a professor had charge of the Greek.

Sophomore year, the first term, Isocrates was continued through 22 pages, and the first two Olynthiacs of Demosthenes (Champlin's) were read,—20 pages more. In Latin, Horace was completed, by the reading of most of his satires and letters, at the rate of 50 lines a day. In mathematics,—after a review of the latter part of Algebra, of which the Annual had shown the class to know nothing, and the study of an 8-page pamphlet on the Metric System,—the first three books, 80 pages, of Trigonometry (Loomis's) were recited. In Greek tragedy, the *Cædipus Tyrannus* of Sophocles (Crosby's) was read, with a single omission of 100 lines. The second term, came the third Olynthiac and first Philippic of Demosthenes, 28 pages, followed by Conic Sections (Loomis's), 46 pages ; in Latin, *Old Age* and minor letters of Cicero (Harper's), 40 pages ; in mathematics, *Algebraic Geometry* (Puckle's), 150 pages ; and in Greek

tragedy, the *Agamemnon* of *Æschylus* (*Felton's*), with omissions amounting to 200 lines. The third term, the only Greek were the idyls of *Theocritus* (*Teubner's*); and the only Latin the satires of *Juvenal* (*Teubner's*), from which selections were read at the rate of 30 or 40 lines a day. The last three books of *Trigonometry*, including those on *Surveying* and *Navigation* were recited; and the first three of *Rhetoric* (*Whately's*), 240 pages. A professor conducted the latter recitation, and another one the mathematical recitations of the first two terms. The other instructors of the year were tutors, of whom only one was connected with the instruction of the class the year before. He was the tutor in Latin, and master of the second division, for the whole of freshman and sophomore years,—an unusually long time for a college officer to be connected with a single class. During all the year, the reading of compositions in the various division rooms took the place of the noon recitation on Saturday,—each person furnishing four compositions a term. During all the year also, the same recitation on Wednesday was but a half hour in length, and from twelve to one o'clock the entire class attended declamations in the Chapel,—each person "speaking" twice a term. The pieces had to be rehearsed in private before the instructor in Elocution, who also delivered a series of lectures, in place of the Monday morning recitations of the first term, and held a series of division-room drills or speaking exercises, in place of the mathematical recitations which were suspended in the second term, for a week or two.

Junior year, the first term, *Plato's Apology* and *Crito* (*Tyler's*), 56 pages, and 10 pages of his *Gorgias* (*Teubner's*), were read. In *Natural Philosophy* (*Snell's Olmsted's*), the first three parts, 240 pages, were recited. The third study was *English Literature and Language*

(Craik's), a book of 550 pages. The second term, the *Germania* and *Agricola* of Tacitus (Tyler's), was read, 56 pages; *Natural Philosophy* was completed, 210 pages; and the *German Grammar* (Otto's) was recited, 250 pages, besides reading-lessons in the *Lebensbilder*. The third term, was read the last Greek of the course, *Demosthenes's Oration on the Crown* (Champlin's), 100 pages, at the rate of two or three a day. *Astronomy* (Loomis's) was recited to the extent of 11 chapters, 170 pages. The third recitation was *Logic* (Atwater's), 220 pages; and, afterwards, *Chemical Philosophy* (Cooke's), 10 chapters, 70 pages. Instead of the Greek and Latin of the first two terms, sixteen or twenty took the option of studying *Calculus* (Church's). All the recitations save *Natural Philosophy*, *Logic* and the first term's Greek were conducted by professors. Exercises in turning English into Latin prose were connected with the recitations in the latter language,—according to the same system employed at Alumni Hall, the third term of freshman year. Ex-tempore speeches were sometimes called for by the professor of Rhetoric at the recitations in *English Literature*. He also delivered a short course of lectures. During the second term, two lectures a week were delivered on *Natural Philosophy*; and during the third term, 16 lectures on *Greek History*. A few informal lectures on *Optics* were also delivered then,—the attendance being voluntary. On Wednesday and Saturday noons of the first two terms, "forensic disputations" were read. These differed from the "compositions" of the year before chiefly in this, that the writers were allowed to choose their own subject, though it had to be approved by the division officers, before it could be discussed. The disputations of any one subdivision were hence all in regard to a single topic, and at the close of the reading the officer usually discussed

and criticized the arguments that had been presented, and offered his own ideas upon the question. Similar remarks were sometimes made at the reading of sophomore compositions,—the usage greatly varying with individual instructors. As a rule, each division read its compositions and disputes before its own division-master.

Senior year, the studies were, in the first term : (1) Political Economy (Perry's), and the beginning of Civil Liberty (Lieber's), with four lectures a week on the Law of Right. (2) Chemical Philosophy (Cooke's) reviewed, and Chemistry (Roscoe's) with four lectures a week ; followed by the Human Intellect or Psychology (Porter's). (3) Astronomy, completed. (4) Cicero's Oration for Cluentius (Stickney's) 107 pages. In place of either one of the two latter branches, those who chose—about half the class—continued the study of German, reading 80 pages of Goethe. In the Latin and German of this term, the professors read out and explained the lessons, from day to day, and once in two or three weeks held examinations on what had been gone over. The term examinations in the two languages were like the Annual,—conducted entirely in writing, from a single printed paper. In the second term, the studies were : (1) Civil Liberty completed and International Law (Woolsey's) begun. (2) Human Intellect, Stewart's Active and Moral Powers (Walker's), and Law of Love (Hopkins's), with two lectures a week on Moral Philosophy. (3) European History (Weber's), 1517 to 1717, and European Civilization (Guizot's), first nine chapters, with three or four lectures a week. (4) Geology (Dana's), for the last third of the term. A course of twenty lectures on Anatomy and Physiology was also delivered at the Medical College, and a series on Botany begun. Including the two which the class was advised, though

not required, to read in connection with these lectures, ten different text-books were in use this term. In the third and last term the studies were : (1) International Law, with 14 lectures on the Constitution of the United States. (2) Natural Theology (Chadbourne's), with 12 lectures on the Evidences of Christianity. (3) European Civilization, completed. (4) Geology, completed to the end of Part III., with occasional lectures. A course of 10 lectures on Roman law was also delivered, and the series on Botany concluded. In all, a dozen different professors had to do with the class during the year, including the president, whose work is in each case mentioned first. Four only of the twelve had previously—in junior year—given instruction to the class. Each person had to "write" twice during each of the first two terms : once on a question chosen from a list offered by the instructor, when his production was termed a "composition" ; and once on a question agreed upon in connection with the rest of his sub-division, when his production was called a "dispute." None but the members of a single "sub" were required to attend the reading, and each person was allowed to withdraw therefrom as soon as his own production had been recited. The lectures were usually delivered at the regular recitation hours of the college—after prayers and at half-past eleven in the morning, and at five o'clock in the afternoon,—and were an hour in length, like the recitations which they superseded. The medical lectures, however, were delivered from three till four in the afternoon, and were an addition to the three regular recitations or lectures of the day. No examinations were held upon them, nor upon the examinations in Botany and Roman Law. Upon the others, questions were asked at the recitations following, as well as at the term and Annual examinations. The second recita-

tion or lecture of the day often began at noon instead of at half-past eleven. The German recitation was always held in the forenoon, beginning at half-past ten o'clock, and the same fact held good in regard to the Calculus recitation in junior year. Both, being "optional studies," required separate hours of their own to prevent interference with the regular recitations.

This sketch of the ground gone over by the class of '69 of course represents with essential correctness the ordinary scheme of study marked out for every other class. But no two successive classes ever use exactly the same text-books throughout the course, and so it may be well to notice some of the ordinary variations from, as well as recent changes in, the programme that has been presented. Livy was the Latin author usually read in the second term freshman, in place of Quintilian which from '69 onwards has superseded it. Liddell's History of Rome is also sometimes studied during that year. In the third term of '68, Lucian was read instead of Isocrates. Now, in place of it, French Inflection is begun, and an amount of text corresponding to one book of Fénelon's *Télémaque* is read. Loomis's Conic Sections are studied then, instead of in second term sophomore, and his Algebra takes the place of Day's. Chauvenet's Geometry also partly supersedes Euclid, and Stanley's Spherics are transferred to first term sophomore. In this later term, in place of Greek tragedy, the study of French is continued. The *Electra* of Sophocles or the *Alcestis* of Euripides were the Greek texts read by some previous classes. In the second term's Greek, the *Prometheus* of Æschylus is oftener read than his *Agamemnon*, and Xenophon's *Memorabilia* or Isocrates's *Panegyricus* sometimes supersedes Demosthenes's orations. Davies's Analytical Geometry is the mathematical text-book of this term, as Loomis's was formerly.

No class save '69 was ever drilled in "Puckle." For Latin, Cicero's *de Officiis* sometimes takes the place of Senectute. In the third term, the *Antigone* of Sophocles is oftener read than *Theocritus*. The Greek of the first term junior may be Plato's *Gorgias* or Arrain's *Anabasis*; and of the third term, *Thucydides* instead of *Demosthenes*. Cicero's *Tusculan Disputations*, *de Oratore*, *de Natura Deorum*, *pro Cluentio*, Seneca's *Medea*, or Plautus's *Captives* were formerly read in Junior year, when no Latin was required in the year following. Similar changes, temporary or permanent, are all the while being made, yet the substance of the curriculum remains about the same, in spite of the alterations in form. The most radical innovation that has been noted is the substitution of two terms of French for a like quantity of Greek and Latin; and in addition to the one term of German required, two terms may be chosen in place of Greek or Latin. An additional fee is required of those choosing the modern languages, though instruction in Hebrew is given without extra charge. As for the constant variations in the classics, one object of making them seems to be to prevent successive generations of students from taking advantage of the notes and interlineations of their predecessors; another object evidently is to keep up the interest of the instructor in his work, by allowing him a certain freedom in the selection of authors and passages which have to him a special attraction. It should have been said that the "figures" required to illustrate Natural Philosophy and Astronomy, are drawn off upon large pasteboard squares, which are kept ready in the recitation rooms. The figures are numbered and lettered as in the book, and the man who is called on for a demonstration, instead of drawing the figure himself at once selects and hangs up the card containing it, and recites it therefrom. The

“course of instruction” marked out in the official catalogue is intended chiefly as a general guide to applicants for advanced standing, and not as an exact list of the special text books employed. Indeed, several of those mentioned there are never really used at all in college.

The scheme of study a century ago was thus described by President Clap: “In the first year they learn Hebrew, and principally pursue the study of the languages, and make a beginning in Logic, and some parts of the mathematics. In the second year, they study the languages, but principally recite Logic, Rhetoric, Oratory, Geography and Natural Philosophy; and some of them make good proficiency in Trigonometry and Algebra. In the third year, they still pursue the study of Natural Philosophy, and most branches of the mathematics. Many of them well understand Surveying, Navigation and the calculation of the eclipses; and some of them are considerable proficients in Conic Sections and Fluxions. In the fourth year, they principally study and recite Metaphysics, Ethics and Divinity. In reciting any book the tutor asks them questions upon all the principal points and propositions in it; and they give such answers as show whether they understand it; and the tutor explains it, as far as there is occasion. In all delineations and calculations, a select number, with proper instruments in their hands, are instructed at a table. The two upper classes exercise their powers in disputing every Monday in the syllogistic form, and every Tuesday in the forensic. When they have alternately gone through all their arguments, the moderator recapitulates those which seem to be the most plausible on each side, shows their real force or weakness and gives his opinion upon the whole. Twice a week, five or six deliver a declamation memoriter from the oratorical rostrum. The president makes some observations

upon the manner of delivery and sometimes upon the subject, and sometimes gives some small laurel to him who best acts the part of an orator. These declamations are supervised beforehand by the tutor, who corrects their orthography and punctuation. There are also two orations made every Quarter-Day, upon examinations, and frequently on special occasions."

For the twenty-five years ending with 1850, and perhaps for a much longer period, the three lower classes were examined twice a year,—once in May, at the middle of the second term, and once in September, just before Commencement,—each examination lasting from four to six days, and being confined to the work of a term and a half. The second examination of junior year, however, embraced all the studies of the first three years, and those who passed it and were admitted to the senior class felt assured of their ability to graduate: for the only examination of the last year was held, two months before Commencement, on the studies of that year only. In 1850 was introduced the plan of holding two "Biennial" examinations, at the close of sophomore and senior years, in each case on the studies of the two years preceding. Special examinations on the studies of the term were also held at the close of every term save the last one of sophomore and senior years. The last "Biennial" was that of '67, at the close of its sophomore year, in July, 1865. The same month, '68 had its first Annual; and this system of examinations having worked well since then, bids fair to be retained for an indefinite period in the future. For the first year or two after its introduction, Biennial was held in the attic of the Chapel. But the new Alumni Hall was soon forthcoming.

CHAPTER II.

MARKS.

Morning Prayers—The Ordinary Ceremonies—Sunday Services—The College Church and Its Members—Attending City Churches—The College Choir and Organ—Government by Marks—Schedule of Penalties—"The Course of Discipline"—Monitors and their Duties—Matriculation—Scholarship by Marks—Time and Mode of Giving out Stands—Making-up Omitted Lessons—Excuses and Church Papers—Leaves of Absence—Letters Home—Official Hieroglyphics—Appealing to the Faculty—Living Regulations and Dead Laws—Origin and Growth of the Code—Discipline in the Olden Time—Fines, "Degradation," and "Cuffing"—The Modern Theory of Discipline—The Recent Experiment in Division.

Prayers are held every morning in the Chapel. The bell rings for five minutes, and, after an interval of three minutes, tolls for two minutes more, at the end of which time every man is expected to be in his assigned seat. There are three variations in the time of ringing the bell: in the longest days of the year it begins at half-past seven; as they grow shorter, it begins fifteen minutes later; and in the shortest days of winter it begins as late as eight o'clock. An hour before the bell begins to call to prayers, it is always rung for the space of five minutes,—thus serving as an eye-opener and admonisher that breakfast is ready. This meal must be partaken of before going to chapel,—since immediately thereafter every class is obliged to attend a recitation or lecture of an hour's duration,—and hence it is usually bolted in very short order. Experience soon teaches the minimum amount of time in which one may dress,

run to his boarding-house, swallow a few morsels of breakfast, and rush to his seat in chapel in season for the last stroke of the bell ; and many habitually keep to their beds till the very last moment consistent with carrying through this process. As the bell utters its final notes of warning, crowds come hurrying from all directions, faster and faster, rushing and jostling each other about the entrance doors ; but the moment it becomes silent, every man of them has disappeared, and the yard is as quiet and deserted as in the midst of the long vacation. No one is ever late at morning chapel, for the penalty for tardiness is the same as that for absence, and the man who cannot promptly get to his seat cuts the exercise altogether. On Sundays, breakfast is not served until after prayers, and it is a common thing for a man to rush to chapel, unwashed, uncombed and half-dressed. Afterwards he completes his toilet, and breakfasts at his leisure. On Sunday mornings, too, there is an unusual amount of "sleeping over,"—breakfast being often cut as well as chapel by the votaries of Morpheus.

Chapel prayers occupy about fifteen minutes, and are usually conducted by the president, who reads a passage from the Bible, gives out a hymn to the choir, and in conclusion offers a short prayer. During this latter part of the service the college officers who are present stand up in their pews, and the greater part of the students bow their heads upon the seats in front of them. The Seniors occupy the front pews of the central aisle ; the Sophomores the corresponding ones of the right-hand or north aisle ; the Juniors the corresponding ones of the left-hand or south aisle ; and the Freshmen all the back pews of the three aisles, in the rear of the three upper classes. The college officers sit in raised pews or boxes, placed close beside the wall. There are in all eight of these boxes : two at the rear end of the chapel,

one on each side of it, and four at its front end,—two of the latter being on each side of the pulpit, placed one above the other, and the upper one being made accessible by the pulpit stairs. Two college officers are allotted to each box ; four students to each pew. The boxes are cushioned ; the pews are not. At the conclusion of the prayer—except in the rare instances where the audience has been previously requested to remain, to listen to some announcement from the president—the Freshmen hasten out of the front doors, followed by their instructors. The remaining members of the faculty, except the president and two senior professors, then pass out—those in the side boxes, through the front doors, those in the pulpit boxes, through the rear doors—and are followed by the Juniors and Sophomores, through whichever door may be most convenient. The president and two senior professors then go down the central aisle and out of the front entrance, and the Seniors, after bowing to them as they pass by, follow after at their leisure.

On Sundays, two additional services are held, each an hour or more in length, when the college pastor—since his resignation, the president, or one of the professors, or some other minister—officiates and preaches a formal sermon. The times of assembling are the same as those of the city churches,—half-past ten in the morning, and half-past two or three in the afternoon. The president always sits in the pulpit, and the Seniors bow to him as usual as he goes down the aisle. He goes unattended, however, for the pulpit boxes are deserted, and the professors who usually occupy them sit in the galleries with their families. The pastor, who usually sat in the pulpit at morning prayers also, always passed out at one of the doors in the rear. The order observed by the three lower classes in withdrawing is the same as usual, but there is not the usual promptness in

assembling. A few come early, to make sure of the "corner seats," but some straggle in long after the commencement of the service, and very many are a few minutes late. Those who enter during the progress of an opening "voluntary" are not marked tardy; since, by regulation, no chapel service "commences" until the moment when the president or minister rises in the pulpit to speak. On the first Sunday in each month, the communion service is held, at the close of the regular forenoon's exercises, when all save the church members have withdrawn. The ceremony of admitting new members to the church, however, is performed in the presence of the whole body of undergraduates.

The college church was organized by the corporation in June, 1757, in answer to the petition of a dozen individuals—undergraduates and tutors—who were already members of various churches. For only four years previous to that had there been separate preaching to the students on Sunday, in the college chapel,—the whole college having attended the Sunday services of one of the city churches, up to the year 1753, and the change was not effected, nor the college church established, without bitter opposition from many. At present the church is composed of the president and most of the professors and their families, most of the tutors, a few from the professional schools, and perhaps a sixth part of the undergraduates. The church members in each class of the latter, shortly after entering college, organize by the choice of three deacons, who serve during the remainder of the course. Some who have previously been church members keep the fact to themselves, and do not attend the communion of the college church or any other, while at New Haven. In the case of '69, exactly half of the men who graduated had been professed church members, but not over half of these made any public acknowledgment of it while in college.

Instead of going to the chapel, students are allowed to attend the services of other denominations to which they or their parents belong, but they must always select one particular church. If they be Episcopalians, they must always go to Trinity, and there occupy the particular seats assigned them by the faculty; for in that church the college always rents several pews, and charges the cost of the same upon the term-bills of the occupants. Two half-days in a term, a person may be excused to attend any church he chooses instead of the chapel; but with this exception no one is [was] allowed to go to a Congregational church,—not even if he and his parents be members of it, and have attended its services all their life-times. Since the exit of '69, however, this last restriction has been removed. Visitors to the chapel, either at morning prayers or Sunday service, always occupy the galleries, as the entire lower floor of the house is taken up by the collegians. There are quite a good many of these visitors on Sunday, most of whom are the friends and relatives of particular students, though some others are doubtless attracted by the novel sight of a large congregation composed entirely of young men. On the other hand, at exhibitions held in the chapel, the body of the house is reserved for visitors, and the students who attend occupy the galleries.

The college choir is made up from all the classes, and is under the direction of the instructor in Music, who also plays the organ. This instrument was procured in the summer of 1851, chiefly through the exertions of the president of the Beethoven society. It was built by the Hooks, of Boston, and its cost was \$1600. Previously, the miscellaneous orchestra of the society had supplied the music for the chapel services. In fact, the society from its organization in 1812 up to about 1862

itself formed the choir, with the exception of the two years 1855-57. Since 1862 the choir has been an independent institution, though most or all who belong to it are members of the society also. Admissions to the choir are now granted by the faculty, on recommendation of the instructor in Music; and it is sometimes remarked that a man's moral or religious character seems to have more influence in getting him a position than his abilities as a singer. At all events, some of the best singers in college are not in the choir, and some of the poorest are; but as a rule its music is acceptable enough, and its "Christmas Anthem," sung at morning prayers of the Sunday before Christmas, always attracts a large number of visitors, spite of the early hour, as well as an unusually full attendance of undergraduates. In the old times, prayers were held twice a day: at five or six in the morning and at half-past four in the afternoon. Morning prayers and the recitations following were thus in the winter held by candlelight, and breakfast succeeded them. The singing was confined to evening prayers. It was not till the opening of the academic year in September, 1859, that evening prayers were abolished, and the present system introduced of having simply morning prayers, and those at a reasonable hour.

Every freshman class is divided alphabetically into four divisions. In junior, sometimes in sophomore, year the number is reduced to three, and in senior year there are only two divisions. One of the instructors, to whom the entire class recite, is assigned to each division, as its own particular "officer," and to him every member of that division hands in his excuses and applies for information as to his own position in the eyes of the faculty. The penalty for absence from recitation, lecture or prayers, is two marks. Two marks are also charged

for tardiness at the latter, or at the Sunday services, for absence from which eight marks are charged. Eight marks are also charged for absence from examination ; and for tardiness at any college exercise, except those otherwise specified, a single mark is inflicted. Egress from any exercise counts the same as absence. "One, two, or three marks will also be given for various improprieties of conduct : thus for loud noise or other disorder, especially at night ; for being connected with a noisy or disorderly gathering ; and for whispering, reading and other improprieties of attitude or action at the religious and literary exercises of the college." "When the marks of any student shall amount to 16, he shall be reported to the faculty and placed upon the 'course of discipline,' and a written notice of the fact be given to his parent or guardian. When they rise to 32, he shall be placed on the second stage of the same course, and a second notice shall be given. When they rise to 48 he shall be removed from the college." Such is the rule, but the division officer—after freshman year, at least—seldom notifies anyone but the individual concerned as to the state of his marks, so long as they are kept below the limit of 48. "Removal from college" generally means suspension, for six weeks or a term, at the end of which time the student re-enters the class with a clean score. Twelve marks are erased at the end of each of the first two terms, and thirty-two at the end of the year or third term, by standing regulation ; so that every individual may incur 56 marks in the course of the year, without subjecting himself to "discipline" of any sort. It is expected that he will incur that number, as a matter of course ; and the person who goes through college with an entirely clean score—if such a rare bird is ever known of—is thought no more of by the faculty than the one who indulges in his full allow-

ance of 224 marks. As 32 marks are canceled at the end of the third term, it would seem to be foolish for the division officer to give notice when half that number has been incurred, as by the regulation he is required to do.

In an ordinary recitation, the presiding officer himself marks the absent or tardy ones, but in the chapel, or at lecture, or anything of the sort, where a whole class is assembled, that duty is performed by "monitors." There are three of these in each class,—indigent students of good character, who receive a small stipend for their trouble. There is no implied degradation of any sort attached to the office, and a monitor is never looked upon by the students in the light of a spy or informer for the faculty. Each monitor is supplied with a book in which are printed the names and seats of those for whom he is to give account. In the space following each name he marks a perpendicular line, if the man be present, a horizontal one if he be tardy, and in case of absence he simply leaves a blank. He then dates the report, tears from the book the page or pages containing it, and at the close of the exercise hands it in to the proper officer. Inside the front cover of the book are printed the rules which the monitor pledges himself to obey. A special monitor does duty in the choir, and all who belong to that organization are allowed a minimum of 32 and a maximum of 74 marks, in place of the 16 and 48 which limit the boundaries of the "course of discipline" in the case of the others. Thirty years ago, all the monitors were chosen from the senior class, and the office was conferred as a sort of reward for high scholarship.

"No students are considered regular members of college, till, after a residence of at least six months, they have been admitted to matriculation on satisfactory evi-

dence of good moral character." So says the formula. The satisfactory evidence consists in a man's staying at the college for six successive months without having sixteen marks charged against him at any one time. Suppose at the end of the first term freshman he has fifteen, he begins the second term with three, and quickly making up the canceled dozen, he has incurred twenty-seven marks in all, but as only fifteen stand against him at the end of six months, his character is considered satisfactorily moral, and he is matriculated. Suppose another one, who went with a clean score through the first term, incurs just sixteen marks during the second,—or eleven less than our moral friend,—*he* cannot be matriculated. Toward the close of the second term freshman, then, or at the beginning of the third, all those who have not received over fifteen marks are summoned, in squads of a dozen, to appear before the senior tutor, who reads from his book the following oath: "I promise, on condition of being admitted as a member of Yale College, on my faith and honor, to obey all the laws and regulations of this college; particularly that I will faithfully avoid intemperance, profanity, gaming, and all indecent, disorderly behavior, and disrespectful conduct to the faculty, and all combinations to resist their authority; as witness my hand." Each "candidate" then signs his name in the book, and the farce is at an end. Perhaps two-thirds of the class are wise enough to keep down their marks during the early months of their course, and so get matriculated at this first opportunity. Other names straggle into the book at various times for the next three years, and the last few of each class are generally thought moral enough to sign, after their long probation, in spite of being on a very "advanced stage of discipline" in the matter of marks. It is always good policy for a Freshman so to conduct himself as to get matricu-

lated with the first, for the difficulty of keeping off from the "course of discipline" for six successive months constantly increases as the terms go by ; and as the thing must be done *sometime* before graduation, it is well to have it off one's mind as early as possible. The only difference in the treatment of a "matriculated" and a "probationary" student seems to be that in a "tight place" the former has a slight advantage and is apt to be treated a little more leniently.

Scholarship is marked upon a scale of 4, which represents "perfection." The "average" mark is 2, which represents the lowest stand on which a man can keep in the class and graduate,—“stand” being the ordinary term for rank, or scholarship, as marked on the books of the faculty. The gradations from 0 up to 4 are by hundredths, and a man is said to have a stand*of 2.85, 3.20 and so on, as the case may be. Occasionally the division-master copies off from the books of his associates, the stands of his division in the other departments, and if he finds any of his men below average in any branch he warns them to improve at once in it. If a man gets very low in one or more studies he may be suspended, and advised to cram up under a private tutor. As already stated, if the mark of the term examination combined with that of the term brings one's stand in any study below average, he is conditioned on that study. If he passes his conditions satisfactorily, well and good ; but his stand in the study remains unchanged. A condition is always in the nature of a penalty ; and hence if a man make up at 3.25 a condition on an examination of which he had failed at 1.50, the lower mark would alone be regarded in deciding his stand for the term. The work of a term examination counts as one-fifth, one-sixth, one-seventh, or some other proportion that the individual examiner may think good, of the sum

of the marks of the term recitations ; and when the recitation marks and examination marks of all the studies of a term are combined together, the resulting average indicates a man's general stand for that term. The stand is placed on permanent record, as also the stand gained by averaging all the marks of a single Annual. By combining the three term stands with the Annual stand—the latter counting as about one-fourth of the sum of the three former—the general stand for the year is derived ; except that in senior year the stand of the last term is joined with that of the Annual ; and by a final combination of the four year-stands the general stand for the entire course is at last made out.

The highest stands ever gained were in '68, when the valedictorian had 3.71 and the salutatorian 3.67. The valedictorian of the year before had 3.62 ; of '61, 3.58 ; of '57, 3.57 ; which were in each case the highest stands ever gained. The inference that the standard of scholarship is increasing may or may not be true ; but when the four years' observations and decisions of many different instructors are figured down to such a very fine point that they may be expressed by a single numeral, it is well enough not to put too implicit a confidence in the absolute significance of the same, or of the variation of a few hundredths in stands accredited to different classes. On the day after Presentation, on application at the treasurer's office, each member of the graduating class receives a paper on which is indicated his stand for the course, and for every year and term of it, made out according to the system just described. Up to that time he is kept in ignorance of the exact figures standing opposite his name in the books of the faculty. If he apply to his division-officer for enlightenment, he is given some such general information as that he is doing well, or very well, or improving, or falling off

a little, or doing poorly ; unless he happens to be very low, when he is told the exact number of hundredths he has, above or below average. At the close of the first term junior, the appointments for Junior Exhibition are given out, and those who receive them—about half the class—thus learn their relative though not their absolute rank. A somewhat similar procedure is gone through with at the close of the first sophomore term,—when their relative stands, up to that time are privately told those who apply for them.

Absence from recitation is marked as a failure, unless it be excused and the omitted lessons be subsequently made up. Each instructor appoints certain times in the week for the making up of omitted recitations in his department, and calls up those who attend in the order in which they hand in their papers. On the paper the student marks the beginning and end of each lesson he wishes to make up, and the date of its omission ; but if he is to make up the work of a whole week or more he merely states the dates of the first and last omitted exercise, and the extent of ground gone over from the beginning of the first to the end of the last one. The time appointed for the hearing of the back lessons is usually just at the close of the morning or noon recitation ; and as soon as the latter is dismissed those who have work to do rush to the desk, with the papers which they have previously made ready, in order to secure early notice, and be delayed as little as possible. All lessons must be made up within two weeks from the day they were omitted, though the time may be extended by excuses until two weeks from the beginning of the following term, and, in practice, as much later as the good nature of the division-master will allow. When a man is absent for a term, in addition to the usual term-examination of the class, he is required to pass a special

private examination before each instructor, and the mark which he then receives counts as an equivalent for the sum of all the marks he would have received at the recitations of the term.

Excuses for absence or failure have to be given in writing, with the name of the applicant subscribed, and to be handed in before the Tuesday night next following his return to his duties, or the commission of his offense. Later excuses may be granted, but one mark a day may be charged for tardiness in handing them in. A similar penalty may be inflicted in the case of church-papers delayed beyond Tuesday night. A church-paper is a certificate that a man, who has been excused from the chapel, has attended services in a particular church elsewhere during the forenoon and afternoon of Sunday, and has remained there in each case from the opening to the close of the exercises. Blanks worded to this effect—with the additional clause in the case of Trinity church that the subscriber "occupied the seat assigned him by the faculty"—always lie upon each instructor's desk, and can be signed and dated with but little trouble. Regular chapel-goers who attend church elsewhere on the two half-Sundays allowed them each term, draw their church papers from the tutor who has charge of the matter for all college. During the half-hour preceding each service, he is obliged to stay at his room and sign blank permits for those who apply for them, giving leave to such a person, of such a class, to be absent from the chapel, on that particular forenoon or afternoon, for the purpose of attending service elsewhere. Connected with the permit is another blank which the recipient fills out and signs, to certify the fact that on that particular occasion he did attend the services at a particular church, from the opening to the end of the same.

On the officers' desks are also kept a quantity of "excuse papers," or blank sheets for the writing of excuses, at the head of which sheets are printed certain precautionary directions as to the manner in which excuses must be worded. The regulations as they appear in the book of college laws are as follows: "Excuses shall not be granted on the following grounds: not hearing the bell; being out late on the preceding evening; being overtaken with sleep after studying the lesson; difficulty of the exercise and reluctance to attend and fail; writing letters or preparing college or society exercises; walking or riding abroad and being unable to return in time; arranging room at the commencement of the term; mislaying books or articles of apparel; interruption by students or persons from abroad; indisposition, when the student is not prevented by illness from walking abroad. If these excuses are ever admitted, it must be from some peculiarity in the circumstances of the case; and if the excuse of 'indisposition' shall be frequently given, such cases shall be reported to the faculty." These prohibitions apply to excuses offered "after the fact," since, for some of the reasons given, leave of absence is freely granted, if asked for in advance. "For absence or failure, when the necessity can be foreseen, permission must be sought beforehand from the division officer, or in his absence from some other instructor of the class, or in their absence from some other officer of the college: otherwise the excuse can rarely be accepted." The reason for rejecting a "sick excuse" from a man who was not confined to his room is, of course, that, since he was able to walk abroad, he could have visited the proper officer and gained his excuse in advance.

Leave of absence from town for a week or less may be granted by the division-officer; for more than a

week by the president, at the written request of that officer, with whom the applicant must afterwards lodge the written permit granted him by the president. If a man takes out a leave for a longer time than a week, notice of the fact, and of the reason for it, is sent to his parent or guardian. No leave of absence is granted for a longer period than four months, except for ill-health, or to join a lower class. A man is sometimes suspended for a whole year, however, on account of misconduct, and ultimately received back into his class, but such cases are uncommon. No person who is suspended, or given a leave of absence, is allowed to remain in New Haven while the college is in session, and if a person who is excused to go away for two or three days returns before his leave has expired, he must at once begin attendance upon the college exercises. If he stays beyond the time allowed him, or is not present at the opening of the term, unless he can bring some acceptable written excuse, signed by his parent or other accredited person, "he may be punished by a fine not exceeding fifty cents a day, or by censure, or by deduction from the standing, at the discretion of the faculty." "Permission to be absent from the college exercises for the purpose of attending friends, shall be given only when they are from abroad and are to leave town so speedily as to make such attendance indispensable." In addition to the eight marks inflicted for cutting Sunday service, a "warning" is also given, accompanied by a "letter home." Warnings are also inflicted for other serious misdemeanors, such as skinning at examination, and three of them in succession result in removal from college. Letters home are also sent on other occasions than those mentioned; as when a man is getting low in his studies, or is suspended, or conditioned, or dropped.

The score-book — in which each instructor enters the merit-mark of every recitation which he hears, and also copies the stands of his division in other departments, and keeps account of the number of marks by which they are progressing on “the course of discipline” — is a curious little affair, made specially for the purpose, of stiff white paper, ruled in black into minute squares. On each of these squares a merit-mark is indicated by a peculiar system of notation, known only to the officer, so that if by chance a student should get hold of the score-book of his division he would not be able to make out very closely the significance of the hieroglyphics contained therein. These are mostly straight lines, drawn at various angles from the various sides of the square, and made to signify, according to their position, “2.25,” “3.50,” or any other gradation from 0 up to 4, in steps of twenty-five hundredths. The scheme is noticeable as furnishing another illustration of the mystery which constantly surrounds a man’s stand to the very end of the course.

It is seen, from what has been said, that the enforcement of order and discipline is left in the hands of the division officers, and nine out of ten of the students accept their rulings as final, and never have anything to say regarding the subject either with the president or other members of the faculty. When a man thinks himself aggrieved, however, he can appeal from his division master to the other instructors of his class, or call upon some higher professor, or even the president, to intercede in his behalf before the general faculty. When a particular misdemeanor has been expressly taken cognizance of by the faculty, an individual may be summoned before them at their weekly assembly to give an account of himself; or, when a penalty has been decreed or is impending, he may be granted permission to attend

their meeting and plead his case in person. Sometimes a plea of this sort is made by letter, addressed to the faculty, and read by the petitioner's division-master. In cases where character has anything to do with mitigating an offense, or lightening the sentence of an offender, discussed in faculty meeting, the opinions of the class instructors, who alone have personal acquaintance with the man, generally decide the matter, as the rest of the faculty naturally vote according to their advice.

A few days after the Freshmen begin their duties, there is distributed among them a printed sheet of the "regulations," in regard to excuses, church going, marks, discipline, making-up, etc., such as have been mentioned and quoted from in this chapter. These rules are really significant, and the enforcement of them is insisted upon. But, before the close of the term, there is also given out a more comprehensive collection, in the shape of a pamphlet entitled "The Laws of Yale College,"—to a large share of which laws obedience, or even the show of it, is no longer exacted. When it is remembered that every matriculated student promises "on his faith and honor" to obey *all* the laws of the college, the conscientious care with which he keeps his matriculation oath may be imagined.

What the government and discipline were in the old times, the earlier editions of the laws help to indicate. When the college was first established, the trustees instructed the rector to govern it according to the laws in use at Harvard,—and those of Oxford and Cambridge from which they were in part copied,—so far as no other provision had been made. "The earliest known laws of the college belong to the years 1720 and 1726, and are in manuscript; which is explained by the custom that every Freshman, on his admission, was required to write off a copy of them for himself, to which the

'admittatur' of the officers was subscribed. In the year 1745, President Clap completed a new revision of the laws, which exists in manuscript; but the first printed code was in Latin, and was issued from the press of T. Green at New London in 1748. Various editions with sundry changes in them appeared between that time and 1774, when the first edition in English saw the light. This is said to have been printed for the benefit of the Legislature, who wished to examine the laws of the college before complying with its request for more money, and did not care to pursue their investigations through the medium of a dead language. From that time, the numberless editions of the laws have all been in the English tongue." So long as they were printed in Latin, a copy was given to each Freshman as soon as he had completed his entrance examination, and to this copy were attached two blanks, the first of which was filled out on application to the steward, who certified that "the bond required by these laws" had been given to him by such a candidate for admission; which candidate then applied to the president and tutors, who filled out the second form, to certify that he was admitted to the college.

"The old system of discipline may be described in general as consisting of a series of minor punishments for various petty offenses, while the more extreme measure of separating a student from college seems not to have been usually adopted until long forbearance had been found fruitless, even in cases which would now be visited in all American colleges with speedy dismissal. The chief of these punishments named in the laws are imposition of school exercises; deprivation of the privilege of sending Freshmen upon errands, or extension of the period during which this servitude should be required beyond the end of freshman year; fines, either

specified, of which there are a very great number in the earlier laws, or arbitrarily imposed by the officers ; admonition and degradation. For the common offense of mischievously ringing the bell, students were sometimes required to act as the butler's waiters in ringing the bell for a certain time. In 1748, there were fines of a penny for absence and a half-penny for tardiness at prayers ; of fourpence for absence from public worship ; of from two to sixpence for absence from one's chamber during the time of study ; of one shilling for picking open a lock the first time and two shillings for the second ; of two shillings and sixpence for playing at cards or dice or bringing strong liquor into college ; of one shilling for doing damage to the college, or jumping out of the windows ;—and so on in many other cases. An outcry was made, a dozen years later, against the injustice and ill effects of this plan, and the general infliction of money penalties gradually became obsolete.

“ The punishment of degradation, laid aside not very long before the beginning of the Revolutionary war, was still more characteristic of the times. It was a method of acting upon the aristocratic feelings of family ; and we at this day can hardly conceive to what extent the social distinctions were then acknowledged and cherished. In the manuscript laws of the infant college is the following regulation, borrowed from an early ordinance of Harvard : ‘ Every student shall be called by his sir name, except he be the son of a nobleman, or a knight's eldest son.’ I know not whether such a one ever received the honors of the college, but a kind of colonial untitled aristocracy grew up, composed of the families of chief magistrates, and of other civilians and ministers. In the second year of college life, precedence according to the aristocratic scale was determined, and the arrangement of the names on the class roll was in

accordance. This being the principle of rank, degradation consisted in placing a student on the list, in consequence of some offense, below the level to which his father's condition would assign him,—thus declaring that he had disgraced his family. This seems to have been a somewhat severe punishment, and one not often inflicted." Still another punishment, known to the first fifty years of the college, was the "good old-fashioned" one of personal chastisement. The culprit was summoned before the president, and boxed on the ears by him, in the presence of all college. This boxing or cuffing seems not to have been inflicted later than the first part of sophomore year. Public admonitions, confessions, and apologies were also very common in those days.

The idea at the bottom of the present marking system is this, that if students regularly attend the appointed exercises of the college, and fulfil their duties well enough to keep above a certain average in their studies, they supply a satisfactory presumption of good behavior in private, and may be safely left to their own devices. Where a man is, or what he is doing, outside the hours when his presence is required at recitation, lecture, or chapel, the faculty make no effort to enquire. The "paternal" theory of government is not much insisted on by them. Of course, if grave breaches of morality, or violations of the civil law come to their notice, they have to inflict a penalty therefor; but they are not on the watch for such cases,—there is no spy system connected with the college. Unless evidence is offered to the contrary, the good behavior of the students is taken for granted, and they are let alone. "Keep your stand above two, and your marks below forty-eight," say the authorities, in effect, "and we will insist upon nothing more."

Before closing the chapter, mention should be made of a recent change in the mode of dividing the classes, which, though thus far an avowed experiment, may not unlikely be permanently retained. It consists in forming the divisions according to scholarship, instead of alphabetically; bringing the best scholars of the class into the first division, the next best into the second, and so on for the others. Occasionally, say once a term, the stands are overhauled, and those who have improved sufficiently are advanced to a higher division, and those who have fallen off are put back into a lower one. In this way it is expected that a constant incentive to effort will be supplied, and that the poor scholars will be prevented from impeding the good ones, as under the old system they were to some extent apt to do. The first division, of best scholars, are now left free to go over more ground than is required of the third or fourth division, of poorest scholars, upon a given subject; and every division can receive the kind of instruction best adapted to its capacities. 'Sixty-nine was the last class which went through the course on the old democratic basis of the alphabet. Each of the two succeeding classes were experimented upon under the new plan, but '72 was the first class to which it was applied systematically from the outset. That is to say, at the beginning of the second freshman term, the class, previously arranged alphabetically, was divided according to rank, and a new allotment made at the close of each subsequent term till the close of junior year. In senior year the class is divided in two alphabetical divisions, the same as under the old system. There seems to be little doubt that the results of the new arrangement upon the members of the first divisions are beneficial, but its ultimate effect upon the poorer scholars, and upon class unity and patriotism in general, may perhaps not be so favorable.

CHAPTER III.

HONORS.

Appointments for Junior Exhibition and Commencement—How they are Determined and Announced—The Amount of Exertion which they Call Forth—Stand, as Popularly Regarded—“Scholars of the House”—The Berkeley Scholarship—Sheldon Clark, and his Donations—The Bristed Scholarship—Freshman Scholarships: Woolsey, Hurlbut, and Runk—DeForest Scholarship, for Modern Languages—Beneficiary Funds—The Harmer Foundation—The DeForest Fund—Premiums for Translation and Latin Composition—Miscellaneous Clark Awards—Prizes in Astronomy and Mathematics—Declamation Prizes: Old and New Modes of Awarding Them—Prizes for English Composition—Prize Poems—New Mode of Awarding the Composition Prizes—“Honorary Mentions” for the Seniors—The Townsend Premiums, and the DeForest Medal—Speaking for the Prize—Statistics of the DeForest Men—Total Prize and Scholarship Funds of the College—General Effects of the Honor System.

The “honors” which are held out as an inducement for scholastic effort are chiefly in the form of “appointments” for the two public occasions, Junior Exhibition and Commencement. In the old times, all who received appointments were expected to take part in these exhibitions, but now only a small portion of them do so. Except in a few cases, the names of the appointments are simply significant of rank, and not, as formerly, indicative of the different kinds of speeches delivered by their recipients. The appointments fall under four general titles: “orations,” “dissertations,” “disputes,” and “colloquies.” The first of these are divided into common, “high,” and “philosophical” orations. The

highest of the latter, and the highest appointment given, is the "Valedictory" oration of Commencement, and the next highest is the "Salutatory" oration of this same occasion. These titles are significant of the character of the speeches which they represent. The number of "philosophicals," in addition to the two which are specially named, is rarely three, usually two, and sometimes only one. There is only one sort of "dissertation," but the "disputes" and "colloquies" are each divided into "first" and "second," and formerly even into "third" also. Junior Exhibition is held on the last Wednesday of the second term, and the appointments are given out at the close of the term before,—being based on the scholarship of the first seven terms of the course. The last of the term examinations are held on Tuesday morning, and at the faculty meeting of the afternoon, the marks are all averaged and the appointments finally decided upon. Formerly it was customary to give the list, late in the evening, to the senior tutor, with instructions to make its contents public, on the following morning, to all who might enquire concerning it. At a very early hour some Junior would call on the tutor, and obtain the list, and read it aloud from the chapel steps to his assembled classmates; and perhaps afterwards nail it up on the Lyceum door. It is about ten years, however, since this practice was abandoned, and now-a-days the Juniors usually get their first knowledge of the appointments from the city newspapers. There are eight divisions in the list, under each of which the names are arranged alphabetically, and not according to stand: philosophical orations, high orations, orations, dissertations, first disputes, second disputes, first colloquies, and second colloquies. The Commencement appointments have been hitherto announced on the morning following Presentation Day,

when the stands of the entire class are also given out, in the manner already stated. Formerly, when the list was nailed on the Lyceum door, a crowd used to assemble to discuss it, but now there is comparatively little interest in the final summing up, and most are content to get their first knowledge of it from the lists printed in the papers. The names are arranged from first to last according to stand, and not alphabetically under the different grades, as in junior year. If two or more have exactly the same mark they are bracketed together. The valedictory, salutatory, and philosophical orations are separately noted, and the colloquies are not divided into "first" and "second" like the disputes.

The stand indicated by a particular appointment is a comparative rather than an absolute one. For instance, the same mark that in one class gives a man a "dissertation" might give him an oration in another; the highest of the non-appointment men in one class might be given colloquies in another; and the reverse. The "Valedictorian" is simply the "best scholar in his class," whatever be his stand, and the "Salutatorian" is in like manner the "second best." No one ever speaks of valedictorian or salutatorian stands. The highest stand known is that of "philosophical," and those who possess it are all supposed to have a chance of obtaining the two highest honors,—though the particular individuals who have the best chance of obtaining them can generally be guessed at pretty accurately. It is a common thing to hear a person say that in a particular study he "has a colloquy stand," that in a certain examination he "passed at an oration stand," and so on; since the instructors will usually tell an applicant the general title of the stand with which he is accredited, though not the exact numeral which represents it. This general stand can usually be determined

accurately enough by the instructor, though when the appointments are actually made out, the exact place of drawing the line between two particular grades is not decided by an invariable rule. It is always intended to make the division between two individuals whose stands differ widely, not between two who are almost equal in rank; and thus, as before observed, the same mark in different classes might bring its possessors under different grades on the honor list. Nevertheless the appointment lists and their various divisions may be made to serve fairly enough in comparing successive classes.

About half of a class generally receive appointments, and the number of them slightly increases from Junior Ex to Commencement, though the class itself decreases. For the most part, the same individuals figure on both lists, though their relative positions are somewhat changed, especially those of the low-appointment men. The lowest stand that will ensure a man a "colloquy" is about 2.55 and between this point and 2 remain about half the class, nearly all of whom have no higher ambition than simply to keep up to the latter figure, that is to say, "above average." Among the very highest of the appointment men, there is often considerable rivalry,—two or three aspirants for the first place sometimes pressing one another quite closely for many successive terms, and holders of "high" orations working ambitiously for "philosophicals",—but the rest of them, after getting a certain appointment which they have aimed for, are usually content simply to "keep up their stands." It may be an "oration," or a "dispute," or only a "colloquy" which they have decided to strive for, but when the desired stand has been secured they seldom have any higher ambition. On the other hand, there are a few, even among the lowest, who are always "cramming for a higher stand."

This matter of rank in scholarship, however, is not one which excites any vital interest in college. Stand, in the abstract, is a thing which is laughed at by the great body of the students, including the good scholars as well as the poor ones. Most who receive appointments profess to make light of them, and the colloquy men in particular are the objects of much good-natured ridicule at the hands of their friends. Every one is interested in having every one else keep "above average," also in guessing who the Valedictorian will be, and perhaps in remembering the names of a few others who stand near the head of the class; but beyond this he cares little or nothing about the matter of rank, except as it concerns himself. The junior appointments are talked over for a day or two after their announcement, and are then forgotten by all but the parties interested. Ask a man as to the stand of any classmate, and he will probably be able to tell you whether he belongs to the upper (appointment) or lower (non-appointment) half of the class, and even to make further vague approximations to his rank; but the particular name which it goes by he will not be likely to know. To "talk stand"—that is, to make the rank and recitation-marks of various men a topic for extended conversation, to seriously compare their "chances," and so on—is, in college estimation, to show signs of a weak and disordered intellect. It is making much of trifles; it is taking a joke in earnest; and the number of those who habitually indulge in the practice is very small indeed. The feeling of contempt for such persons, arises from a general disbelief in stand as an absolute criterion of merit. The larger part of the college community judge of ability in other ways. One who is in their judgment a "good man," they think the more highly of for being a good scholar and high-stand man also; but they will not

accept stand alone either as proof of real scholarship, or as a substitute for ability in other directions. To be distinctively a "high-stand man," one must have an "oration" of some sort; as all the inferior grades are commonly spoken of as "the low appointments." In four recent classes, the appointments given out at Junior Exhibition and Commencement numbered, respectively, in '66, 49 and 45; in '67, 59 and 63; in '68, 74 and 75; and in '69, 57 and 60. The latter class graduated 117, or about a dozen more than the average of the others. In '69, the three additional Commencement appointments were given to men who entered the class with junior year, and who, on account of short connection with the college, were allowed no junior appointments, although their stands for the term's work were high enough to deserve them. When a man drops into a lower class, he is allowed either to begin with a clean score, or to be credited with the stand won in the class with which he was first connected.

Of more substantial value than the places on the appointment list are the positions of "Scholars of the House,"—as the holders of the various scholarships are termed, though the name is strictly applicable only to those who are on the oldest "foundation." This is the scholarship founded in 1733 by Rev. George Berkeley, D.D., dean of Derry and bishop of Cloyne, in Ireland, who was in other ways one of the chief earlier patrons of the college. Eight years before the date mentioned, he conceived a project for the establishment of a college at Bermuda and issued a pamphlet in explanation of the matter,—in which pamphlet, it may be remarked, were included the well-known verses, "Westward the Star of Empire takes its way," etc. He then came to America with a view of putting his plans into execution, but after a residence of several years at Newport he became con-

vinced of their impracticability, and so, as a substitute for his original scheme, decided to give to Yale a deed of his farm at Newport, "to be held for the encouragement of classical literature." By the conditions of the bequest, the rents accruing from the farm are to be appropriated to the maintainance of three students, who shall be called "Scholars of the House," during the three years between their first and second degrees, during three-fourths of each of which years they are to reside in New Haven. The examination is held on the 6th of May, or if that be Sunday on the 7th, and comprises two hours of the forenoon, devoted to the Greek Testament, Homer's Iliad, and Xenophon's Cyropædia, or the first book of Thucydides; and two hours of the afternoon, devoted to Cicero's Tusculan Questions, Tacitus (except the Annals) and Horace. In the year 1769, the farm was leased for a term of 999 years, at an annual rent of 100 oz. of silver for the first 20 years, of 126 oz. for the 30 years following, and thence to the end of the term of 240 bushels of wheat. This has since been changed to \$140, which is the full amount paid to each Berkeleian scholar, at the rate of about \$46 a year. Of course there could be but one scholar from each class, upon this foundation, did each comply with the condition of residence for the full term, but as there are frequent failures in this respect, in many classes there have been two or three or even four "Berkeleians." In all there have been 240 such scholars, or an average of about two to a class, since in twenty classes no scholarships were taken. The funds accruing from such vacancies, or from forfeiture by non-residence, have been partly expended, as stated, in the support of additional scholars, and partly in conferring premiums for Latin composition. In the old times, the scholarship was called "the dean's bounty," and the incumbent of it

“the dean’s scholar”; and an old manuscript volume is in possession of the college in which are inscribed the autographs of all the scholars, and recipients of the lesser premiums, up to the close of the last century. Formerly there were many contestants for this “bounty,” but in these days the competition is very slight, and a Theologue usually carries off the prize. In the published lists of “Berkeleians,” no indication is made of the ones who earned the full amount of the “bounty” by a three years’ residence; but they probably do not comprise more than a fourth of the entire number. Berkeley, to whom his friend Pope ascribed “every virtue under heaven,” was born in Kilkenny in 1684 and died at Oxford in 1753. The collection of 1000 books which he gave the college, when he abandoned his Bermuda project, in 1733, was said to be the finest which, up to that period, had been brought to America at any one time, and was valued at nearly £500 sterling.

The next scholarship in the college was founded nearly a century after the learned bishop’s donation, and by a very different sort of a person—Sheldon Clark, a farmer, who was born at Oxford, a small town in the vicinity of New Haven, January 31, 1785, and died there April 10, 1840. At the age of 26—by the death of his grandfather, on whom he had been dependent, and by whose penuriousness he had been prevented from getting a liberal education—he was left heir to a moderate estate, and came up to New Haven to gain what advantage he might from intercourse with the college professors and attendance upon their lectures. After holding this half-way connection with the college for a short time, he went back to his farm, and ever after lived very economically, for the express purpose of laying up money that should cause his name to be remembered as a promoter of learning. “He read and

thought constantly, and wrote much, especially on moral questions, and was excessively fond of argumentation. Some of his productions were printed. He was widely respected, and was several times elected to the State Legislature." In 1823, June 10, after a year spent in arranging details, he gave to the college \$5000, to be placed at compound interest for 24 years, for the establishment of a professorship. This he afterwards decided should be that of Moral Philosophy and Metaphysics; and accordingly, in 1846, when the endowment was completed, the present incumbent was elected to enter upon the duties of that chair. But it was in September, 1824, that the "Clark scholarships" were commenced, by the gift of \$1000, to be placed at compound interest for 24 years, dating from June 10, of that year. In 1848, \$4000 of the sum resulting was to be set apart for the support of two equal scholarships. "The best scholar in the senior class was to be chosen by a special examination, cases of equal merit being determined by lot, and was to enjoy the interest of \$2000 for two years, upon condition of pursuing a course of study (not professional), under the direction of the faculty, and of residing in New Haven nine months each year. If no scholarship was conferred, the income was to be appropriated for premiums for the encouragement of English Composition, or other branches of learning among the undergraduates"; the corporation, however, were to be allowed to exercise their own discretion in making changes in all these regulations; but thus far the directions of the donor, as just indicated, have been strictly followed. Every class, from '48 to '71, has had its "Clark scholar," though in many, perhaps half, of these cases he has not resided in New Haven and been "on the foundation" for more than a single year, and hence a large surplus has been derived from the fund for dis-

tribution in the shape of minor premiums for various things. By his will, this patron of the college also gave it the bulk of his property, consisting of \$7000 in money, and 400 acres of land, valued at as much more. This, however, cannot be sold, and brings an annual rent of \$500. To his other gifts should be added that of a telescope, worth \$1200, to replace the one lost in 1822 by the shipwreck of the "Albion." Of the 22 who have enjoyed the Clark scholarship, in the classes '48 to '69 (excluding the first or honorary winner of it in the class of '60), the society connections were, in freshman year, 13 with Delta Kap, 7 with Sigma Eps, and 2 with Gamma Nu; in junior year, 6 with Delta Phi, 5 with Psi U, and 4 with DKE; while 7 were neutrals. In senior year, 11 of them were neutrals, 10 were Bones men, and one was a Digger.

Third upon the list is the "Bristed scholarship," which was founded in 1848 by Charles Astor Bristed of '39, and which yields an annual income of about \$100. The examination, which must begin within three weeks after the opening of the third term, and must be open to any member of the junior or sophomore class, extends through a period of three days, embracing six sessions of three hours each. It "shall consist chiefly of printed papers to be answered in writing; the *viva voce* part shall not be more than one eighth, and the classical papers shall count twice as much as the mathematical. The former shall include extracts from Homer, Cicero, Virgil, Horace, Catullus, and Lucretius, with critical questions on the passages set, and translation from English prose into Latin prose; and may include extracts from other classical authors, questions in Ancient History, and translation from English prose into Greek prose, at the option of the examiners, but no *original* composition in Latin or Greek. The mathematical

papers shall always include three propositions in Euclid, taken from the first four books and the sixth book. The scholarship shall be tenable till the regular time of taking the degree of M.A., one third of the annual payment to be forfeited by non residence in New Haven. The scholar shall not be deprived of his scholarship for any offense short of one involving expulsion, but if rusticated or suspended shall forfeit the proceeds during the time of his rustication or suspension ; and all forfeits shall be added to the principal sum. In case of equality, the examiners may divide the scholarship, or hold a new examination between the equal candidates. The examiners shall be the president, the professor of Greek, Latin or Mathematics, and one M.A. of Yale or Columbia, to be appointed by the founder during his lifetime, and after his death by the faculty." In the six examinations thus far held, the "M.A. appointed by the founder" has always been himself ; and it is said that he sometimes, at the conclusion of the examination, if pleased with the efforts of the contestants, invites them all to dine with him at the hotel. At the last examination, which occurred in May, 1869, the prize was won by a Sophomore of '71, over the four Juniors who were his competitors. The six other winners of the scholarship (there were two of them given in the first class) belonged to the classes of '50, '54, '58, '63 and '66, and those in the last two classes at least were also Sophomores. The average time of holding the scholarship has been four years for each individual. The society statistics of the 7 Bristed men are : Delta Kap 5 and Gamma Nu 2, Delta Phi 3 and DKE 2, Bones 4 and Keys 1.

The "freshman scholarships," however, are the ones which excite by far the keenest competition. From 20 to 25 contestants enter the examinations, while for the other scholarships there are seldom more than a half

dozen competitors. The "first freshman scholarship," as it is called in the catalogue, is popularly known as "the Woolsey," having been founded by President Woolsey on his accession to the office in 1846. He then gave \$1000, and repeated the gift in each of the three following years, making four separate scholarships, which, in the official list of awards, are simply mentioned as the "scholarship of 1846," or '47, or '48, or '49, as the case may be. As each scholarship is held for four years, of course one is awarded to every freshman class, and this is called the "first freshman scholarship by the faculty, and "the Woolsey" by the students, without any regard to the year of its foundation. "Its income, \$60 a year, is awarded to the student in each freshman class who passes the best examination in Latin composition (excellence in which is essential to success), in the Greek of the year, and in the solution of algebraic problems. The successful candidate receives the annuity, under certain conditions [of studying the Calculus in Junior year, maintaining a good character, and a high stand in all his studies], during the four years of his college course. The student who stands second at this examination receives for one year the income of the 'Hurlbut Scholarship,' and the student who stands third, the income for one year of the 'third freshman scholarship,'—the amount being \$60 in each case." The "Hurlbut scholarship" was established by a New York merchant of that name, and was first awarded in the class of '63, though in the seven preceding classes the Freshman second in rank at the Woolsey examination had been allowed a premium of \$25 or \$30 from the Clark fund. The "third freshman scholarship" was established by Charles M. Runk of '45, and was first awarded in the class of '68. There were two Woolsey men in '64, and (excluding the second

incumbent of the scholarship in '59) there have therefore been 25 of these scholars in the classes '50 to '73. Of this number, Sigma Eps had 9, Delta Kap 8, and Gamma Nu 8; Delta Phi 7, Psi U 7, DKE 5, and 6 were junior neutrals; Bones 14, and Keys and Diggers one each. Of the 20 "Hurlbut men," '56 to '73, Sigma Eps had 4, Delta Kap 6, and Gamma Nu 10; Delta Phi 9, Psi U 5, DKE 2, and 4 were junior neutrals; Bones 6 and Keys 3. Besides the three scholarships which are open to the Freshmen each year, "Berkeley premiums" for excellence in Latin composition, and "Clark premiums" for excellence in mathematics, are commonly awarded to a few deserving ones who fail to obtain the more important honors. Prizes are also often given to those who stand second in rank at the Berkeley, Clark and Bristed examinations. The "modern languages scholarship," as it is called in the catalogue, "was founded by the late William W. DeForest, of New York City. Its income, \$120 a year, is awarded annually to such scholar, graduate or undergraduate, as the faculty may elect, giving the preference to one who shall pursue the study of the modern languages." The first award was made on Presentation Day of '69, and the recipients thus far have been undergraduates just completing their sophomore year. The faculty have authority, with the concurrence of the president, to use the income of this fund to increase the salary of the professor of modern languages.

This completes the list of the "Scholars of the House;" but in addition to the honored occupants of that metaphorical edifice, there are several other less famous "scholars" who gain support from certain "beneficiary funds." The chief of these is called the "Harmer Foundation of Scholarships," which was established in 1858 by Thomas Harmer Johns of '18,

and now amounts to \$10,825. It comprises six scholarships, yielding each \$100 a year, to be given to deserving students of small means." "There are also twelve other scholarships, most of them yielding \$60 a year, which may be given to such students as shall be selected by the founders or by the faculty." Furthermore, "a sum somewhat exceeding \$5000, derived partly from permanent charitable funds, is annually applied by the corporation for the relief of students who need pecuniary aid, especially of those preparing for the ministry. About seventy thus have their tuition (\$90) either wholly or in part remitted." In this sum is included the income of the "DeForest fund," which was commenced in 1823. On September 12 of that year, David C. DeForest, of New Haven, gave to the college \$5000, which was to be allowed to accumulate until January 1, 1852, when it would amount to about \$26,000; and from that time forth \$1000, or about two-thirds of the annual income, was to be each year expended "in the education and support at Yale College, or the university that may grow out of it,"—first, of the descendants of the donor and his brothers; or secondly, in default of them, "of others of the name of DeForest, giving preference to the next of kin of the donor;" or, lastly, in default of *them*, "of young men in indigent circumstances, and of good talents, who are willing to assume the name of DeForest." It is the latter class who have chiefly taken advantage of the fund. Though the donor "calculated that his provision of \$1000 would support and educate four scholars in each year," there has usually been no more than a single person sustained by the fund at any one time. But, as the absurd condition requiring the change of name, which naturally repelled very many, has recently been removed, by securing the consent of all the heirs at law of the donor,

it is likely that a larger number of "scholars" will take advantage of it hereafter.

Premiums, for the best Translations from Latin into English, were given out at the close of the first and second freshman terms for ten years or more, ending with the class of '55, and had been known of as early as '30. The system was somewhat similar to that employed in distributing the English Composition premiums, shortly to be described; that is to say, a first, second and third prize was given to each of the three divisions, every man was obliged to write, and the prizes were very frequently split. "According to the conditions of Bishop Berkeley's will," says a writer of thirty years ago, "prizes are adjudged to those who excel in Latin Composition. Each class has an opportunity of contending twice for this prize,—at the close of both the second freshman and sophomore terms. The merit of the pieces decides the number of those who receive it, and the amount of money conferred upon each individual depends upon this number,—a fixed sum being divided among all the successful candidates. Usually from eight to twelve receive this prize, and the amount of money conferred upon each varies from five to ten dollars." In '54 and the two classes following, a third trial was given,—at the close of the second junior term. The last of this uninterrupted series of prizes were conferred in the summer of 1855,—to the Juniors of '56, the Sophomores of '57, and the Freshmen of '58. Two years later, "Berkeleyans" were again awarded to '57, '58 and '59, and once more, in 1859, to the four classes, '59, '60, '61 and '62. In some instances, the recipients of this premium were divided into two sections, though usually they were ranked equally together.

Various miscellaneous awards are made from time to time from the unappropriated income of the "Clark

scholarship" fund,—as for excellence, which just falls short of success, at a scholarship examination; for special improvement in, and acquaintance with, a particular study; for an elaborate classical essay (as in '67 and '69), and so on. To the Juniors of '53, were given six prizes,—a first and second in each division,—for English Disputations; and to each of the next three classes, a first and second prize for the best examination on the Latin of the second term junior: three similar prizes were also awarded to '58. But the regular "Clark premiums" are "for the solution of problems in Practical Astronomy," and have been offered to the Seniors of every class from '53 to '71; though in the six classes ending with '65 there were no competitors for them,—at least no successful ones. The amount of about \$30 is offered, and is sometimes (as in '68) taken by a single individual; more commonly is divided between two, and sometimes between three,—in which latter case the usual proportion is \$12, \$10 and \$8,—but almost every contestant who does reasonably well is certain of receiving something, as the number of his rivals is naturally quite small. "The 'senior mathematical prizes' (the first consisting of a gold medal of the value of \$10 and a like amount of money, the second of \$10 in money alone) are offered to the Seniors for the best solutions of problems in both abstract and concrete mathematics." They were first awarded in '56. The second prize has in one case been divided, in one case awarded to the winner of the first prize, and in three cases has not been awarded at all. For thirty years and more, "prizes for the solution of mathematical problems have been given out during the third term to both the freshman and sophomore classes. These problems are prepared by the professor of mathematics, and are frequently of so difficult a nature that few in the class can solve them.

Those who solve all the problems are very sure of receiving a prize, and when the number of these is small those who have not solved quite all of them not unfrequently receive prizes." In the old times, three prizes were always given, and as many as six or ten persons shared them; now, as a rule, two only are offered, neither of which are commonly divided. The usual value of the prizes is \$5, \$4 and \$3.

The Sophomore Prize Declamations were introduced with the class of '55. The old mode of deciding the awards, which '69 was the last class to be acquainted with, was as follows: Each man declaimed twice in the Chapel—once in the second term and once in the third—before the instructor of Elocution and the professor of Rhetoric, who together decided upon the merit of his exhibition in each case, and by joining the two marks decided whether or not he deserved a prize. It will be remembered that the whole class were obliged to attend these declamation exercises, which were held on Wednesday noons, and a few upper-class men also in rare cases sauntered in to the show. To each division, a first, second, and third prize was awarded, and as there were always three—or, as in '69, four—divisions, and as the prizes were very often split, the number of persons receiving honors varied from nine to sixteen or more. In '63 no declamations of the sort were held. In '70 was introduced the new arrangement whereby, in place of giving prizes to the divisions, the two conductors of the chapel declamations decide—from hearing the two pieces of each man—upon a dozen individuals as the "best speakers of the class." On the Tuesday evening before Commencement, the chosen twelve engage in a public declamation in the Chapel, for three prizes,—the awards being made by a committee chosen from the audience, who have thus far split each prize in two.

Printed programmes, containing the names of speakers and speeches, are supplied, and everything else is done to make the exhibition an attractive feature of Commencement week. The attempt to arouse much enthusiasm or interest in the affair has not yet been very successful, however; the attendance both from town and college has been quite small; and it seems not unlikely that before long a return will have to be made to the old plan, or some new scheme resorted to, for the allotment of these prizes. The speakers at the exhibitions, like those at the ordinary chapel declamations, are allowed to select their own pieces, subject to the approval of the instructor to whom they rehearse, but the selections must always be in prose, unless for exceptional reasons special permission is given for a metrical declamation. The professor of Rhetoric presides at the exhibition, and calls off the names of the speakers, whose places upon the programmes are, as usual, decided by lot in advance.

But the prizes which excite the most general competition are those offered the Sophomores for English Composition. These have been awarded for more than thirty years, and are generally given in the name of the college, though the money has often been derived in part or wholly from the Clark fund, and they are in some cases offered as the "Clark prizes." About a month before the end of the first and second terms, the "subjects for prize compositions" are given out to the class, by the professor of Rhetoric, who in the first instance makes a short address in regard to the sort of writing which he wishes to encourage. The subjects are five or six in number, and are in some instances all chosen by himself; in other instances each instructor of the class, of whom he is not one, suggests one of them. Those offered to '69, in the first term, were: "Wolf's Recitation of 'Gray's Elegy,'" "the Council of Fallen Spirits

in 'Paradise Lost,' "the Benefits of Traveling," "the Law of Decay in Nations," "Our Duty as Neighbors to Mexico;" and in the second term: "Robinson Crusoe," "Daniel Webster," "Attainments by Indirection," "the Impeachment of Warren Hastings," "the Superiority of British over American Novelists." These titles of course serve as fair examples of those offered to other classes.

About a month is given in which to write, and on or before the last day of the term every man in the class must hand in to his division-master a composition devoted to one or another of the assigned subjects. The division-master, after reading these, selects a half dozen, more or less, which seem to be the most meritorious, and hands them over for the perusal of the professor of Rhetoric, with whom rests the final award of the prizes, though he may consult with the class officers in making up his decision. A first, second, and third prize is given to each division, making nine or twelve prizes in all, according to the size of the class; but, as many of the awards are split in two, the number who receive honors of this sort is oftentimes considerably increased. Every man, it is seen, is obliged to hand in a composition of some sort, but it is probable that as many as two-thirds, or even more, of the class really "do their best," that is, write with a hope of getting a prize thereby,—at least on the first occasion. In the second term, when the "good writers" get to be generally known, the unsuccessful ones compete with them less generally and less courageously; and the sharpest rivalry is between the "good writers" themselves, who strive to keep good or to better their previously won reputations. To win a Composition prize, even a low one, is accounted quite an honor; while the "first-prize men" become famous through all college, and enjoy a celebrity far

more general and lasting than that accorded to the "scholars" and "high-stand men" who are not also "writers."

The awards for the first term's compositions are not announced until about a month before the close of the second term, or at about the time when the new subjects are given out; and the prizes for compositions upon these latter are not announced until Presentation Day. A prize of \$5 for the best English Poem upon an assigned subject, was also awarded in nine of the thirteen classes, '57 to '69. It has not been offered since then, and perhaps the idea of thus encouraging the Muses has been permanently abandoned. In two instances the prize was divided; but only three of the eleven who received it ultimately became the poets of their classes. The prize was open to the competition of the entire class, without regard to divisions, and the subject was announced with the other ones of the second term. The successful poem was almost always published in the *Lit.*, as were also a large share of the first-prize compositions. Latterly the latter practice has been mostly abandoned, owing to the outcries made against it by the readers of that magazine.

The system of awarding prizes, though described in the present tense, was last applied to the class of '70, after having been in vogue from time immemorial. The plan now employed, which has been generally accepted as a great improvement upon the old one, and which bids fair to be permanently retained, was first tried in '71, and is as follows: First, second, and third prizes—either three of each or four of each—are offered to the entire class, without regard to divisions, and hence there is no necessity or excuse for splitting any of the awards. The advantages of bringing each man in competition with the whole of his class, instead of his own division

simply, are obvious, and the change from the old system was made a necessity by the change in the old alphabetical arrangement of the divisions, since it would hardly be fair to offer the poor scholars of the lower divisions the same amount of prize money given the good scholars of the higher ones, as presumably a larger share of the "good writers" in the class would be found among the latter. Experience has proved the presumption to be a correct one, as a very large proportion of the prizes thus far awarded have fallen to members of the first division. Under the old arrangement, the money value of the premiums for Composition and Declamation was about \$4 for first, \$3 for second and \$2 for third prizes ; but as the number of awards has diminished it is probable that their value has proportionately increased.

With the class of '68 was introduced the practice of giving to the Seniors, "for excellence in the compositions of the year," a dozen or fourteen prizes, divided equally into first and second. The names are announced in the order of merit, but in the official lists are published alphabetically,—all members who come under the same general rank being considered equal. It will be remembered that each Senior writes two compositions in each of the first two terms, and upon the average merit of these four productions the awards are determined. These have thus far been simply "honorary mentions," no real prize money having been paid ; and on this account, as well as because a Senior has already "made his reputation" and does not care to strive for any commonplace honor, little or no exertion is called out by these "prizes." Whatever little interest is centered upon the award depends upon its being held as in some way an indicator of the "chances" of various men for receiving the highest literary honors of college,—the Townsend Premiums.

These were established by Isaac H. Townsend of '22, who died in 1847, after having served for a year as professor in the Law School, in which he allowed a flourishing private law school of his own to become absorbed,—by the gift of \$1000, made to the college August 10, 1843. The annual income of this amount was to be paid out in five premiums of \$12 each, “to the authors in the senior class of the best original compositions in the English language.” The subjects were to be chosen and the awards made by the faculty or by a committee appointed by them, though they might, at their discretion, allow a writer to choose his own subject. “All compositions receiving premiums shall be read in public, at a meeting of the members of the college, and, as far as practicable, by their respective authors, and shall then be preserved among the papers of the college.” The first “reading” was held in the chapel, Wednesday, June 5, 1844, and regularly at a corresponding period thereafter until 1852, when it was superseded by the “DeForest speaking,” in the manner soon to be described. The donor advised that the subjects be announced “near the beginning of each academic year,” but the practice has gradually changed, so that at present it is customary to delay giving them out until the day when the Seniors hand in their Commencement pieces, which is the last Tuesday of the second term,—the day before Junior Exhibition. At the season referred to, the professor of Rhetoric hands to all applicants a printed sheet containing the subjects — four or five in number—and directions as to the time and manner of handing in the compositions written thereupon. The time allowed for preparation is about seven weeks, and the rule for handing them in is, that they shall be presented by some one other than the writer, and shall be signed simply with a pseudonym or motto.

As a matter of fact, however, the professor often recognizes the authorship of the various productions, from his previous knowledge of the handwriting and "style" of their owners, though sometimes the chirography is that of a copyist and not of the author. The award is quietly announced about a week after the pieces are handed in. In the case of '69, the subjects were announced April 6, the pieces were handed in May 26, the result was announced June 3, and the "speaking" was held June 28. There were 17 competitors, and of the 6 successful ones, 3—including the "DeForest Man"—wrote upon "Milton, Jeremy Taylor and Locke, as Advocates of Liberty"; 2 upon "The Law of Benevolence and the Law of Trade Coincident"; and 1 upon "Wentworth, Earl of Stafford." "The Mission of Poetry," and "the Growth of the Austrian House of Hapsburg," were the two other subjects from which choice could have been made. The award of 6 instead of 5 prizes is explained in this wise:

In the bequest of David C. DeForest, which was made in 1823, as already explained, was this second condition, that on and after the year 1852, "a gold medal, of the value of \$100, to be denominated the 'DeForest Prize,' with such inscription thereon as the president may direct, shall be given to that scholar of the senior class who shall write and pronounce an English oration in the best manner, on some day either in the months of May or June, in each year;—the president and professors being judges and every member of the senior class a candidate for the prize." Accordingly, in 1852, the faculty allowed every Senior to write an "oration" on any subject he might select, and hand it in for their approval. Of the productions so handed in, several of the best were selected, and their writers then declaimed them publicly, in the Chapel, in compe-

tition for the prize. The Townsend compositions were also read in public that year, as usual; but as all of the readers and most of the compositions were identical with the DeForest orators and orations, it was decided on the following year to combine the two awards, agreeable to the plan that has ever since been in vogue. On the principle that a person capable of producing "the best oration" would also be capable of producing one of the "five best compositions," it was decreed that none but winners of "Townsend's" could compete for "the DeForest." Accordingly, in the manner stated, *six* so-called "Townsend's" are awarded, instead of five, and the six winners of them then deliver their pieces in the chapel, in competition for "the DeForest" itself. The one who wins it, thereby gives up his claim to a "Townsend premium," and the \$60 is divided equally among the remaining "five best writers," after the old fashion. The latter are therefore the only real "Townsend men," but the distinction between them and the winner of the De Forest is not popularly regarded. In 1852, a "Clark prize" of \$15 was given for the second best oration. In that class, and in '54 also, the DeForest man really received one of the five Townsends.

The afternoon of the Friday succeeding Presentation was, up to 1865, the time for holding the oratorical trial, though it sometimes took place on Thursday or Saturday; from 1866 to 1870, the afternoon of the Monday before Presentation was the established date; but as that day is hereafter appointed for July, another change will be necessary. Hitherto, as the opening exercise of the gala week of the year, "the DeForest Speaking," has always attracted a very large audience; larger perhaps than it will be likely to attract hereafter when standing alone by itself,—though while the undergraduates take their present interest in the exhibition,

it will be certain of securing for itself a good attendance. The half-dozen orators of the occasion are each allowed but fifteen minutes in which to speak, and hence the successful Townsend compositions, which are not limited as to length, usually have to be "cut down" considerably before being publicly delivered. This process of pruning, memorizing and rehearsing, naturally leaves little leisure for these aspiring orators during the three weeks before the trial,—a period in which the final Annual ("the examination for degrees") takes place, and many other matters have to be attended to. The "speaking" commences at half-past two, and of course closes at four,—the president from the pulpit simply announcing the names of the speakers in the order in which chance has placed them upon the printed list; copies of which, bearing also the titles of the speeches, are distributed among the audience by the ushers. At the close of the last oration, the faculty retire to the president's room, to compare opinions and decide the award, while the audience—at least the college part of it—"hang about" the front of the Chapel, waiting for the verdict. It comes, perhaps in a few minutes, perhaps in half an hour,—the spokesman of the faculty announcing it from the Chapel steps. Then the crowd cheer, congratulate the DeForest Man, settle up their bets, and disperse in knots of two, three, or a half-dozen, talking over the great result.

There is no other college award over which there is such a general excitement. The position of DeForest Man corresponds in literary rank to that of Valedictorian in scholarship, of Wooden-Spoon Man in popularity, of Navy Commodore in boating matters; it is the very highest of the literary honors, and, as these are thought more of than any others, it may be called the highest honor of the whole college course. It is for this reason

that the interest in the Townsend awards is so keen ; and they are no sooner announced than speculation at once becomes rampant among the Seniors as to which one of the six is to be the great man of their class. "Chances" are constantly talked over, bets made on particular men, and odds freely offered on a favorite candidate as against "the field," and the reverse,—for there are generally one or two between whom the prize is expected to fall. Some of the contestants themselves have little or no expectation of winning it, and speak merely for the sake of speaking, and in one or two cases a poem has been delivered in nominal competition. Prophets are not always correct, however, and once in a while a man of no special reputation as a writer suddenly jumps into the first place.

It should be remembered that each class aims to elect its "best literary man" as the orator to represent it upon Presentation Day, and it has for some time been customary to order, either by express vote or by implication, that neither the orator nor poet of the class shall compete for the Townsends and DeForest, lest in attempting too much they fail to do their best by the class which elects them. Perhaps another reason for the rule is the natural hostility of a class to having a few of its members monopolize all of the highest honors. The orator of '62 was the fourth and last to take a DeForest, and the poet of '64 the last one to take a Townsend. Between '52 and the times in question, six of the class orators and five of the poets had taken Townsends (including in this term the four DeForests), and in two classes, '52 and '57, both orator and poet contended for the prize,—the orator in each case getting it. In contradiction of the foregoing, it should be said that the class of '70, by special vote, allowed their orator and poet to compete for the Townsends, which both did, suc-

cessfully. In '68 and in '69, as doubtless in other classes also, it was generally conceded that the class-orator could have had the DeForest, had he chosen to take it instead of his own most honorable office. But the DeForest Speaking, spite of this exception, may fairly enough be called a representative exhibition of the best literary talent of the college; and, whether it be good or bad, the faculty can point to nothing else which so well or so creditably illustrates the results of their rhetorical teachings.

The medal, "of the value of \$100, inscribed as the president shall direct," is simply a lump of gold worth that amount, upon which are roughly scratched the words "DeForest Prize" and the date. With the exception of the '70 orator, the only person who has actually accepted and preserved this "medal" is Andrew D. White of '53, president of Cornell University,—all other DeForest Men having preferred to turn the medal into available cash at once. All the orations, save those of '54 and '55, have been published in the *Lit.*, which also printed all five of the Townsends for several years after the first establishment of the premiums, and then gradually lessened the number, until now it publishes only one of them, and many subscribers grudge even the space devoted to that one. The *Courant*, too, has sometimes printed a Townsend. In some cases the oration is published as originally written, without the omissions necessitated by the fifteen-minute rule of delivery. Of the 19 DeForest Men, '52 to '70, 9 belonged to Delta Kap, 6 to Sigma Eps, and 4 to Gamma Nu; 3 to Delta Phi, 10 to Psi U, 4 to DKE, and 2 were junior neutrals; 10 to Bones, 4 to Keys, and 5 were senior neutrals. As already stated, four of them were class-orators, four were *Lit.* editors, 2 were Cochs, and one of these two was a Valedictorian. The latter unique com-

bination of college honors happened in the class of '63, and is all the more remarkable on account of that class being the largest but one which was ever known at Yale. It graduated 122 men.

Last year's official statement of the "funds, the income of which is payable to students as prizes or scholarships," exhibited a total of \$95,932.44, divided as follows: "Family scholarship funds, income payable to members of certain families, \$24,167.51; beneficiary funds, for aid of deserving students of small means, \$51,508.33; undergraduate prize and scholarship funds, income given in reward of excellence, \$13,456.60; graduate scholarship funds, income given in reward of excellence, but payable after graduation, \$6,800." The average amount annually paid to the resident graduate "scholars" is about \$450, and to the undergraduate scholars and prize-takers of every sort, about \$650, while the beneficiary awards, as already stated, amount annually to upwards of \$6000. Of the undergraduate prize-money, the largest share falls to the Seniors, the Freshmen come second, and the Sophomores third, while the Juniors—except very rarely a Bristed—receive nothing at all. There is no restriction as to the number of prizes a man may take, except his own ability to win them, and it therefore frequently happens that the same individual holds two scholarships at once, as, for example, the Woolsey and the Bristed, the Bristed and the Clarke or Berkeley, the Clarke and Berkeley, and so on. With the few exceptions indicated, all awards are announced by the president from the chapel pulpit, and all those of the third term, which comprise a majority of the whole number, at the close of the forenoon exercises of Presentation Day. The rest are given out at the close of the usual exercises of morning prayers. Sometimes a professor throws out in advance a few private hints

as to the result of a prize trial, but as a rule the great body of the class get their first information from the official announcement.

To sum up what has been said in regard to the effects of the "honor system," it appears that there is little rivalry for rank on the appointment list, except for the highest places, and that most men who "study for a stand" at all, aim at an absolute one, without much regard as to who may rank above or below them. A stand lower than that of "oration," secures a man no social consideration whatever among his fellows. It is never taken into account at all, any more than is the low rank of those who just keep above average,—for to be ranked as the poorest scholar in the class ensures no social degradation. If such a one be dull and stupid, in recitation or out of it, he may be ostracized on that account simply, not because of his low stand; but if he be one who evidently "*could* take a stand were he a mind to"—and there are many such in college—he may be generally liked and respected. In other words, college judges a man's ability and character by a standard of its own, with but little regard to official "marks" of any sort. It sets up the standard as a sort of protest against the idea that any "marking system" can be made an absolute and infallible test of intellect and culture, however well it may do for purposes of general comparison. It is ever ready to deride a high-stand man whose knowledge of his studies extends no further than a factitious knack of answering the questions which are put concerning them, and is equally prompt in exalting to the utmost a low-stand man for his achievements in other directions. Literary talent—that is, ability to write acceptably—it values highly, and it accepts the composition prizes as of much greater worth than simple

stand as real indications of merit. Hence the competition for these and other literary honors is the sharpest known to the college. "The gift of gab" is thought less of than formerly; so that a declamation prize counts for but little; and even a successful speaker in prize debate cannot be sure of his reputation as a "literary man," until he has strengthened it by winning a prize composition. But while college will readily allow that all of the shrewd "low scholars" could become good ones if they chose; it will not take the same for granted as to their literary possibilities, nor allow that a man *can* write until he really has written something as evidence thereof. On the other hand, many prize-takers never get to be recognized as "literary men," but are looked upon only as successful cheats, or as having greatness thrust upon them by accident. A low-stand man who is a "good writer" is a favorite character in college, for his occasional appearance helps to confirm a vague theory fondly clung to—in spite of all the facts being against it—that the two characters consistently go together. For the reasons stated, there are few contestants for the mathematical prizes, and the winners of them are apt to be the objects of more or less good-natured chaff and banter on account of their "honors." As the post-graduate scholarships are not important enough of themselves to induce a man to reside in New Haven, none but those intending to remain think of competing for them, and the winners are not usually the best scholars of their class. The freshman scholarship examinations are the only ones which excite much interest in college, and "the Woolsey men" are best known of the "scholars" belonging to the mythical House which Berkeley built.

CHAPTER IV.

MANNERS.

Skinning—Ordinary Methods—Blackboard Work—Conics and Chemistry in '69—At Term Examination—Stealing the Papers—Hands and Feet—Skinning-Machines—Indexing a Subject—A Unique Fraud Detected—Swapping the Papers—The Yale and Williams Chemists of '68—At Annual—The Type and Pencil Game—Watch-Chrystals and Eye-Glasses—Pocket Skinning in '67 and '55—Calculations for Cramming—Robbing the Printers—Attempted Seizure of the Puckle Paper of '69—How a Baffled Thief at last Succeeded—Working up a Case—Inner and Outer Rings—Cheating on Make Ups—Accidental Erasures—Ponying—Composition Frauds—How Marks are Got Rid of—Precautions and Penalties—College Sentiment in regard to Deceiving the Faculty—Behavior in the Recitation Rooms—At Lectures—In the Chapel—How Faculty and Students Address and Refer to Each Other—Farewell Cheers for the Instructors—Absence of the Rebellious Spirit—Insolent Tricks Discountenanced—The Faculty Personally Respected.

The verb "to skin" is one which is conjugated by the students in all its modes and tenses, and is perhaps the commonest word in the Yale dialect, though it does not seem to be in use at other colleges. It is very comprehensive in its meaning, and is used in a variety of ways, and with a great number of different applications, though the idea of deceiving and cheating the faculty is in some shape connected with them all. The most common and primitive mode of skinning is to make unfair use of a text-book in the recitation room. At the beginning of the academic year of 1870, the edict went forth that no text-books save those demanded by the nature of the exercise, should be brought into any recitation room of

college, and though the rule is doubtless to some extent evaded, the amount of skinning is much less now than in '69's time, and many of the following tricks of that period, though described in the present tense, have under the new arrangement become obsolete. In a few studies of freshman year, where the books are not required for recitation, they are either not allowed to be brought into the room, or if brought must at once be laid upon the tutor's desk and left there till the close of the exercise. In the upper classes, it is impracticable to enforce any such rule, and so the instructor has to content himself by keeping a sharp lookout for all attempts at fraud. The ostensible reason for bringing to recitation the books not really needed there—though there are not many of this sort—is the proper marking therein the assigned lessons, as well as the desire to improve every moment of the time, on the way to the division room and within it, until the recitation really opens. Of the 500 students who stream out of the chapel every week-day morning, for instance, the large majority of them are seen to be desperately cramming at their books as they wend their ways towards their respective places of reciting.

With the calling up of the first men to recite, the opened books are shut together with a virtuous bang, —many of them to be slyly reopened as the recitation advances. A common practice is to put the book upon the floor, open it at the right place by means of the feet, and in the same way turn the leaves as often as necessary. Of course those sitting upon the front bench cannot do this, as there is nothing to "cover" them; hence they resort to the plan of putting their books on the floor behind, and depend upon some friendly foot to keep them open. On the other hand, they may open and turn the leaves of a book for a rear-bench man, who

finds difficulty in managing affairs with his feet. Other modes of achieving the same result are, to hold the book between the knees ; or behind the back of another (of a front-seat man, when the instructor squarely faces the benches,—of one on the same seat, who turns himself for the purpose, when the instructor's desk is oblique or at right-angles to them) ; or where it will be "covered" by the man who is reciting. If the latter is within range of the one who wishes to be benefited, he is admonished in various ways to "get into position," and when there to keep it, by remaining perfectly immovable until ordered to his seat. The object of these modes of skinning, is to cram up the lesson, bit by bit, keeping just ahead of the part which is being recited, in expectation of being one's self called up. Hence, a man may skin out a whole recitation without getting any advantage from it, or sometimes may make a dead flunk instead of a rush, by reason of the instructor's "skipping" a little, and calling him up in advance of the place to which he had skinned.

In some cases men actually recite from their books, which are held open (by themselves or another) behind another man's back, or in the rear of a bench, or even upon the floor,—the leaves of course being torn out and used separately if the case requires it. To "skin a man through"—though the word is not so common in this sense as in others—is to help him recite. This is done by whispers, or signs, or nudges in different parts of the body. Mathematical "lines" and "figures" are sometimes indicated by pressing a finger or pencil upon a man's back, as he stands up to recite, so that he may glibly rattle off a correct description, though really knowing nothing about them. Blackboard work, from its peculiar nature and difficulty, offers special inducements for skinning. As the conductor is at the same time con-

ducting the recitation and watching the rest of the class, he cannot very closely overlook those working at problems, who—being usually near to one another, and constantly moving about, for “more chalk” or “the eraser,” writing and rubbing out figures, etc.—manage often to inspect the different works and help each other in affliction. Suppose a good and a poor scholar who are friends are sent to the board at the same time with similar problems. If they are able to get adjoining spaces thereat, the former in the midst of his own work does out that of the latter, step by step, as he has opportunity, and rubs out each process as soon as the latter has copied it. He then recites his own problem, and his ignorant friend, by dint of paying good attention thereto, and having the correct demonstration chalked out before him, is able to give a full “explanation” of processes of which he has no comprehension. But if the two are sent to different boards, or otherwise separated, the good scholar hurries through with his work, while the other writes out a full statement of *his* problem in letters large enough to be easily read from the benches. As soon as the good scholar can get to his seat, he copies this off and fully explains it upon paper; which paper he rolls up into a small wad and, watching his opportunity, tosses to his friend, or in some way places it in his hand. The friend meanwhile has been writing out a large amount of meaningless figures and symbols, to pass away the time and keep up appearances, but he now gradually erases them and substitutes in their places the correct ones, as indicated on the paper. Having thus “solved” his problem, he “explains” it, and goes to his seat as before. These are extreme cases, for often a poor scholar only requires assistance in a small part of his work; or perhaps when he has finished it he simply telegraphs to those on the seats to tell him, by

reference to their books or otherwise, whether his answer is the correct one. Possibly he himself has his book, or particular leaves of it, under his coat or in his pockets, and he may take out the same, and cram up a little on the rules which govern the solution of his problem, before he ventures to explain it. In this paragraph, reference has been chiefly made to the performances of the Sophomores, as the Freshmen do not venture much upon this "scientific skinning." Their Euclid book is too large to tuck under the vest, or manipulate readily, and they have conscientious scruples against cutting out the leaves. They are, in fact, reasonably honest, and, aside from the primitive mode of skinning, seldom do any finer work than to draw the Euclid "figures" on their finger nails, or to copy them off, with the demonstrations, upon microscopic skinning-papers.

A trick played in the Conics recitation of '69's second sophomore term, which recitation was held in the lower south-east corner room of the Lyceum, was this: One of the sanded panes of glass had been broken out of a window—perhaps by design, though more likely by accident—close beside the black-board, and a clear pane had been put in its place. Now, when a man at that particular black-board was "stuck," some sympathizing friend would take an egress from recitation, rush round to the window and hold up to the pane the book, opened at the right place. The one inside would thereupon copy the "figure" and "proportions" of the demonstration, and make a dead rush in short order. A similar game was played at the examinations, except in this case the outside confederate belonged to another "sub," and had harder work to discover the right proposition demanded by the necessities of his friend within. It is in senior year that the practice of skinning is most general and persistent, for the recitations then consist

almost exclusively of book-work, which must be memorized if not skinned, the divisions are larger, and the chances of detection are very much lessened. Chemistry, in particular, is a subject which may be said to be skinned entire,—that is to say, hardly a smattering of the science is really learned by anyone. The recitations consist largely of black-board work, or the solution of chemical problems in notation and transformation, which problems are written out upon cards and distributed to as many as the black-boards will accommodate. As the text-books in Chemistry are of small size, they can be easily carried in the breast pocket, without attracting attention. The one who has drawn a card, therefore, as soon as he has stated its contents upon the board, pulls out his book and searches therein for the same or a similar problem, wherefrom he copies out the process and solution. He then crams up enough of the letter-press to enable him to “explain” his work, hands in his card to the professor, and rushes in fine style.

But of course the highest achievements in the art of skinning are called out by the examinations, when, as the stake to be played for is greater, and the difficulties of the game are increased, increased ingenuity and shrewdness are necessary to ensure success. At a term examination, it is always an object of ambition to “steal a paper,” that is, to secretly bring out from the room one of the papers on which questions for examination are written. This paper is given to a member of the next “sub” which is to be examined, who crams it before going in, and, by substituting it for the one which he really draws from the instructor, of course makes a rush. His own paper he gives to a man in the next “sub,” and so the game once started goes through the entire class. Sometimes, however, it is blocked by the instructor’s taking down the numbers and reading the

contents of the papers he assigns to each individual,—though, even then, “cheek” on a skinner’s part will accomplish almost anything. This, it need hardly be observed, is a very important factor in all species of successful skinning. Except by means of these fraudulent papers, the languages are rarely skinned on examination; save, in a few desperate cases, when pony leaves, duly arranged and indexed, are brought in, in the pockets. It is the examinations in mathematics which call out the craftiest devices. Shirt-cuffs—the traditional medium through which to obtain useful information, in the way of formulæ, etc., marked thereon in advance—as aids to skinning, are now usually abandoned, as being too clumsy and easy of detection. Instead of them, the hands and feet are made to do good service: for though the total superficies of the ten finger-nails cannot be called large, yet the amount of significant signs which can be condensed upon it is really wonderful; it is perhaps nearly equal to that other amount, which can be placed, by means of a blunt lead-pencil, upon the uppers of a well-polished pair of boots. The ease of reading from the hand which holds the paper, or from the foot, carelessly thrown across the knee, upon which it may be allowed to rest; and the ease with which the signs and wonders on hands and feet may be erased when they have fulfilled their purpose; cause the present student to wonder how his predecessor ever put up with so stupid a device as that of the shirt-cuffs, upon which the evidence of his guilt would remain indelible. Boot and pencil also furnish an approved medium of communication in examinations where a good scholar is seated near enough to a poor one to be able to help him. In ordinary recitations, too, conversation is carried on and assistance given between the different benches, or between the benches

and the black-boards, by means of large characters chalked upon boot soles or book covers,—those at the board of course making known their wants by its assistance.

Sometimes the essential contents of an entire mathematical text-book—like Euclid, Spherics, Conics, or Analytics—are copied off upon a single skinning-paper. This may be done “all at once,” for use at a term examination or an Annual, or little by little, for use at the daily recitations which precede them. An elaborate skinning-machine of this sort is made of thin but stout paper, about two inches in width and of indefinite length, which is mounted upon two rollers, like an ancient scroll,—being wound up on one of them as fast as it is unrolled from the other, and so exposing but a very small surface at a time. The skinner, holding the machine between the fingers of the left hand, quietly manipulates the rolls with his thumb until the desired information is brought to light, when he crams it, or copies it on the board, as the case may be, and his work is at an end. Then he probably lends his paper to the next man; for a machine of this sort—the making of which, perhaps, requires nearly or quite as much time as an honest mastery of the work which it covers—usually goes through a good many hands,—being employed at the recitations of every division, and the examinations of every “sub”,—and several different persons may have a share in its manufacture and ownership. It is finally given away to some under-class man,—provided a changed text-book has not rendered it valueless as a gift. Sometimes, before going into an examination, an elastic cord is placed inside the shirt-sleeve and fastened to the cuff with a hook. To this hook, a skinning paper, or anything of the sort, which it may be desirable to get rid of after it has served its purpose, is attached, and

the contraction of the cord draws it into a place of safety.

When the separate leaves of a book are carried bodily into an examination, they have to be previously arranged and indexed with great care, in order to be rendered in any way "available." Their margins are pared down as closely as possible, and they are then arranged into subjects and numbered in regular order. For instance, in Conics, "the parabola" (that is, the leaves containing the propositions relating to that subject) may be placed in one pocket, "the hyperbola" in another, and "the ellipse" in a third. A skinning-index is then prepared, by writing off, on paper, boots, or fingers, the exact contents of each leaf stored in the pockets. Having drawn his examination papers, the skinner refers to his index to assure himself as to where he must search for the leaf containing the work which he is to recite. This done, he inserts his hand in the pocket indicated, and counts with his fingers until he reaches the leaf which he wants, and which he proceeds to pull out and cram from. At length, having safely disposed of it again, "the game is made."

At '69's "Puckle" examination, one of the sufferers, in addition to being thus fully equipped, gratuitously attempted, out of pure love of deception, to carry out a still more daring fraud: He was the last man of his "sub," and the last one to enter the mathematical room, for examination, and by agreement with the rest he occupied his usual seat, on the bench nearest the entrance door,—say, at about ten or a dozen feet from it. On coming in, he passed a pair of threads under the door, before closing it, and brushed them carelessly along the floor to his own seat. The space where they lay was directly in front of the presiding officer, but on account of their smallness and distance from his desk,

he did not notice them. The skinner, having drawn his papers, hastily copied off their contents, added to the copy a few words, more forcible than elegant, to impress upon his confederate outside the necessity of the greatest haste ; hitched the copied paper to the thread, and then—when the professor was “ covered ” by a man who was reciting standing directly in front of him, as had been previously arranged—began working the threads, to draw the paper towards the door. The distance was about half accomplished when the thread was caught under a sliver projecting from the floor, and the fated paper was whisked off and left all friendless and alone. There was then no help for it but to draw in the threads, and await results. As soon as the “ covering ” man had finished reciting, the professor of course saw the paper and evinced by a peculiar smile that he suspected an attempted fraud. Marking his man for a vitiated examination, he paid little further attention to him, now that he supposed his game was hopelessly blocked, but went on hearing the others. Our friend being thus placed above suspicion, could the more readily make use of the second string to his bow,—a string not liable to catch in the floor,—and he proceeded to do it by referring to his index, pulling from his pocket the indicated leaves of “ Puckle,” and cramming them at his leisure. At length, when ready to recite, as he went to the desk to hand in his papers, he stepped boldly to the middle of the floor, picked up his unfortunate message, glanced at its contents, and tore it to fragments. The professor of course asked him what it might be, and he replied that it was a skinning paper, which had been blown under the door by some unknown person from without, directed to a man upon the back seat ; that he did not wish this man’s examination vitiated, since he had made no use of the paper, and perhaps had

no previous knowledge of it ; and that therefore *he* had torn the paper up, to prevent the professor and the faculty from discovering the man's name. If this were a misdemeanor, he was willing to take the penalty for it, but meantime he would like to proceed with his own examination. On this he of course made a rush, and probably no further result would have followed his name's being reported to the faculty than the infliction of several marks, or perhaps a warning, had not the professor afterwards picked up and joined together the fragments of the note, and in this way found out its real character. On the three counts, then, (1) of attempting to skin at examination, (2) of lying to the faculty, and (3) of using profane language in his note, our crafty friend's high-stand examination was vitiated, and he himself was rusticated for the rest of the year : though, as need hardly be stated of one so audacious, he ultimately graduated with his class.

Communication with friends outside has sometimes been kept up by those who happen to be placed near a window, in an examination,—signs and words, written or even uttered, being the mediums employed. Little of this is done, however, since very few of the recitation rooms are on the ground floor, and the "available" windows in these are not many. In the senior year examinations, it is a not uncommon practice to "swap" papers,—a thing which can be done more easily than in other years, owing to the larger size of the "subs," and the practice of giving out all the papers at once and allowing their holders to sit close beside each other, as in an ordinary recitation. Sometimes, however, the old rule of sitting widely apart, is insisted upon. In "swapping," each man gets the benefit of two chances, instead of one, of drawing something with which he is acquainted ; and it may sometimes happen that two

men who would each flunk the papers they originally drew, by making an even "swap" are each able to rush the other's papers. So, too, a good scholar may help a poor one, just hanging on the verge of the class and liable to drop at any time for the want of a few hundredths of stand, by swapping papers with him, though by doing it he ensures for himself a fizzle instead of a rush.

In the chemistry examinations of '68, the papers were swapped in accordance with a regular system, previously planned: It was found, after the first "sub" had been examined, that the ground was covered by just twelve questions,—a number which corresponded to the number belonging to each "sub." In each "sub" after the first, therefore, the work was portioned out in advance among the different members,—each one of whom crammed that one of the twelve questions which was assigned him. Then, in examination, when the papers were given out, they would be quietly circulated until each man got hold of the one which he had crammed; and the rush which he made therefrom would be rewarded by a high mark, corresponding to those given during the term for equally honest rushes—made by skinning. The professor who gave instruction to this class, on the following term performed a similar office for the Seniors of Williams College, using the same text-book and treating them in exactly the same manner. Strange to say, the Williams men failed to recite well,—frightful fizzles only alternating with downright flunks, day after day, and week after week. But the climax was reached at examination time, for then the terror-stricken chemists had to throw up the game in despair, and to admit that they knew nothing of the subject. The professor's equanimity had been sorely tried before, but this last straw upset it altogether:

“Gentlemen!” said he, “I’m disgusted with such stupidity! Last term, at Yale College, I taught this same study, with this same text book, to a class of young men of the same age as yourselves, who not only recited exceedingly well in term-time, but passed their examinations with especial honor! I am therefore firmly convinced that you have shamefully slighted this study, and done justice neither to yourselves nor your college!”

So goes the story at Yale, and, if not strictly true, it is so essentially plausible as to serve all the purpose of an illustration. Whether the Williams men were too honest, or too stupid, or too closely watched, to skin successfully, does not appear; but the professor’s words must have inspired them with an increased awe and veneration for the name of Yale, and have caused them to wonder if the New Haven students, whom they had previously looked upon as their equals, were not, after all, members of a higher order of creation, endowed with intellects far superior to those of common mortals, to whom any chemical notation more elaborate than H_2O is likely to be a delusion and a snare. In ’69, the examinations in Chemistry were simplified by being skinned directly from the book, like the ordinary recitations. At the other senior examinations—especially in the department of Moral Science—entire text-books are often secretly brought in—under the vest or in the overcoat pockets—and skinned from. Cases have even been known where a desperate skinner, going up to recite an examination paper of which he knew nothing, has laid upon a lower edge of his instructor’s desk a page or more of mathematical formulæ, and while the professor looked at the figure in his own book or upon the board, has actually *read* off the proof, and escaped detection.

The stricter the examinations the shrewder must be

the devices employed to circumvent them, and hence it takes an Annual to bring out the full perfection of skinning. The peculiar nature of this examination makes some of the old tricks impossible, some of them more difficult, some of them easier, and allows of some altogether new ones. A man finds it much more hazardous to attempt any communication with his neighbor, but at the same time much easier to consult his own boots or finger-nails. Though the clock in the hall hangs in sight of most, it is a very common thing for a man to lay his watch beside his inkstand before he begins to work ; and if the dial of that watch be covered with microscopic dates and formulæ, there is little danger of anyone save himself taking notice thereof. A more elaborate trick—which a '69 man has the credit of inventing, but which it is possible that few in that class ever heard of before—was this : A small font of extra-hand and sharply-cut brevier type was procured, and also a quantity of ordinary octagonal lead-pencils. By impressing the proper letters of the former upon each side of one of the latter, eight lines—each one ten inches long, say—of information, likely to be “interesting” at examination time, could be transferred to every pencil. One or two pencils of this kind were prepared for each examination, and there being no rule against the bringing of lead pencils into the hall, they could be taken out and consulted without attracting notice ; though, if still greater security were required, by fastening common clasps to their ends they could be transformed into ordinary looking penholders, and employed as such while their secret information was being memorized or written down. This fraud is perhaps a too laborious one to be much resorted to, except in desperate cases, but the almost absolute impossibility of its being detected, specially recommends it to the attention of the timid.

Another trick is to write upon a watch-crystal, by means of a diamond or sharp bit of quartz. Eye glasses are also put to a similar use by those in the habit of wearing them; one or two pairs of mock glasses closely covered with writing, being carried in, and shifted about from the pocket to the eyes and from the eyes to the table, in which latter position the information engraved upon them can be made use of. If it be desired to skin more extensively, blank sheets, of the peculiar kind of paper with which the tables are supplied, must be smuggled out of the hall at the close of one examination and smuggled into it at the beginning of the next, after having been covered on one side with useful facts and statistics, expressed in the ordinary handwriting of the skinner. The fraudulent sheets, after having been once safely spread upon one's table, may be allowed to rest there with perfect security, or may be taken up in the hand and crammed from openly, since there is nothing to distinguish them from the honestly-written sheets which lie upon every man's table. The third and last step of the process is to smuggle them out of the hall again, after they have served their purpose. An entire book is never brought in to Annual, and none but the most brazen of skimmers ever venture to experiment then with a skinning-index and the separate printed leaves.

Minute skinning-papers, and the elaborate double-scroll machine already described, are to some extent made use of. At the sophomore Biennial of '67—the last one ever held—one of the sufferers was possessed of a "double-roller," upon which was copied the essential part of all the Analytics recited by the class. Before entering the examination hall, the man in question cut a hole, large enough to admit the passage of his hand, through the pocket and inner side of his left trousers' leg; and when seated at his table, though his left hand

was to all appearances innocently resting in the depths of his pocket, it was really holding before his eyes a condensed treatise on Analytical Geometry. If a professor had any suspicions aroused by the fixedness of the skinner's gaze, and approached him to investigate, he would be reassured by finding nothing attracting it save the wood-work of the floor ; for without any perceptible motion the hand could be clasped within the pocket ; while, if worst came to worst, and the skinner was ordered to "show his hand," he could instantly do it with the greatest possible display of injured innocence, and still be able, by aid of his "little joker," to win the game in the end. Another sort of "pocket skinning" was that said to have been practised at the senior Biennial of '55 : The skinner bored a half-inch auger-hole in the floor, in such proximity to the legs of his table that his own left foot would naturally cover the orifice. The boring he accomplished after the first examination, either by pacing carefully the distance of his table from the door, as he withdrew, and then calculating a similar distance in the cellar below, and working upwards with his auger through the flooring of the indicated spot ; or by breaking into the hall by night and boring from above. Access to the cellar was made by one of the rear windows, which, if not open, could of course be smashed. Through this window, at the commencement of an examination, was sent an under-class friend of the skinner,—bearing all the text books which were that day to be passed upon,—with orders to station himself directly beneath the hole. He was of course supplied with pencil and paper, the latter perhaps being the official sort, previously smuggled from the hall. The preparations on the skinner's part consisted of a stout black cord fastened to the left trowsers' pocket, and extending, through a rent in the same, down the left trowsers' leg,

at the bottom of which, with a loaded darning-needle, and several coils of "slack" attached, it was lightly tacked on. Once seated at his table, it was an easy matter for the man—while stooping to pick up his penholder, "accidentally" dropped between his feet—to unloose the coils of cord and let the loaded needle drag it down through the hole below. Communication being thus opened with his confederate in the cellar, it was only necessary to copy off the "hard questions" from the examination paper, attach them to the cord in his pocket, and gently work them through his trowsers leg, and the hole in the floor, to the partner of his fraud who awaited them. The latter, by reference to his text books and ponies, copied off correct answers as quickly as possible, and, wrapping the improvised skinning-paper around the cord, signaled that his work was accomplished: whereupon the skinner drew up the precious document, and transferred its available contents to the blank sheets upon his table. The table leg could be made to cover the augur hole when the latter was not needed; and the one who thus passed his examinations was doubtless able ever after to see a new meaning in the old war song, "Biennials are a Bore."

But the attempts at deception are not confined simply to skinning. Since the Annual papers can contain but a very small fraction of the year's work, an enormous premium is offered for finding out in advance what questions those papers *are* to contain. Within certain limits, probabilities can be calculated by a careful comparison of the former Annual and Biennial papers, which are kept for reference in the library. A sort of correspondence between the work and questions given in different years may be easily made out, and a plan of cramming decided upon with reference to it—some parts of a subject being set aside as "not worth looking at," some as

“worth glancing over,” some as “worth a thorough cramming.” At '69's freshman Annual, in cramming up for the Euclid examination, many paid attention only to those propositions—numbering less than 50 in all—which had been given out at previous Annuals or Biennials; for it was noticed that for several years preceding, two out of three propositions on a paper had been given before; that is, that the faculty had ordered one new wood-cut “figure” made each year, and had selected the other two “figures” from among the blocks previously manufactured. And it may here be remarked that all the “figures” supplied at Annual—save those in Astronomy—are always white lines on black, instead of black lines on white as in the book. Now, by making sure of rushing two propositions, one might safely run his chance on the third, and even flunk it, without falling below average. The attempt was always made, moreover, to get wind of the third or new proposition, while the engraver was preparing the figure. In '70 it was successfully done by bribing an office boy, who secretly managed to get a look at the figure while the instructor was showing it to his master, and was hence able to recognize and point it out when all the figures of Euclid were displayed before him by the students who set him on the watch. Latterly the practice of cramming on the “old propositions” of Euclid has been abandoned, both because their number has considerably increased, and because the belief has gained ground that, after all, the theory is wrong, and that there is no certainty of two of the three figures selected being those of “old propositions.”

Desperate attempts are likewise made to get possession of the entire contents of the paper, while it is in the printer's hands, or afterwards. The papers are usually damp from the press when distributed in the examina-

tion hall, and are always printed on the same day when used. Of course the forenoon papers are put in type the night before, and various schemes are resorted to to get hold of the "form" at that time, and learn the contents thereof; while, on the other hand, every effort is made by those in authority to prevent such schemes from succeeding. The story is told that on one occasion, as the "form" of a paper for an afternoon examination was about being made ready for the press (Hayes's printing office being the locality, and the middle of the forenoon, the time), a fire was suddenly kindled in the entry, which at once sent a dense smoke throughout the building, and in the confusion and alarm, one of the many students who "rushed to the rescue" (one who had been informed by a spy as to the exact position of the press and its accessories, and had prepared himself for the work), managed to "take an impression" upon his shirt sleeve and escape undetected.

At the sophomore Annual of '69, a persistent effort was made to get hold of the mathematical paper,—since upon the "Puckle" portion of it most of the class were almost certain to flunk. A pair of professional house-breakers were imported from New York to "work up the case," and were to receive \$200 in the event of success, but nothing in case of failure. The examination was to be held at 9 o'clock on Friday morning, and, from day-break of Thursday, until he finally withdrew to his house for the night, the professor of Mathematics was dogged about by one or the other of these spies, and never allowed out of their sight for more than a few minutes at a time. He was tracked from his house to the Library, to the printing office, to the post office, every where; and the time spent in each place, and his mode of employing it, was, as far as possible, carefully noted. At the printing-office, the burglar, to account

for his visits there, ordered some handbills of an imaginary steamboat excursion to be struck off,—which handbills were to be called for “early next morning,” and “must be printed there, because”—though the college printers did little miscellaneous work of that sort—“all the other offices were too busy to take the job.” In the course of his visits, the burglar was able to determine pretty accurately the state of things in the office; and he also managed to get a glimpse at the “copy,” in the hands of the professor, but, not being possessed of a liberal education, he was unable to bring to headquarters any more definite report of what he saw than to liken the “figure” which met his gaze to the general appearance of “a curb-bit”; nor could he, owing to the same lamentable defect in his early culture, distinguish this particular “curb-bit” from its numerous comrades, when the “Puckle” book was opened before him. Nothing remained, therefore, but to carry out the original plan, and get hold of the paper by force. Accordingly, at a little past midnight, the head burglar and two of his sophomore employers mounted the roof of the printing-office,—by means of a skylight leading from the room of a Soph living at the other end of the block,—and letting themselves down through another skylight or a window in the rear, were quickly among the types and presses. But here a new difficulty beset them, for their dark-lantern, after being lighted, proved true to its name, flickered a minute, and then went out. There was no help for it then save to boost a Soph up on the roof again, and send him off for another bull’s-eye. He, knowing of but one which could safely be sought at that hour, hastened to the house of his society janitor, and being unable to arouse him, climbed into the window, wandered through the rooms of sleeping Freshmen, finally discovered the lantern, and returned with it to

his partners in crime. The "pal" of the chief burglar had all this time been left outside, to give the alarm in case of discovery, and draw off upon himself any "movement" which might be made; and he either lay hidden in the grass of the green, or carelessly strolled up and down the street, as circumstances seemed to advise. Inside the office, after the arrival of the messenger of light, everything was thoroughly ransacked, and not a single imposing-stone was left unturned, in the desperate search for the much desired "form." But it was all in vain: not a stick-full of type, nor a shred of "proof," nor a line of "copy," relating to sophomore mathematics, could be raked up; and, as the signs of day began to appear in the east, even "Honest John," the house-breaker, had to admit that the game was lost, and that it was useless to stay longer in the office. But, as he reluctantly withdrew and saw the hoped-for \$200 vanishing in the dim twilight of the early morning, he "damned his eyes" because he had not begun operations earlier by "sweetening up the office boy," and still offered to earn the money by breaking into the private residences of the printer and professor, in search for the secreted "form," or by abducting "that little make-matic man" and holding him in durance vile until the examinations were over. But these desperate schemes were rejected as soon as proposed, and with a bonus of \$10 for their night's work "John" and his "pal" were sorrowfully dismissed, and the baffled Sophomores turned in for a few hours' sleep to prepare them for the rapidly approaching torture.

One of them—the thief of the lantern—still managed, however, to pass unscathed the inquisition referred to, without in reality paying the slightest attention to its questions: Next beside him, in class and examination, sat a high-stand man who was well up on mathematics,

and who, in consideration of \$10, was to attempt to "skin him through" his "Puckle" Annual. With this object in view, he practised in advance at forging the lantern thief's signature, and imitating his ordinary writing, until he could do both with reasonable accuracy. Arrived in the examination hall, he wrote, say, half a dozen sheets, with his own name at the top; enough at all events to "keep up his stand," whatever it was; and then, devoting his attention to the man who had employed him, with *his* name at the top and in *his* imitated handwriting, proceeded to cover several sheets with the same work. Of course the second series of papers were much less perfect than the first, and were intended to contain no more work than would be sufficient to pass a man a trifle above average, as a rush on a mathematical examination from one just hanging on the verge of the class would excite too much suspicion. Meanwhile, the one distinguished as the lantern thief sat at his table, with pen, ink, and paper, industriously doing nothing. Finally, when the weary two hours and a half were over, and men were hastening from the hall, he walked up to the professor of Mathematics, to whom others were handing in their work, and having asked him some improvised question in regard to the paper, returned no more to his seat, but went out with the others from the hall. His confederate soon after handed in both series of papers at the desk, and likewise withdrew. For a fortnight afterwards, the lantern thief hung about his local post-office, expecting to intercept a "letter home," informing his parents that their son's career at Yale had ended; but the letter never came, the fraud was never discovered, and the skinner in due time received his sheepskin with the others. It was a perilous game to play, but the man was desperate, and believing that his own stay in college depended upon

passing that examination, he boldly threw down his last card and—won. Apparently it would have diminished the chances of detection, if both the lantern-thief and his assistant had stepped up to the desk together, at the same time when many others were handing in their papers, and in the confusion had made a transfer, and afterwards handed in their papers separately. The former, for the sake of appearances, might have taken one or two blank sheets in his hand as he started from his table. Both series of papers being handed in together, the resemblance between the handwritings, etc., would be more easily detected,—especially as attention would be called to it by the fact of the two successive sets of papers “lying the same way,” instead of “crosswise,” as all papers are arranged when handed in to the examining officer. But, as nothing succeeds like success, perhaps the plan tried was, after all, the wisest one.

At the junior Annual of '69, the paper on Natural Philosophy was got hold of, a few hours in advance, and crammed on by perhaps half the class; but as the faculty detected the cheat, by the rushes of the poor scholars and the fizzles and flunks of the good ones, they forced the entire class to pass a new examination upon the subject. At the same time, some of the Sophs of '70 learned the contents of their French paper; and a dozen of the poor scholars who rushed the examination were arbitrarily picked out as being the probably guilty parties, and made to go through the mill again. As a matter of fact, but three of the dozen, thus made to do penance for the guilty, really had any knowledge of the fraud. It should be understood that it is chiefly for the benefit of low-stand men, “good fellows” who are in danger of being dropped from the class, that examination papers are sought after, and the other

modes of deception resorted to. The greatest obstacle in "working up a case" is the difficulty of keeping the matter secret from the body of the class. In the first place, a "ring" must be formed, say of half a dozen men, who are to have absolute control of the scheme. It is then decided what other poor scholars shall be allowed to share in its benefits, each member of "the ring" perhaps being permitted to name two or three. The members of the "outer ring" being decided upon, they are cautiously approached upon the subject, and, after being pledged to secrecy, are told in general terms that a plan is on foot to get such and such a paper, and asked if they will contribute their share of money, say \$5 or so, in its support. If they agree to it, they are pledged to let no classmate know of the plan, or gain benefit from it if successful. They are not given any knowledge as to the scheme of operation, or the composition of the inner and outer "rings." The half-dozen members of the working force are generally able to raise enough money for their purposes, and to bear the loss of it if they fail; and they also pledge one another to impart the secret to no one save the individuals lawfully chosen upon the "outer ring." The latter are not notified at all of the scheme until a few days, perhaps a few hours, before the results of it are expected, and up to this point all goes well. But suppose the priceless paper is got hold of, and its invaluable contents are made known to the, say, eighteen members of "the ring," it is now that the real difficulty of keeping the secret begins; for each one of those eighteen is quite sure to have some particular friend, wildly cramming at his books, whom a trifling hint would be *such* a help to, that, spite of oaths and pledges, the temptation to tell him is all but irresistible. The temptation yielded to, in a few cases, and the informa-

tion becomes the common property of the majority of the class, including some high-stand men; the others hear of it, and think themselves badly used; the managers can no longer maintain discipline and enforce on all the necessity of doing only moderately well instead of rushing; the faculty discover the cheat; and every one is brought to grief. No class can make sure of having more than a dozen or at most fifteen poor scholars who are capable of refusing help to a comrade in distress, even when they defeat their own object in giving it; and no ring can be successful unless entirely made up of exactly such hardened monsters of self-control. Reports are always current at examination time that some particular "crowd" has got hold of a paper, and enquiries are industriously made as to the probable membership of the "ring," with a view of working into the good graces of the same. Undoubtedly there are some successful "rings" whereof neither the uninitiated portion of the class nor the faculty ever have the least suspicion; but their number cannot be large, since after the danger is over the temptation to boast of a famous exploit is usually too great for a student to resist. Tradition tells that the questions of a Biennial paper were once discovered by some Seniors, who occupied a room immediately above the room of a professor, and by means of powerful lenses fitted to the hole bored by them in the ceiling, were able to decipher the manuscript or print of the examination paper, as it lay upon the professor's desk or table. It is also related that when the safe in the treasurer's office was more easily approached than now, a professional burglar was brought on the ground, in readiness to "crack" it, in case the examination papers were stored therein, as they were not.

The system of making up omitted recitations gives opportunity for the exercise of one or two frauds not

properly comprehended under the general term of skinning. The essential object of most of them is, in making up, to substitute a different lesson in place of the one really omitted. There is not much difficulty in doing this, for when a man hands in his paper, giving the date and limits of his omitted lesson, the instructor, finding by reference to his score book that the date is correct, generally takes it for granted that the lesson offered corresponds to it. Now, if in place of the real lesson the one just before or just after it be substituted, the chances are that the change will not be noticed,—an interval of ten days or a fortnight being supposed to elapse between the times of omission and making up. If by any possibility, the discrepancy is detected, there is no necessary implication of attempted fraud, for the thing might happen by accident; so regrets are simply offered for the “mistake,” and the real omission is made up at a subsequent trial. By this process of substitution an easy lesson may be recited in place of a hard one, and the trouble of really making good an omission be done away with. In '69, a man made up two successive Astronomy lessons, by passing examination at different times on a third lesson, which he had also rushed originally at an ordinary recitation. Stand may be factitiously raised by frequent make-ups, even supposing them to be honest ones; for while, on the one hand, a man is not called up in the ordinary course of recitation oftener, on an average, than once in two or three lessons, and must be constantly prepared on the review as well as the advance lesson, on the other hand, by getting leave to omit and then make up occasional recitations, he is certain to be examined on every one of them and credited with a rush if he make it, and the review lesson is never required of him. A trick sometimes played in recitation, to save from a flunk a man whom it is im-

possible to help otherwise, is this: Suppose him to have been given a problem at the board, and to have written down a good many proportions and formulæ, all of which, or at least the results derived from them, he knows to be incorrect. As the time for closing the recitation approaches, he manages to communicate his wish to some friend at work near by, which friend, being "in want of more room," suddenly erases a good share of the other's work, "before he can have a chance to prevent him." Apologies to the professor follow: "I thought, sir, that those figures had been explained." "Well, well, be more careful next time, and explain your own work, now, as far as you've got." The other is allowed to take his seat, as there is no time remaining in which to rewrite his work; and so, with every appearance of regret for having lost a rush, he withdraws to his bench to chuckle in secret over his escape from a flunk. Sometimes, of course, honest blackboard-work, waiting to be explained, *is* accidentally erased by an over-careless mathematician.

In the languages, as has been implied, skinning is mostly confined to notes and memoranda, written in recitation time upon the margins and between the lines of the text books. Ponying, however, is almost universal,—a good majority of the class habitually using a pony in getting out their translations, and all but a few of the others, say ten or a dozen, resorting to the same aid when hard pressed for time or perplexed by a difficult passage. Compositions are skinned bodily and persistently,—the same manuscript being read or handed in three or four different times, by as many different men, to as many different division masters. After thus doing good service in sophomore year, when they must be written upon stated objects, they are again brought to light in junior year, and used as "forensic disputations,"

the subjects of which the students themselves select ; and after going the rounds under this name, some of them are dragged up and made to do duty even in senior year. There are very few "writers" who will not readily lend their old compositions to their lazier friends to read or copy, and some even consent to write off special pieces for the benefit of the latter. In every class there are one or two, who, in the slang of the outer world, would be called "literary hacks" ; persons, that is, who make a business of supplying their classmates with the lesser literary wares at prices varying from fifty cents to five dollars a piece. The "retired literary gentlemen, living at Troy," or elsewhere, who periodically flood the colleges of the country with their circulars, must reap but a very small harvest from Yale, therefore, since the shiftless and ignoble skimmers there residing prefer to patronize home institutions, especially since by so doing they can secure better work for less money. It is probably safe to say that of all the compositions read or handed in, less than half are what they purport to be ; that is, written for the occasions on which they are offered, and by the individuals who offer them.

At the roll call of a large division in senior year, an absent man is sometimes answered for by one who is present, though never except by the former's request ; since two might answer at a time and thus lead to detection, or the man may have been excused in advance, or may for some reason wish to be marked absent. At some of the senior year lectures, too, men stand just inside the door, while the bell is ringing, stay there until the monitor has marked them "present," and withdraw before the lecture begins,—the presiding officer, meanwhile, having, from the position of his seat, no chance to see them at all. Cheating by placing false marks in the monitor's book is not very common, as the book is gen-

erally pretty closely guarded. The record of the choir's monitor has the repute of being oftener tampered with than the others. Making out false church papers is a very common practice,—some who are supposed to attend service at Trinity or elsewhere rarely going to church at all. To many of the regular frequenters of the chapel, who are allowed two half-Sundays a term in which to attend church service in town, the phrase "to take out a church paper," is about synonymous with the phrase "to take out a leave to cut;" for they always improve the two half Sundays by taking a stroll out of town, or staying at their rooms,—there to sleep, smoke, read, write, or cram, as the case may be. It is noticeable that on the last Sundays of the term, which are the ones preceding the examinations, the attendance at chapel is unusually slim, and its full allowance of church papers—sixteen each—is quite certain of being called for by every class.

In the rendering of other sorts of excuses, too, there is a great deal of downright lying. When a man's marks get close in the neighborhood of 48, there is nothing which he will not resort to in order to get enough of them knocked off to allow him a reasonable margin for accidents. The ingenuity of college is put to the severest strain in inventing new and plausible excuses, and the number of minor diseases which "disable a man from walking abroad" is really surprising. The memory of the grim humorist who wrote upon his excuse paper, "Sick, according to the above directions," is tenderly cherished at college; but there is probably no day in all the college year in which excuse papers, which, if rightly understood, are no less comical, are not handed in. "Letters home"—that is, official notifications sent to one's parents or guardian, in regard to his marks, or "position on the course of discipline," his stand, or

“position on the course of literature,” his “leaves of absence,” “conditions,” “suspensions,” etc.—are a great bugbear to most students, and hence pains are taken to prevent them from reaching their destinations. By the aid of a postmaster, or a brother, sister, or friend at home, they are intercepted without much difficulty, as they are usually enclosed in government stamped envelopes, bearing the imprint, “Return to Yale College, if not delivered within ten days.” In cases where the recipient of a letter home is requested to acknowledge the receipt of it, the signature of parent or guardian, not being known to the college authorities, can be easily forged.

Though skinning and kindred deceptions have thus been described at length, it should be carefully borne in mind that they are exceptional manifestations, and that honest work is generally the rule. When an instructor detects a man skinning in recitation, he marks him a flunk without calling him up to recite, and perhaps without letting him know that he was discovered. He may also give him several marks for “discipline.” A skinner detected at term examination, is conditioned, marked heavily, warned, and perhaps suspended. Still heavier penalties follow evil doing at Annual,—while a man known to have a share in stealing an Annual paper would be summarily expelled. To help or “skin through” another, is officially looked upon as little better than skinning for one’s self and draws down the same punishment. So numerous are the precautions, and so severe are the penalties against skinning, that the number of habitual practisers of the art is comparatively small. It is one thing to secretly read from a book in a crowded recitation room, but quite another thing to successfully carry out some of the elaborate schemes which have been described, in a large examina-

tion hall. None but the cheekiest and most self-assured men in the class are equal to these latter exploits, and the very boldness and audacity of some of the tricks narrated is good proof of their exceptional character.

The general college sentiment in regard to all such matters is one of approval for all means calculated to circumvent and deceive those in authority,—provided that these means are employed for the benefit of those who make no pretensions as scholars. For a high-stand man to skin, or for anyone to skin for a stand simply, is looked upon as mean and contemptible. A high-orator man, for instance, who should get and keep his place by skinning, would be despised and condemned by the general sentiment of the class. There always exists among the students a sort of undefined belief that, in the irrepressible conflict between themselves and the faculty, the latter are aiming to bring the poor scholars “below average” and so get rid of them; and that it is their own duty, in opposing this scheme, to make use of any aid which circumstances may afford them. Hence, very many good scholars, who never skin on their own account, are persistent in their attempts to cheat for the benefit of others; and even take counsel together how a particular low-stand friend of theirs may be saved from impending destruction. A poor scholar who is too conscientious to skin is respected for his scruples; but a man who is too conscientious to help another skin—at least passively, as by helping along to its destination a skinning paper, prepared by some one else—is thought little better than a monomaniac on the subject of honor, a being too immaculate to breathe with common men. As for “swearing off marks” and “lying out of excuses,” public sentiment winks at the practice, good humoredly, though perhaps not quite as approvingly as at skinning. Without pretending to

defend its morality, it is accepted as a sort of necessity of the situation. Some men who stick at no other sort of fraud, however, will never approve of making out false church papers.

The behavior of the students at the various college exercises is generally quiet and orderly, and it grows better as a class advances on its way, except perhaps that the upper classes get to their seats a little less promptly than the lower ones. The individual instructors appear to decide whether they will allow any "applause" in their own rooms; and the practice is generally discouraged on the ground of its disturbing the other recitations. Still, there is considerable of it, in the lower-class recitations; and when the occasion really deserves it, it is seldom that the presiding officer attempts to break it up. Perhaps it is a joke of his own, or an absurd translation, or a comic accident of some sort, which excites the merriment of a division; but whatever it is, the instructor takes it good naturedly, and marks are never inflicted in bringing such an outburst to a close. Sometimes, at a preconcerted signal, as the last stroke of twelve, the entire division will cough, or cross their legs, or pull out their handkerchiefs, or turn their heads to the right or left, with very odd effect. The wisest way and the usual one for the instructor to act in such cases is to pay no attention to the matter. To display any symptoms of anger at such trifles is only to court their repetition in the future. A nervous Theologue, who is sometimes temporarily substituted for a sick or absent tutor, may be worried half to death by his freshman pupils, especially if he attempts any severe measures. Beans and paper wads will be hurled at him, and in every way he will be insulted and despitefully used. Freshmen, even in the presence of a well-liked tutor, will sometimes throw paper wads, and

light matches, and build small bonfires behind the benches, and pass a man's hat or his boot or the stove-poker to the end of the room furthest from where it belongs, and draw chalk sketches upon the floor and upon each other's backs, and cut their names or class numeral or society letters upon the benches, and use their lead pencils to mark upon the luxuriously white-washed walls. For these latter offences, which were formerly known as "damnifying the college buildings," fines may be inflicted, and marks may be given for any of the things named, but as a rule it is thought best to take no notice of them.

Freshman applause is loud and uproarious,—made by stamping the feet with full force upon the floor, and is aroused by the merest trifle. In sophomore year it is still common, but less noisy and more discriminating, and made to some extent by snapping the fingers. In the last two years it is extremely rare, and the slightest word from the presiding professor is sufficient to check it. No objection is usually made to snapping the fingers in encouragement of the sophomore compositions and declamations, though the applause thus bestowed is not very discriminating. Most applause given to the remarks of a professor in recitation or lecture comes from a few, and is intended ironically, and though the object of it accepts it in good part, the bulk of the students discountenance it and the applauders, and mention it among themselves as "too bad," or "a regular disgrace to the class," that a few men should show disrespect to Old So and So. On the other hand, it is accounted a great breach of decorum for a college officer to reprove a person by name in the presence of his class or division, and one in the habit of doing it would soon draw down upon himself the hatred and contempt of all college.

At lectures, only a small share of the class regularly take notes,—the majority, after making one or two attempts at it, leaving their note-books behind as useless encumbrances. When examination time comes, if they think it necessary to cram, they can borrow some stand-man's note book. Meanwhile some of them cut, and of those who attend, some sleep, some read novels, some write notes to one another, and some cram at their next day's lesson. In the junior year lectures on Natural Philosophy, when the room has to be darkened for some of the experiments, men change their places from one part of the room to another, and hats, note-books and paper wads fly merrily about. It was then, too, in former years, when young ladies attended the show, that sounds as of tremendous kissings were heard, and greeted with warm applause. From the Botany lectures it is sometimes thought worth while to make an egress by jumping from the window, though there is too much interest taken in them to make the habit anything but a rare one. The lectures on Anatomy are the only ones where the students enter the room in advance of the professor, and retire after him. The seats therein are arranged in the form of an amphitheater and rise sharply above one another. The Seniors taking their places upon these, laugh, joke and sing their songs, until a bell warns them of the professor's approach; and as he steps through a side door to his table, and bows to them, they acknowledge his salute by rising for a moment in their seats. These lectures are perhaps the most attentively listened to of any that are delivered.

At morning prayers, as said before, there is absolutely no tardiness,—every man who enters the chapel at all being in his seat at the last stroke of the bell. There is a good deal of cramming during the service, and a large share of the heads which are bowed during the

utterance of the prayer are possessed of eyes which are eagerly scanning the pages of an opened text-book. During Sunday service there is some reading, though this cannot be called a common practice. There is, however, a great deal of sleeping and dozing; and as it is against the rule to bow the head upon the seat in front, except in prayer time, men learn to sleep while sitting bolt upright, and in every other imaginable posture which will not expose them to detection. "Corner seats" are therefore on Sunday more popular than ever. A trick seldom played by anyone save Seniors, is for a man, after being marked "present" by the monitor, to withdraw during the long prayer. With the exceptions noted, the decorum which reigns in chapel is very strict,—applause, rushing, loud talking, or confusion of any sort being altogether unknown. Sometimes, when a very tedious preacher has reached his "sixthly" or "seventhly," and shows no signs of stopping, a general movement of uneasiness goes over the house as a gentle hint that the audience are tired of hearing him. This never happens without great provocation, however, and the noise made is not loud,—the share contributed by each individual being so small as to be imperceptible. One time, a '69 Freshman who "helped on the cause," by sliding himself the whole length of his pew, was suspended for a term in consequence. Once, too, when the president announced in chapel a change of fifteen minutes in the time of ringing the prayer bell, a faint moving of feet, by way of applause, was detected to come from the seats of the Fresh of '69, and the class was laughed at for a week by all college, on account of its foolish temerity. Slight as it was, it was the only manifestation of the sort known to a chapel service during the whole four years of '69, and probably for a much longer period.

Most instructors, in calling a man up in recitation, simply address him by his surname, though a few have a habit of prefixing the "Mr." Initials are used to distinguish men having the same surname, but the latter is the only one ever uttered in full. The faculty speak to and of one another as "Mr."—never as "Prof."—So and So, and the highest officer of the college is not called by his name at all, but is addressed and spoken of as "the president." The students, too, among themselves, rarely mention his name unless preceded with the title "Prex," which is oftener used alone to designate him. Among the Seniors, the modified form of "Prexy" is somewhat in vogue, in familiar talk. All other college officers are spoken of simply by their surnames, without official prefix of any sort; except of course in interviews with members of the faculty, or in formal conversation of any sort, when they are referred to as "Prof."—or Tutor—So and So. Four only of the professors have nicknames of any sort: Loomis, Hadley, and Newton, who are known as "Loom," "Had," and "Newt," generally with the prefix "Old"; and Thacher, who is called, from his first name, "Tommy." The names are applied good-naturedly enough, without any special implication of hostility, and are used only by those who have had to do with their owners. No college officer, in fact, is often thought of or mentioned at all except by those who have recited to him. "Old," as a chance epithet of little significance, is applied at odd times to almost every one; but the rule holds good that, in common talk, the simple surname of a college officer is the one by which he is referred to. A student usually touches his hat when he meets upon the street an instructor with whom he is acquainted; sometimes he does the same to the older officials whom he will come to know in process of time; and a similar salute is in all

cases returned. An upper-class man, however, never "recognizes" the lower-class tutors with whom he is unacquainted. A student meeting an acquaintance of his own or another class, simply nods in recognition, but never lifts his hat; unless, of course, he or his friend be accompanied by a lady.

During the first two years, and to some extent in the third, whenever an instructor closes his connection with a class, he is "cheered" in this way: Each division, at the close of its last recitation to him, forms in a body outside, and—"lead off" by its loudest-voiced man, who perhaps puts in a complimentary word or two, in his proposal—gives "three time three" or, oftener, "three times nine" cheers for this or that tutor or professor. As the four freshman instructors generally leave the class at the close of that year, there are sixteen farewell "cheerings" from that class alone, included in the space of two days or less; while nearly as many more from the Sophomores and a few, perhaps, from the Juniors are given forth at about the same time. Even the least popular instructors get their full share of cheers, though perhaps in these cases they may not be rendered with their wonted heartiness; while each division generally shouts more energetically for its own division-master, than for the other instructors whom it cheers. Members of the faculty make no sign in recognition of the compliment thus paid them, but they accept the custom good naturedly, and spite of its interrupting some of the recitations, they each year allow it to be celebrated. The Seniors offer cheers in front of the Medical College, at the close of the last lecture, and in the same way speak their adieus to the college and its highest officials, at the close of Presentation Day.

Perhaps the fate of the forty Sophs of '32—one third the class—who were expelled for attempting to "remon-

strate," or "dictate," in regard to the mode of studying Conic Sections ; or the issue of the Commons Rebellion of 1828, which was entered into, and backed out of, by a good share of all college ; may account for the sentiment, but at all events the sentiment exists, that a fight against the faculty would be a hopeless one. Their power is felt to be absolute, and is the last thing in the world which the student ever thinks of disputing ; but as it is often exercised in what the student considers an arbitrary and unreasonable manner, he "defends himself" by resorting to sharp practice and every mode of deception which his wits can conjure up. It is a common thing to speak and think—half in joke and half in earnest—of the faculty, in the abstract, as a body prone to act arbitrarily in all things, intolerant of all opposition or remonstrance, however mildly presented, and stubbornly bent on enforcing all its decrees, no matter how manifestly absurd. "If you want to argue effectively," says one, "go out and talk to that elm tree, but do n't waste your breath on the faculty." "That's so," says another ; "reserve your common sense for those who can appreciate it. When you've made the sun rise in the west, it may be worth while to attempt other miracles."

Personally, however, the members of the faculty are looked at in a very different light. With scarcely an exception, they are thoroughly respected by the students, and deliberate insults and embarrassments are never placed upon them. Tricks which prevail at other colleges, such as locking an instructor in his recitation room or dormitory, throwing water upon him, stealing his clothes or other property, upsetting his chair in recitation or tripping him up outside, writing or printing derisive or scurrilous remarks in regard to him, and so on to the end of the list, are all obsolete at Yale : not

because they could not be played with perfect impunity, but because the general college sentiment condemns them as unmanly and indecent. The same sentiment says there is nothing humorous in tampering with the college bell, and so it is let severely alone. Once, while '69 was in college, some sneak entered the chapel and lugged off the Bible from the pulpit; but no one laughed at or approved of the deed, and had its perpetrator been known he would have been ostracized by all the decent men of his class. The same would be true of any practisers of the tricks which have been referred to; for it is not a popular thing to insult or show disrespect for the faculty. A man may cheat his instructor in recitation, lie to him concerning marks, curse him in private for his "ugliness,"—and his comrades look on unmoved, if not approving; but the moment he offers him the least disrespect and insult, he finds every man's hand turned against himself. For the undergraduates—spite of the "meanness," and "tyranny," and "oppression" of those in authority—really have an odd feeling akin to admiration for their instructors, and they will not see them abused or ill-treated by anyone. They rather enjoy having them "stand upon their dignity," and are apt to resent the idea that there should be any familiarity between the two "hostile elements," either in the recitation room or outside it, beyond what is required by the official regulations. This feeling reaches its climax in the case of the president, whom the undergraduates, spite of their familiar talk about him in private, really look up to with a respect and veneration so deep as to be almost akin to a superstitious awe; and whom they would no more think of showing the least disrespect to than a pious Mussulman would think of desecrating the Holy Stone at Mecca.

CHAPTER V.

SHOWS.

Junior Exhibition—Time and Place of Holding It—Its Recent Transformation—Managers and Invitation Notes—The Exercises and their Value—The Promenade Concert—Commencement—Rules for the Attendance of the Seniors—The Procession—Arrangement of the Audience—The Speakers and the Listeners—Conferring the Degrees—The Dinner and the Evening—Recent Changes in the Show—Its Celebration in the Olden Time—Gunpowder, Rum and Riot—The Official Calendar—The Society of the Alumni—Concio ad Clerum—The Obituary Record—The General Statement—The Annual Catalogue—The Triennial Catalogue—The Alumni Associations in the Cities.

Junior Exhibition apparently originated at about the beginning of the present century, and a Sophomore Exhibition, of the same general character, is said for a time to have preceded or been co-existent with it. It is held at the close of the second term of junior year,—sometimes on Monday or Wednesday, but almost always on Tuesday, of the last or next to the last week of that term,—the chapel being the traditional place for holding it, though by most of the classes between '55 and '70 the College Street Church was employed instead. In the old times, all holders of "orations," "dissertations," and "disputes," and perhaps even lower appointments, used to be allowed to speak, but more recently the number of speakers was only about half as great, and places upon the programme were decided by the merit of the pieces handed in,—holders of the two upper grades of appointments being obliged, and none others being allowed, to write in competition therefor. This plan was

applied to the three classes, '69 to '71, in connection with the practice of limiting the exhibition to one session, held between the hours of two and six in the afternoon. In the thirteen classes, '56 to '68, it had been customary to hold a second session, commencing at about seven in the evening; and for at least thirty years preceding, there had been a forenoon and afternoon session of the show,—the former beginning at eight, half past eight, or nine o'clock, as the case might be, and the latter opening at about two. To judge from an invitation-bill, the exhibition of '22 consisted of a single session, for it opened at one o'clock in the afternoon; and perhaps its predecessors resembled it in this respect. The second session of a divided show usually attracted the larger audience. At the opening of the academic year of 1870-71, the question of the abolition of the exhibition came up for discussion before the faculty, but they finally decided to transform it into a "prize speaking"; and under the name of Junior Prize Exhibition, the "ten best speakers" among the appointment men of '72, were this year made to exhibit themselves, at the usual time and place. The choice was made in this wise: all members of the class having an appointment higher than second dispute were obliged to write an essay on one of seven assigned subjects, which essay had to be of such length that its delivery in public would not require more than twelve minutes of time. From these forty or more competing essays, the ten best were selected, and their writers each rewarded with a \$10 prize. The ten prize men then declaimed their orations in the chapel, as aforesaid, and the faculty decreed an extra prize of \$50 to the one whom they judged the best speaker. The only music was an opening voluntary on the organ, and the singing of the college glee-club. There were but three ushers, who were appointed from

the class by the faculty, and who, like the speakers, were arrayed in the regulation dress-suit of black,—though it was specially announced that this custom of the old Junior Ex would not be required in the new. The programmes were plainly printed and bore simply the names of the orators and their orations. All expenses attending the exhibition were borne by the college authorities. The attendance was good, and the show was voted by all a great improvement on its predecessors, which had for some years been a sort of college laughing stock.

The details of the old-fashioned Junior Ex—now happily obsolete—used to be arranged by a committee, chosen by the junior class, at the time of electing its Cochs and *Lit.* editors, or at a later meeting called for that special purpose. They served as ushers at the exhibition, secured the music, attended to the promenade, etc. Traditionally, there were nine members of this committee, and they were known as “managers”; but the number sometimes varied, and the title, toward the close, had become obsolete, except upon the printed programmes. Low-stand men, or at all events those who had no chance of speaking at the exhibition, were latterly generally chosen on the committee; and, though election to the same was still thought to be something of an honor, there was not the least electioneering or excitement over the matter, as in the old days when to become one of the “managers” was a most worthy object of junior ambition. The printed programmes of the show—indicating the names and residences, themes and rank, of those who spoke, but not the names of the other appointment-men—were furnished by the faculty, but the other expenses of the exhibition rested with the class. The heaviest item in these was the cost of the music, and it was chiefly to help pay for this that the

Promenade Concert was instituted. The committee palmed off as many tickets as possible upon their own and the lower classes, and to meet the deficit a tax usually had to be levied. For a quarter of a century or more, ending about the year 1845, it had been customary to issue steel-engraved invitation-notes; by which, over the names of the "managers," "the company of —— was requested," at such and such time and place, to attend the exercises of Junior Exhibition. These invitations were generally embellished with some elaborate classical or mythological design, accompanied by an appropriate motto, and were printed upon gilt-edged note-paper, of various tints, as was the fashion of those days. At the time referred to, the corporation, thinking the custom extravagant and unnecessary, passed a special law forbidding it; and for a dozen years or so, ending perhaps with '58, common type printed invitations were sent out. These, in addition, bore upon the inner page a list of the speakers, and a notice as to the music and the times of commencing the exercises. In '55 an invitation note of this sort, but steel-engraved like the old ones, was issued; and the steel-engraved Spoon-invitations of that class greatly resembled it. The idea of these pictured steel-plate Spoon-invitations, which were last issued by '67, was, as stated in another chapter, borrowed from the obsolete custom of Junior Ex. In turn, the more recent style of Spoon-invitations, introduced by '68, was adopted by '70 for its Junior Ex,—no invitation of any sort having been sent out in the latter's behalf for a dozen years preceding,—and the committee of '72 also issued similar elaborately designed invitations to their Junior Promenade. The college law against the issue of engraved invitations or tickets, though it still stands on the statute-book, has long been practically obsolete, and will probably never be revived again,—

though the growing tendency in college to substitute costly steel-engraving on every little occasion, where ordinary letter-press printing would answer as well, is already beginning to be cried out against by some, as resulting in a needless waste of money.

At the exhibition, the president presided, and in a set Latin formula called off the names of the speakers, who as they mounted the stage, first bowed to him, and then saluted the audience. He also made a prayer at the opening of the exercises. Most of the faculty sat in the front pews, and some of the trustees made it a point to be present also. The "Latin oration" was always the first speech delivered, and the "Greek oration" always introduced the second session of the exhibition, if there were two sessions. Another "philosophical oration" in English, was always the last speech delivered. The other speeches were distributed between these in such a way as to secure as much variety as possible in the exhibition. Each speaker chose his own theme, subject to the approval of the professor in Rhetoric, and was allowed eight minutes in which to discourse thereupon. Between every two or three of the speeches there was "music by the band,"—which music was the most attractive feature of the show, and, in fact, the only thing connected with it in which the undergraduates took any great interest. Many of them used to go in, between whiles, to listen to the playing, and withdraw as soon as the speaking recommenced. A particularly good or a particularly bad speaker, however, would be apt to attract in quite a number of his classmates with the avowed purpose of hearing him. Nevertheless, there was always a good attendance at the show; for the fathers and mothers and family connections of the speakers, and the young lady friends of the class and the college, and the townspeople generally, who still

clung to the superstition that this was one of the great representative displays of student culture and ability,—all these were there, listening to the music, admiring the eloquence, and giving to each one who recited his lesson his even modicum of applause.

The Junior Promenade Concert is not a very ancient affair,—its predecessor, the Junior Ball, of thirty years ago, being held at the close of the year in August, and having no connection with the exhibition proper. The musical part of the latter entertainment used to be furnished by the same Beethoven orchestra which performed at evening chapel; and even after the organ was procured it was thought a sufficient attraction if some locally-famous player was secured to perform thereon at the season in question. But when it became a custom to import Dodsworth's and other famous bands from New York, it was thought best to combine pleasure with economy and institute a Junior Promenade. The first class to do this was '51, and from '63 to '72 there has been no break in the celebration. Ending with '68, the promenade used to be held the evening before the exhibition; for the next three classes it happened on that evening itself; but the present year the Juniors of '72 set February 15 as the night, in order to anticipate the lenten season, and secure a larger attendance. This last promenade was of course under the charge of a committee elected specially to attend to it, as no "managers" were required for the exhibition itself. The earlier promenades used also to be under an independent direction, and to have only a remote connection with Junior Ex. The dancing, nominally beginning at eight, usually continues until two or three in the morning,—though the attendance is fullest between the hours of ten and eleven. This attendance is very select, though—whether because the promenade often occurs

in Lent, or is unattended by other attractive college exhibitions—it comprises but few from outside the city, and is much less brilliant than at the Spoon Promenade of a few months later, by which it has hitherto been somewhat overshadowed,—the superior and constantly increasing attractions of the latter celebration having rather deadened the interest in the former, in much the same way as the Spoon Presentation itself had taken away all glory from Junior Ex. It may be worth remarking that upon the old invitations to exhibition and to ball, the college was spoken of as “Yale University,”—a title which is never affected now-a-days among the students.

“Commencement” is the oldest anniversary connected with the college,—the name having been applied to the closing exercises of the academic year from the very foundation of the institution,—and hence it is still looked upon by the public at large as the most important one. As a matter of fact, however, its glories have mostly departed (“before the progress of civilization,” as the students say), and among the undergraduates it is now only thought of as being “the day before the University race.” In ’69’s time it occurred on that Thursday of July which lacked a day of being four weeks from the time (Friday) when the Seniors finished their last Annual, and was one day more than three weeks after Presentation, which always occurred on Wednesday. From time immemorial, Presentation came six weeks before Commencement, until 1866, when the interval was diminished to four weeks; the next year it suffered a still further reduction to three weeks, one-half the original period; and, at last, the present year, the three weeks were contracted into two days, and Presentation appointed for the Tuesday before Commencement, which was set at the second Thursday of July. Under the old ar-

rangement, on the Saturday before Presentation,—that is, the day after the Seniors had finished their Annual,—the president announced to them the official regulations in regard to their conduct in the future. These were, that, after attending prayers on the morning of Presentation Day, all who had no special work assigned them—such as the making up of conditions, or the correction of Commencement pieces—would be excused from all further attendance upon college exercises and residence in New Haven, until the Saturday before Commencement, when they would be expected to return, in order to present themselves at the chapel on Sunday afternoon and listen to the “baccalaureate sermon,” delivered for their benefit, and on Thursday to join in the Commencement procession and attend the literary exercises; that all charges due the treasurer would have to be paid him by the last Monday of the term; that those remaining in their usual college rooms would still be under college control and must so behave themselves as not to interrupt the under-class men in their studies; and that excuses to be absent from Commencement altogether could only be granted for special cause. As a matter of fact, however, no marks were given or attempts made to trace a man’s whereabouts later than Presentation morning, and if he left town then and never returned to it, the faculty never knew the difference. A third or more of every class were always absent from the “baccalaureate discourse” and graduation exercises, to which their presence was supposed to be an aid, and only a small portion of these absent ones ever took the trouble to ask a formal excuse in advance. As for the three lower classes, all their Annuals were finished on the Friday before, on which morning chapel prayers were held for the last time, so that most of them had gone home, and the few who remained were only awaiting

the approach of the University race,—endeavoring thus to make their stay in Worcester as short as possible. Under the new arrangement, it is possible that chapel prayers may be persisted in till Commencement morning, and the presence of all the undergraduates required till then.

At about half-past eight o'clock of Commencement morning, attracted by the ringing of the bell and the playing of a band of music, the Seniors, alumni, and faculty assemble in front of the Lyceum, and form in procession. Theoretically the lower classes are still supposed to take part in the same, as they did actually in the olden times, and the senior tutor in forming the procession, still calls upon "the Freshmen!—the Sophomores!—the Juniors!"—to take their places in the ranks, without eliciting any further response than a few derisive grins from the scattered representatives of those classes who may be hanging about in his vicinity. The Scientifics! are then called for, then the Seniors, then the alumni, youngest first, and lastly the trustees, faculty and president. In this order, the procession, preceded by the band, marches in double file to the Center Church, at the door of which the ranks are opened, heads are uncovered, and the dignitaries in the rear pass between the rows and go first through the entrance, followed by the rest of the procession in the reverse order of marching. The president sits within the pulpit, and the faculty, trustees and other important personages take positions on the stage beside him, while the body of the alumni occupy the central pews, and the graduating class those upon the right side of the south aisle. The galleries and certain pews on either side the stage are reserved exclusively for ladies, and the remaining seats of the house are open to the general public. Benches and settees are placed along the aisles, and

these, as well as all available standing places about the doors, are always crowded with spectators. The regular church ushers act as tip-staves in assigning seats and preserving order, and one or two policemen are usually in readiness outside to suppress any disturbance. Formerly, when Commencement was observed as a sort of general holiday throughout the city and State, the honest country folk for miles around used to flock in to the celebration, coming on foot or horseback or in every imaginable kind of vehicle, and swarming about the church steps for hours before the time of opening the doors. When at last an entrance could be made, there was a rush, a crush, and a jam, until every available inch of space had been taken up. Many thought themselves lucky if they could secure eligible standing places, and more had to be content with such fragments of student eloquence as could be caught by standing guard outside the doors and windows. The issue of checks for reserved seats to the "friends of the class," who did not join in the procession, sometimes made the contention the sharper for the sittings which were not reserved. Even now, quite a crowd assembles in advance of the opening of the doors, and all the allowed space is well filled before the arrival of the procession.

The exercises are opened and closed with a prayer from the president or some one of the trustees, and music is occasionally sandwiched in between the speeches. The first one of these is the "salutatory," in Latin; all the others, ending up with the "valedictory," are in English. The opening and closing speakers make separate addresses to the president and faculty, the class and the audience; and the class rise in their seats when the valedictory is being delivered to them. The other speakers simply bow to the president as they mount the stage, and then address themselves to the

audience. Their subjects are chosen by themselves, as at Junior Exhibition, and their places upon the programme are decided, as then, with a view of contrasting different sorts of productions, and causing the better and poorer speakers to alternate with each other. All in the class who have a stand higher than that of "colloquy" are obliged to hand in a Commencement piece at the close of the second term, and from these a dozen of the best are selected for delivery on the day in question,—though all the holders of "philosophicals" are expected to speak, as a matter of course, and most of the rest who are chosen are "oration-men" of some sort. Almost all of the Seniors who are in town on Commencement Day make it a point to be present during the delivery of the salutatory and valedictory orations, but the other pieces are listened to by few or by many of the class, as it may happen. At the close of every speech, and especially during the interludes of music, some of the class, and some also of the general audience, go out, and others come in, and the number of Seniors who sit through the whole performance is very small,—many of them in fact going in only at the opening and close of the exercises. On the last page of the printed programme which exhibits the themes, names, and residences of the speakers, is given a list of the "honors," that is the names of all appointment-men, together with their residences. The names are not displayed alphabetically under each grade, but according to individual rank, and two or more persons having the same rank are bracketed together. Every speaker is of course applauded, and bouquets are sometimes thrown them by their lady friends, though the latter practice is now getting to be rare at all college exhibitions, and compliments of the sort are apt to expose their recipients to considerable chaffing from their comrades.

The titles of the performances at the Commencement of '69 were : "Robert Burns," "German Liberty," "Olden Barneveldt," "Dr. Arnold of Rugby," "The Failure of Protestantism," "The Eastern Question," "Ochloch-racy," "Free Trade," "A Plea for Shylocks," "Railroads and the Government," "The Fictions of History," "Macchiavelli's Art of War," "The Heresy of Speculation," and "College Friendships" with the valedictory addresses. At the Junior Exhibition of the same class the titles were : "De satirarum scriptoribus Romanis," "William H. Seward," "Thackeray," "The Poetry of Keats," "The Battle of Tours," "The Armada," "Antagonism Essential to Success," "The Mudills of Society," "Daniel Webster," "The Statesmanship of Revolutions," "Richelieu," "The Defeat at Kolin," "The Arabic Learning in Spain," and "Milton's Free Commonwealth." Five of the Junior Ex speakers did not exhibit at Commencement, and a like number of speakers on the latter occasion had nothing to say at Junior Ex : nine of the fourteen, that is to say, appeared on both occasions. What some of the titles were when full thirty speeches were allowed may from these examples be imagined.

The conferring of degrees immediately succeeds the delivery of the valedictory. The Seniors being marshalled alphabetically in front of the church, file in, in squads of a dozen, through the center aisle, and stand in a semi-circle about the president's desk, while he from his seat addresses them about as follows : "Pro auctoritate mihi commissa, admitto vos ad primum gradum in artibus ; pro more hujusce academix. Vobisque, una cum his instrumentis, concedo omnia jura et privilegia quæ ad hunc gradum evectis consedi soleant." At the word "instrumentis," the president hands to the nearest man a roll of diplomas, and at the

conclusion of his address the dozen bow to him and retire through the south aisle,—pouncing upon the bearer of the precious sheepskins as soon as the outer door has been passed, and eagerly seizing each man his own from the roll. The diploma is printed from a steel-plate, upon a skin measuring about 20 by 14 inches, and bears the following words: “Præses et Socii Collegii Yalensis, in Novo Portu, Connecticutensium, Omnibus has litteras perlecturis, S. P. D. Vobis illud notum sit [Name, Latinized if possible, in accusative case], qui candidatus ad Primum honoris academici Gradum pervenire cuperet, a nobis titulo graduque Artium Liberalium Baccalaurei adornatum esse atque condecoratum, eique fruenda omnia data esse jura, honores, insignia, quæ apud nos ad Gradum Baccalaurealem evectis concedi soleant. In cujus rei testimonium et Præsidis et Scribæ Acadêmici manum et Collegii signum his litteris apponenda curavimus hoc die [vicesimo secundo] Julii Anno Domini [MDCCC-LXIX].” The signatures of president and secretary are Latinized, as far as possible, and the seal is engraved as a part of the plate. The opening words ending with “S.P.D.,” are expressed in large ornamental letters, the remainder in common script. Cylindrical cases of tin are generally procured by those who wish to preserve their sheepskins. The form of words used by the president in presenting the degrees may vary a little from year to year, though it is practically about the same as that employed on such occasions almost from the foundation of the college. Formerly, however, “pro more academiæ in Anglia” used to be spoken instead of “pro more hujusce academiæ,” and “Vobisque trado hunc librum, una cum potestate publice prælegendi, quotiescumque ad isthoc munus evocati fueritis ; cujus, hæc instrumenta, membrana scripta,

testimonio sint," was the wording of the second clause. "Primum gradum," too, sometimes gives place to "gradum baccalaurealem." The form used in conferring the master's degree was the same as the other, except that "secundum gradum" or "gradum magistralem" took the place of "primum," and "profitendi" of "prælegendi."

After the last degree has been conferred and the assembly dismissed, the company of college officers, graduates and invited guests (including in the latter term all college-bred men who may choose to attend), gradually wend their way, separately or in groups, to the vicinity of Alumni Hall. Here a large tent is pitched, as a protection against sun and rain ; and after chatting for a while beneath it the multitude is summoned to dinner within the hall. First go the college and other dignitaries, to take their places at the elevated "table of honor" ; then follow the alumni, class by class, in the order of graduation, ending with the late Seniors and Scientifics who have just received their sheepskins, and the generally-invited graduates of other colleges. When at last the whole five hundred or more are seated in order around the festive board, grace is said, and the practice with knife and fork at once begins,—presenting a scene the like of which is seldom beheld now-a-days outside the university dining halls of England. Having appeased the cravings of appetite, the company join in a song or two from the printed sheets freely distributed among them, and the "symposiarch," or person chosen the day before to act as president of the alumni, after making a congratulatory speech of introduction, proposes a set of toasts, and calls upon various individuals for responses. The good speeches are loudly applauded, and cheers for various "sentiments" are proposed by the younger alumni, and given with a will.

No potables are supplied save water, lemonade, and coffee ; but in 1869 an innovation was made by the smoking of cigars during the after-dinner speeches,—a procedure which drew out several letters of complaint in the newspapers. At about six o'clock, a parting song is sung, and with a benediction the gathering is dismissed. In the evening, the president holds a sort of informal "levee" or "reception" at his residence, to which all are invited, but the Seniors do not largely attend it, for a good share of them, as well as many of the alumni, are engaged in the senior-society anniversary meetings, and others are busy "packing up" for departure, or holding farewell celebrations in private. On Commencement night the college yard seems desolate and forlorn : its quiet appears all the lonelier from the bustle and commotion of the day, and the few flickering lights seen in the college windows, and the solitary footsteps heard through the darkness, wandering listlessly about, or hurrying off to catch the boat or the midnight trains, only add to the general gloom. Early the next morning many start for the University race at Worcester, others in the course of the day drift off homeward on the various trains. There is no general leave-taking at Commencement time, for the class said their formal adieu to one another, and to college life, on Presentation Day, and they do not repeat the ceremony.

The sort of Commencement here described was introduced in 1868. Up to that time there had been two sessions in the church, and the dinner came between them. The procession of the morning was repeated at the beginning of the afternoon's exercises, and the degrees were conferred at the close of the same. The number of speakers was about twice as great as now. Thirty years ago, it was a common thing for colloquy-men to write dialogues or plays, and act them out on the

stage at Commencement or Junior Ex. Poems were also quite frequent, and might be given by any speaker except the holders of the two highest places,—a rule which is still in vogue, and which was taken advantage of as late as the Junior Exhibition of '68. Fifty years ago, moreover, the Seniors were wont to hold a "Commencement Ball," on the night before they graduated, and to send out steel-engraved, gilt-edged invitation notes to that magnificent entertainment. They used to pay, likewise, for the Commencement music, and the president used to be allowed as a sort of perquisite a fee of \$5 or thereabouts for every sheepskin signed by him. Now, an extra charge of \$12 for "graduating expenses," is placed upon the last term-bill of every Senior,—the payment of which is the only part taken by him in the management of the show. The payment of \$5 for every graduate of three years' or longer standing, secures for him the second degree of Master of Arts.

"Although a very early act of the original trustees contemplates granting a diploma of Bachelor after three years' residence to students of distinguished industry and ability, and of Master after two years more upon the same terms, the plan does not seem to have ever been carried into effect. Commencements were not to be public, according to the wishes of the first trustees, through fear of the attendant expense; but another practice soon prevailed and continued with few exceptions until the breaking out of the war in 1775. They were then private for five years on account of the times. The early exercises of the candidates for the first degree were a 'saluting' oration in Latin, succeeded by syllogistic disputations in the same language; and the day was closed by the masters' exercises,—disputations and a valedictory. According to an ancient academical practice, theses were printed and distributed upon this

occasion, indicating what the candidates for a degree had studied and were prepared to defend ; yet, contrary to the usage still prevailing at universities which have adhered to the old method of testing proficiency, it does not appear that these theses were ever defended in public. They related to a variety of subjects in Technology, Logic, Grammar, Rhetoric, Mathematics, Physics, Metaphysics, Ethics, and afterwards Theology. The candidates for a master's degree also published theses at this time which were called 'questiones magistræ.' The syllogistic disputes were held between an affirmant and a respondent, who stood in the side galleries of the church opposite to one another, and shot the weapons of their logic over the heads of the audience. The saluting bachelor and the master who delivered the valedictory stood in the front gallery, and the audience huddled around below them to catch their Latin eloquence as it fell. It seems also to have been usual for the president to pronounce an oration in some foreign tongue upon the same occasion. The earliest theses extant belong to 1714, and the last were printed in 1797. From 1787 onwards there were no masters' valedictories, nor syllogistic disputes in Latin, and from 1793 there were no masters' exercises at all. The present bachelor's valedictory in English was introduced in 1798,—the idea of it having been derived from the farewell oration of Presentation Day. A stage for the speakers was first erected about the year 1770.

“At the first public Commencement under President Stiles, in 1781, we find from a particular description which has been handed down, that the original plan, as just described, was subjected for the time to considerable modifications: The salutatory oration was delivered by a member of the graduating class, and was succeeded by the syllogistic disputations, and these by a Greek

oration, next to which came an English colloquy. Then followed a forensic disputation in which James Kent was one of the speakers. Then the president delivered an oration in Hebrew, Chaldaic and Arabic,—it being an extraordinary occasion,—after which the morning was closed with an English oration by one of the graduating class. In the afternoon the candidates for the second degree had the time, as usual, to themselves, after a Latin discourse had been offered by the president. The exhibitors appeared in syllogistic disputes, a dissertation, a poem, and an English oration. Among these performers we find the names of Joel Barlow, Noah Webster and Oliver Wolcott.

“Commencements were for a long time occasions of noisy mirth and even of riot. The older records are full of attempts, on the part of the corporation, to put a stop to disorder and extravagance at this anniversary. From a document of 1731 it appears that cannons had been fired in honor of the day, and students were now forbidden to have a share in this on pain of degradation. The same prohibition was found necessary again in 1755, at which time the practice had grown up of illuminating the college buildings on Commencement eve. But the habit of drinking spirituous liquors and of furnishing it to friends on this occasion grew up into more serious evils. In the year 1737, having found that there was a great expense in spirituous liquors upon Commencement occasions, the trustees ordered that for the future no candidate for a degree or other student should provide or allow any such liquors to be drunk in his chambers during Commencement week. And again it was ordered in 1746, with the view of preventing several extravagant and expensive customs, that there should be ‘no kind of public treat but on Commencement, Quarterdays, and the day [Presentation] on which the vale-

dictory oration is pronounced ; and on those days the Seniors may provide and give away a barrel of metheglin and nothing more.' But the evil continued a long time. In 1760 it appears that it was usual for the graduating class to provide a pipe of wine, in the payment of which each one was forced to join. The corporation now attempted by a very stringent law to break up this practice ; but the senior class having united in bringing large quantities of rum into college, the Commencement exercises were suspended, and degrees were withheld until after a public confession of the class. In the next two years degrees were given at the July examination with a view to prevent such disorders, and no public Commencement was celebrated. Similar scenes are not known to have occurred afterwards, although for a long time that anniversary wore as much the aspect of a training day, as of a literary festival."

According to an arrangement adopted the present year, Commencement occurs on the last Thursday but two in July. It used to occur, from 1867 onwards, on the last Thursday but one ; from 1851 onwards, on the last Thursday ; from 1840 onwards, on the last Thursday but two in August ; from 1830 onwards, on the last Thursday but one in that month ; and previous to 1830, from the very foundation of the college, at about the middle of September. "The first term begins nine weeks from the day before Commencement, and continues fourteen weeks ; the second begins on the first Wednesday in January, and continues fourteen weeks ; the third, of eleven weeks, begins on the last Wednesday in April and continues till Commencement. The intervening periods of nine, two, and two (or, as the case may be, three) weeks, are assigned for vacations." So says the catalogue, though in reality the terms all begin on Thursday, and the long vacation begins at the close of the

Annals, a week before Commencement. Up to 1859 the terms did begin on Wednesday, that is, chapel prayers were commenced that evening, but since the abolition of evening chapel, the prayer bell of Thursday morning has been the first summons to a term's duty. The only persons deceived by the theoretical "opening" of Wednesday night are the Freshmen, many of whom, for the first term or two, come to town some twenty-four hours earlier than there is any necessity for. During the last century almost every one took his second or master's degree, and many spent the interval in New Haven, pursuing some study—usually Theology—in private, under the direction of the professors. Young graduates had the title of "Sir" prefixed to their names upon the printed programmes, and were called junior, middle, and senior bachelors, respectively, during the first, second, and third years after taking their first degrees. Fifty years ago, the number of those who became "masters" was reduced to about half the class, and of late years only about a third or a fourth of those who graduate ever take the trouble to obtain a second sheepskin.

The gradual withdrawal of the "masters" from the Commencement stage of Thursday, was perhaps partly a cause and partly a consequence of the establishment of Wednesday as a special anniversary season for the alumni. At first, the public exercises of Phi Beta Kappa formed the chief part of the celebration, but after a while the graduates, without regard to their connection with that society, got into a habit of assembling to talk over old times and discuss the affairs of the college, and in 1827 the "Society of the Alumni" was formed, with the avowed object of "sustaining and advancing the interests of the college." Every alumnus who paid \$2 a year could belong to it, and for \$15 he could belong

to it for ten years, or for \$25 he could belong to it for life ; and any person, whether an alumnus or not, by the payment of \$50 could be a "director" for life, and by the payment of \$250 could be an "honorary vice-president" for life. The funds collected in this way from fees and contributions amounted, in the course of ten or a dozen years, to nearly \$5000, and the greater part of this sum was set aside to accumulate until it became large enough to support a "Professorship of the Alumni"; but as no such professorship exists the money was probably given to the college in some other form. The admission fees and other restrictions were after a while abolished, and the "society" is now simply "an informal union of those who have been connected with the various departments of the college, as students, officers and benefactors. The association meets on the day before Commencement, when two or three hours are spent in listening to off-hand addresses, the obituary record is presented, and usually an oration is delivered by one of the graduates appointed to that service. The presiding officer, the honorary secretary, and the executive committee are chosen annually at this meeting. There is also a permanent secretary who holds his office from year to year. The orator is selected by the executive committee." Alumni Hall is of course the place of meeting, though before that was built the Chapel did duty instead, and the Commencement processions were also formed in front of it. In those days, too, the Commencement dinners had to be eaten beneath a canopy of tent cloth. The assembly comes together about half-past nine in the morning, or after the Phi Beta Kappa men have finished with their annual business meeting, and at a little before noon marches in procession to one of the churches to listen to the address of its chosen orator. The oration generally treats of some subject

connected more or less directly with the college and its alumni, and is very often issued in pamphlet form. The orators as well as presidents are selected from among the most eminent graduates who are available, and either position is thought a very honorable one. The executive committee is made up of a dozen or fifteen graduates who reside in New Haven, and a majority of whom are members of the different faculties of the institution. On Wednesday night, it will be remembered, the Phi Beta Kappa oration and poem are delivered. On Tuesday evening, the "Concio ad Clerum" is given, consisting of a doctrinal sermon in orthodox theology, delivered in one of the churches by a Congregational clergyman to a very slim audience, mostly made up of his fellow laborers. This was formerly quite an important feature of the week, in the days when the college was looked upon chiefly as a training place for ministers; but the constantly declining interest in it seems to indicate its early abandonment.

At the alumni meeting, the various publications of the college are distributed among the graduates. The annual Obituary Record was first printed in 1860, the record of that year being the 19th of the series, which was commenced by Prof. Kingsley, who presented the first number thereof at the alumni meeting of 1842. Of the eleven printed numbers, the first comprised 16 and the last 34 pages, and all combined—for the pagination remained unbroken from the outset—368 pages. A supplementary record, "of graduates deceased since July, 1859, but hitherto unnoticed," together with a title-page and index to all the names mentioned in the eleven regular numbers of the Record, was issued, last summer, in connection with No. 11, and a complete volume of 392 pages was thus made of the "Yale Obituary Record from 1859 to 1870." "The average age at

death of the 711 academical graduates recorded in the volume is $56\frac{1}{2}$ years, and leaving out the 75 who died in the war, at an average age of $31\frac{3}{4}$ years, the average age at death of the remaining 636 has been $59\frac{1}{2}$ years." The Record for 1871—No. 12 of the printed series—will form the first part of the new, second volume, which will probably be completed in a less number of years than was devoted to the first. Short sketches of the deceased of each year—giving the time and place of their birth and death; the date of their marriage, and the names of their wives, if married; the prominent events of their lives, and so on—take up the body of the record. The names of the regular college graduates come first, in the order of their classes, alphabetically under each class; followed by those of each professional school, arranged in the same way. Then there are various summaries of facts and statistics, and finally an alphabetical index of all the names. The librarian of the college has the preparation of the record, and anything intended for it should be forwarded to him. Another pamphlet, issued for the benefit of the graduates, and favorably received by them, is the "General Statement respecting the late progress and present condition of the various departments of the university." This is prepared by the executive committee of the Society of the Alumni, and details with great exactness the situation and prospects of the institution as a whole and of all its separate parts. It was first issued in 1868, and its general acceptance probably ensures its continuance hereafter. The first number contained 40, the second 28, and the third 30 pages. Like the Obituary Record, the Statement is a plainly printed octavo pamphlet, stitched and cut, but not supplied with covers. The pagination, however, is not continuous. The annual Scientific School Reports, which began in 1866, have

already been noted, and it only remains to describe the official catalogues of the college,—annual and triennial.

The former is issued the second week in November, or about two months after the opening of the year. It comprises about seventy-five octavo pages, and has a light yellowish or buff colored cover. It contains lists of the "corporation" (in which the order is: president, governor and lieutenant governor of the State, "ten Congregational clergymen," and "six senior State senators,"—the two latter classes in the order of their seniority as members of the board); "of the faculty and instructors" (arranged in the order of graduation, with their rank and duties indicated); and of the "students," in Theology, in Law, in Medicine, in Philosophy and the Arts, and finally in the main college itself (arranged in each case alphabetically by classes, with the names of its own particular faculty placed at the head of each department). In the "general statement" which follows, in regard to the terms of admission, courses of study, etc., the college, or "academical department," is first treated of, and the others follow it in the same order as before. A space of about thirty-two pages is required both for the lists of names and for the general statement, and the rest of the book is taken up with lists of "honors" ("appointments for Commencement and Junior Ex," "Scholars of the House," and "miscellaneous premiums of the year"), the calendar for the year, a table of abbreviations, and an index. The issue for 1869-70 had no title page, and the one for 1870-71 threw off the double-rule border which had been in use for thirty years or more. The catalogue was first issued in pamphlet form as late as 1813, and even three years later than that it appeared upon a single sheet, as all '13's predecessors had done, beginning with 1796, when the first annual catalogue was put forth. For many years before

the last mentioned date, the list of each class had been annually printed upon a separate sheet,—the names, residences, and headings being usually Latinized to as great an extent as the circumstances allowed. The earliest catalogue, however, was the Triennial list of graduates, which has been phrased in Latin even unto the present day. It was first issued in 1724,—at least, that is the date of the earliest printed copy now extant,—and has regularly appeared every third year since then, the latest—49th—issue being consequently that of 1871. This is an octavo of about 200 pages, with double-rule borders, and paper covers of brownish green or tea color. First after the title page comes the “*Senatus Academicus*,” comprising lists of the *præsides*, *socii*, *professores*, *tutores*, *bibliothecarii*, *thesaurarii*, *secretarii*, and *dispensatores*,—given in each case in the order of their accession to office, the year of which, as well as the year of exit therefrom, is indicated. The names of the State officials who are members of the college corporation only by virtue of their offices, were last included among the other “*socii*” or fellows in the Triennial of 1847. The second division of the book, which forms the largest and most important part of it is a catalogue of academical graduates, or “*baccalaurei in artibus*,” in the order of their classes from 1702 to 1871,—there being one name in the former class and something over one hundred names in the latter. Up to 1767, the names of each class stand in the order of their family “*gentility*”; from '68 onward they are alphabetically arranged. A numeral at the foot of each class indicates the number belonging to it. Next follow similar lists of the graduates of the Scientific School (“*philosophiæ baccalaurei*”), 1852–71, and (“*philosophiæ doctores*”) 1861–71; of the Medical School (*medicinæ doctores*), 1814–71; of the Law School (*legum baccalaurei*),

1843-71; of the Theological School (*sacræ theologiæ baccalaurei*), 1867-71; and finally of the "honorarii, et ii qui qualemcumque gradum, alii in aliis collegiis, assecuti, apud nos *ad eundem* admissi sunt." Every name in the book is spelled in full, is Latinized as far as possible, and is accompanied by all the honorary degrees and titles belonging to it. Names of academical graduates who hold other Yale degrees are not repeated in the special lists of possessors of the latter, except in the cases of Doctors of Philosophy and Bachelors of Divinity, the numbers of which exclusive of Yale men are as yet so small as to present an insignificant appearance if printed by themselves. In all the lists, the names of "evangelical clergymen"—there are 2004 of these out of 8105 academical graduates—are printed in italics, and death is indicated by a star, accompanied by the year of decease when known. At the end of the book comes an alphabetical index of all the names contained in it,—the surname being printed in large type, and the given name or names of the one or more individuals which it belongs to being printed in smaller type beneath. The reference with each name is to the year of receiving the degree, not to the page in the book; and the letters *m*, *l*, *p*, *t*, and *h*, are used to indicate respectively graduates in medicine, law, philosophy, and theology, and holders of honorary degrees, who are not also academical graduates. In the index, also, the names of clergymen are given in italics. The summary of this year's catalogue, whose appearance this book anticipates by about a month, will not vary much from the following estimate: Whole number of persons upon whom Yale has conferred degrees (1700 to 1871), 1040; made up of 8105 bachelors of arts, 717 doctors of medicine, 157 bachelors of law, 221 bachelors of philosophy, 5 doctors of philosophy, 5 bachelors of theology, and 830 honor-

ary doctors and bachelors of various sorts. Of the academical graduates, 3765 are still living, and 4340 are dead.

Within a few years past a new sort of alumni association has been developed by the formation of local Yale Clubs among the graduates residing in the neighborhood of some of the larger cities. The first was organized at Cincinnati in November, 1864, and its five principal successors in their order are the clubs of Boston, Chicago, St. Louis, Philadelphia and New York,—the latter, though formed nearly two years after the one first mentioned,—being naturally the largest of them all. Once every winter each club institutes a “banquet,” in which all its own members, members of the faculty and other dignitaries specially invited, and as many other Yale men as can be drawn together from far and near, take part. In the after-dinner speeches, the policy of the college is informally discussed by the older heads; old jokes and comic reminiscences are tossed about by the younger ones; and of course there is an abundance of singing, and cheering, and enthusiasm. The celebration stands half-way between the Commencement dinner and the class reunion,—not being quite as formal as the one, nor as uproarious as the other. It serves both to introduce to each other many graduates who would otherwise remain strangers, though dwelling in close proximity, and also as a medium through which recommendations may be made to and sentiments exchanged with the college authorities. Besides the annual banquets, several business and social meetings are held during the year. The officers are elected annually.

CONCLUDING CHAPTER.

A MATTER OF OPINION.

Caution to the Reader—Two Kinds of Preparation for College—The Best Fitting-Schools—The Society System—Its General Fairness—A Word for the Reformers—The Abuse of Freshmen—A Disgraceful Puzzle for Moralists—Modern Languages and Optional Studies—A “Practical” Argument for Classical Discipline—The Last American Stronghold of the Humanists—Procrusteanism and Common Sense—The Claims of the Muscle Men—And of the Supporters of all Honorable Customs—Who Best Enjoy College Life?—The Real Value of the Training—Pecuniary Needs of the College—The Rewards of Doing Much from Little—Unselfish Devotion of the College Officers—A Cry from Macedonia.

As I have kept my personality out of sight in the sixteen preceding chapters, and have devoted those chapters almost exclusively to a narration of facts, perhaps I may be pardoned if I now, in closing the book, present a few ideas of my own, by way of comment and “improvement” on what has gone before, that is, on the subject of college life at Yale. I am well aware that the opinions of so young a man, on some of the topics which I touch upon, are of very little absolute value; a dozen years hence I myself may laugh at them; but, no matter how unwise they may be, as an illustration of the habits of thought of an average undergraduate they can hardly be altogether uninteresting or uninteresting. To be sure, I claim now to represent no one but myself, yet it is not improbable that some others, who have gone through the mill with me, entertain a good many of the same ideas which I here venture to express. Having

thus warned the courteous reader to be on his guard, I hope, should he detect any heresies in my discourse, that he will not accuse me of attempting to lead him astray.

In the first place, the "young gentlemen intending to enter college," as well as their doting parents, may thank me for a few words of advice. To such I would say: No boy should enter Yale until he is eighteen years old, and if he be nineteen or twenty his college life will doubtless be all the better for it. He should get his "fit," too, at one of the large preparatory schools; not at some obscure little academy, or, worst of all, at the hands of a private tutor. When a boy who has been thus instructed in private, who has never moved outside the confines of his native village unless carefully watched and guarded, who has been petted and coddled by admiring friends into the belief that he is a superior scholar and a rising genius everyway,—when such a one, especially if he be only fifteen or sixteen years old, comes up to Yale as a Freshman, his condition is truly deplorable. He is without friends, or self-reliance, or character, to back him up. He knows nothing of the world, and has never tested himself by its pitiless standard. In his studies, he finds a competition which he had never dreamed of before, and the disappointment of having to work hard to keep up to average, instead of standing leisurely at the head, discourages him. Then, too, his more experienced classmates look down on him with a sort of contemptuous pity, saying by their actions, "He's a mere baby, you know—too young to come to college"; and so he enters upon a course of "bumming," as a sort of proof of his worldly wisdom and hardihood; but his attempts at being "fast" are so forced and unnatural as to make his "greenness" more noticeable than ever, and to more than ever sub-

ject him to derision, even from those who encourage him in his evil ways. It is rarely that such persons ever take much position in the class, and oftentimes they go to the bad and leave college before the course is half completed.

On the other hand, the boys who have graduated at the great preparatory schools, have been knocked about enough, and had enough of rivalry and competition, to give them a reasonably correct idea of their own powers and capacities. They understand tolerably well the kind of life which college has in store for them, and have gained enough independence and self-assurance to be able to take it philosophically when it comes. The "schools" are, in fact, of a rather higher grade than many of the Western "colleges," and the sub-Freshmen who leave them are in experience and attainments fully the equals of the graduates of the latter. Of course some go to the bad while at the preparatory schools, but such would be even more certain to do the same if sent to college directly from home; and, admitting that the evil course must be run, it seems to me that it is better for all parties that school rather than college should be the scene of the disgrace. In short, since at college a boy must be his own master, I think he is more likely to behave like a man if his independence has been gained by gradual approaches, than if it has been suddenly thrust upon him in place of the strictest parental control.

The three chief preparatory schools of the country, as I take it, are those at Exeter in New Hampshire, and Andover and Easthampton in Massachusetts, ranking in the order named. Exeter, I suppose, gives a more comprehensive and thorough drill than either of the other places, but, practically, it fits only for Harvard, since a boy known to be preparing for Yale or any

other college is subject to many disadvantages, and is socially regarded as little better than an outcast. So far as studies are concerned, "the best fit" for Yale is undoubtedly to be obtained at the Hopkins Grammar School of New Haven, since it is practically a sort of preparatory department of the college; but, except he be one who looks upon "stand" as the only thing worth going to college for, it is not a school which I should advise a prospective Yale man to attend. Previous residence in New Haven exerts a sort of demoralizing tendency on those proposing to enter college there; for a certain familiarity with the manners and customs of the institution takes away from the novelty and attractiveness of actual experience, and college life when it comes is never entered into so heartily or enjoyed with so keen a zest. Other things being equal, then, the boy who passes the last two or three years of his preparatory course at Andover or Easthampton, will, in my opinion, stand the best chance of having a successful career at Yale. No mistake can be worse than that of entering a class "with advanced standing," that is, joining it after the first freshman term. Whether an "advanced student" comes from a private tutor, or from another college, or drops from a higher class at Yale, makes little difference; he never gets fully in the sympathy of the new class which he joins. Unless a man spends the whole four years in connection with a single class, it seems to me that he can never really experience the full glory of student life at Yale.

As for the society system, I think it, on the whole, a good one. Its disadvantages are mostly those which are incidental to any mode of conferring honors; and that the award of prizes of any sort must always be attended with a certain amount of injustice and ill-feeling, the most enthusiastic defender of prize-giving

will hardly venture to deny. Unless, however, the whole idea of encouraging rivalry and competition, by the holding out of honors as a reward for excellence, be wrong, the society system cannot be condemned, for it offers higher inducements and leads to a keener strife for success than all the other prizes and honors of college combined. Indeed, without it, these honors and prizes would lose a good share of their value, since their chief attractiveness consists in their supposed efficacy in securing society elections for their winners. I do not believe in judging men by arbitrary standards of any sort, for I know that in every station in life fools may be honored while wise men are left unnoticed, but as such judgments must often be made, I would accept a college man's society record as a better indication of his character than any other single test, save personal acquaintance itself. In other words, I believe that the students are better judges of the abilities and deserts of one another than the faculty are, and I place greater confidence in their opinion. Of course, societies often do injustice, both by taking in quite a number of worthless men and leaving out some worthy ones, yet the esteem in which their decisions are held affords pretty conclusive proof as to their general fairness. A sensible man will regard the winning of a society election, as of any other honor, simply as a pleasant incident of college life, not as the one thing worth living for; and if he fails of gaining admittance to the society of his choice, he will accept his fate philosophically, not thinking any worse of himself for the mischance, nor feeling jealous of his more fortunate friends. Neutrals sometimes profess to believe that, because they are such, they are "looked down upon" by the society men, but in nine out of ten such cases it would probably be found, were the truth known, that they are looked down upon not

because they are neutrals but because they are—their-selves. Personal character is, after all, the thing by which a man stands or falls in college ; and, though the verdict which a society passes upon his case is accounted of more importance than any of the faculty's, it, like every other arbitrary judgment, is never regarded as final.

As for the hidden immoralities and enormities, which the "reformers" take pleasure in believing to be the only explanation of secrecy and mysticism, the unreformed part of the world are callous enough to judge that men of correct and blameless lives on all other occasions do not change into monsters of vice and iniquity when they enter a secret-society hall. Quite aside from this consideration, however, the secrecy and mysticism of the Yale societies are too nominal and transparent to offer many chances for deception. Neither do these societies foster a regard for their counterparts in the outer world : on the other hand, they have exactly the reverse effect. There are of course no accessible statistics upon this point, but I venture to assert that the number of Yale society-men who ever have to do with Masonry or other similar organizations of the outer world is surprisingly small. The general undergraduate idea seems to be that while such societies and many other exceptional things are right enough for a college, they should be thrown off when a man gives up play and enters upon the active business of life. I myself am no special admirer of the Yale society system, and I do not pretend to be its champion. I call it a good one because I think its advantages outweigh its defects, and I do not believe a better is at present attainable. It is certainly not attainable by force, and, if it ever comes at all, it must, like the present one, be allowed to grow in its own way, at its own time and season. This idea is of course not

a very palatable one to that large body of "reformers" who believe that a legislative enactment can make men moral, and that a fiat of the faculty has equally miraculous powers. They would "abolish" the present deeply-rooted system, without even pretending to offer anything else in the place of it. The faculty, however, are wiser; and knowing that any interference of theirs could only aggravate whatever of bad there is in the present system, they adopt the one sane course left for them, and leave well-enough alone.

Another thing for which there is a good deal of senseless fault-finding against the faculty, is their inefficiency in preventing the abuse of Freshmen. They do what they can, but from the nature of the case they are to a large extent powerless, since a Freshman will report his wrongs neither to them nor to the civil authorities. An honorable college sentiment is the only thing which can prevent such practices, and this, alas! though evidently growing from year to year, is still to be effectively developed. Not that college approves of gross bodily outrage or injury, or that such cases are common, or that those are not in a minority who ever trouble the Freshmen in any way; but that in this minority are "prominent men" and "good fellows" whose performances never subject them to any social penalty, and that all the lesser impositions practised on the new-comers are spoken of half-approvingly or slightingly, or with the mildest possible deprecation, even by those who themselves would never engage in them. It is a curious though not over-pleasant thing to observe the gradual change in a Freshman's ideas as to the morality of certain "college customs." At the end of his first term he vows that, come what will, *his* class can never be quite so mean as its predecessor has shown itself to be; but when the year has rolled around once more, it finds that

the same old story has been again acted out. To a right-minded man, I do not know of any experience that can be more disheartening than that of his first sophomore term ; for he then finds the ones in whom he had learned to put confidence, as the possessors of gentlemanly instincts, wildly throwing away every consideration of decency, and applauding or engaging in such accursedly mean displays of greediness and brutality, as almost to destroy his faith in human nature, and disgust him with life itself. There is something so revolting in this idea of molesting the weak and inoffensive, who have committed no crime save that of minding their own business, that for my own part I should rejoice to see some of these sophomore barbarians shot down dead in their tracks by the Freshmen whose rooms they had invaded, and I believe the lesson would be a salutary one. The real outrage lies in the unwarrantable assumption of arbitrary power, not in the particular way of exercising it ; and the insult is just the same whether a Freshman's entire body be severely dealt with, or a few harmless whiffs of tobacco smoke be blown up his nose. After all that has been said, however, the admission must be made that those who ill-treat the Freshmen cannot be regarded as ordinary bullies, thieves and plunderers, for they are not such. They are, under ordinary circumstances, decent, honorable, gentlemanly ; thoughtful of others, respectful of themselves ; persons whom their average classmates cannot regard as criminals, nor hate if they would. I confess my own inability to explain this contradiction, but after the somewhat blood-thirsty wish already expressed, I can hardly be accused of partiality towards the objects of it, in stating the facts as they are. Perhaps the best explanation lies in considering it an example of the tremendous power of college " custom " in inducing a temporary insanity which makes

weak men wicked and good-natured ones pitiless. This is at all events the most charitable as well as plausible view of the strange and disgraceful anomaly. I am not so utopian in my views as to think the time will soon come when the Freshmen of an American college will be treated courteously and kindly by upper-class men, as new-comers are now treated at the English universities ; but I do hope that before many years the Sophomores may increase enough in age and independence to be able to let the Freshmen severely alone, and to form a habit of considering any interference with them as a thing beneath their own dignity and self-respect. Thus only can be removed a practice which is the chief reproach of student life both at this and most other colleges.

In regard to the curriculum, my ideas are rather old-fashioned ones, for I do not look with much favor upon the recent changes. The arrangement of divisions according to scholarship, instead of according to the alphabet, which experience seems to prove advantageous to the poor scholars as well as the good ones, I am willing, on that supposition, to accept as an improvement, spite of its evident tendency to lessen the unity and public spirit of the class ; but the introduction of a few terms' study of the Modern Languages, in place of the same amount of work in the Classics, I regard as an advance backward. If a man wishes to learn French or German, there are far more advantageous ways of doing it ; for the knowledge which his college course is likely to give him of those languages is simply a smattering of the very worst sort. What possible benefit there is to be gained by a wild rush of six weeks through all the mazes of a difficult French or German grammar, that can compensate for the bewilderment, disgust, and demoralization in which the average student finds him-

self when he is supposed thus to have "mastered" it, I myself am too far behind "the spirit of the age" even to imagine. The best that could be hoped from a limited study of these subjects was that the student would be well enough grounded in them to desire of his own accord to increase his knowledge; but its practical effect, to judge from what I observed of it in my own class, is oftener to leave him aground, hopelessly embedded for all future time, in a more than English prejudice against all "foreign" tongues and dialects.

"Optional" or "elective" studies, too, do not always realize the expectations of their advocates, for the average student in making his choice is apt to select that study which he thinks can be "got through with the easiest," rather than the one for which he has the greatest personal liking. Ease and inclination often coincide, to be sure, but not always. Sometimes a man who is an indifferent classical scholar, but who knows absolutely nothing about mathematics, may take the Calculus for his optional, because in it he can skin out his daily work, and flunk his examinations without conditions. So, too, between Astronomy and Latin: one may choose the former because he can skin it, another the latter because he can pony it, though the tastes of each would lead them to prefer the other subject. The worst effect of optional studies, however, is their tendency to destroy class unity,—a tendency which the new system of arranging the divisions, as just remarked, to a lesser extent, possesses,—and as class feeling and unity is the most characteristic feature of American college life, and manifests itself nowhere more strongly than at Yale, I should look upon its weakening or breaking up as little better than disastrous.

Though too much work is crowded into senior year, I am willing to let the programme stand as it is, for I

suppose it is well that young men professing to be educated should be obliged to acquire at least a few general ideas regarding the natural sciences, and metaphysics, and history, and politics, and law, even though these few general ideas be the product of persistent skinning ; but in the first three years I would have no studies save the classics and mathematics (including in the latter term Natural Philosophy and Astronomy). Instead of lessening the amount of classic texts to be read, I would have it so increased, that the students would be obliged in mere self-defence to give up ponying in favor of what would then be the easier practice of learning their lessons honestly ; and this, I think, would be generally accepted as a "reform" quite as "practical" at least as any which has lately been put forward in the other direction. Admitting that the "discipline" gained by two parallel courses of study to be equally valuable (and "discipline" is always the chief thing, for certainly the absolute knowledge which is gained on any subject, no matter how "practical," is too small to be taken into account), there is this to be said in favor of a classical course, that it can, better than any other, be choked down a man's throat, whether he wishes to receive it or not. Spite of all his exertions to the contrary, spite of all his ponyings and cheatings of every sort, he must in time, by dint of reciting and hearing others recite, get a good share of classic lore forced into him, and receive the benefits of mental discipline. On the other hand, mathematics and other exact sciences allied thereto, can *not* be pounded into a man's head by any number of repetitions. He may study and recite and listen to demonstrations and explanations for a life time without forming the least idea as to "what it all means," or being awakened to the slightest interest in the work before him.

These considerations, to be sure, can have little weight with those persons who persist in regarding the average American collegian as a being who is endowed with something more than mortal prudence, and who "hunger and thirsts after knowledge to satisfy the cravings of his immortal soul"; but to those who, like myself, regard him as a careless boy-man, who is chiefly anxious to "have a good time," and who shirks his work and deceives his instructors in every possible way,—to those who take this realistic view of him, the somewhat unpoetical argument advanced in favor of dosing him with the classics may not seem altogether contemptible. But quite aside from such "practical" considerations, I urge that the classics for their own sakes should form the chief feature in any scheme of general culture; and I do *not* admit that the discipline derived from any parallel course can be equally valuable. If to the opinion of a cultivated classical scholar like Charles Astor Bristed any additional weight could be given by the agreement with it of the opinion of one who is very far from being a scholar of any sort, I might say that, of all countries in the wide world, America is the last one which can afford to throw the classic learning overboard, and accept any makeshift in place of it. Yale now seems to be the only important institution in the country which the "reformers" have not gained possession of. For one, I sincerely hope that this proud distinction will long be retained; and as the Scientific School has been thrown as a sop to "the New Education," I trust the partisans thereof will have the good manners to abandon for the present any idea they may have had of attacking the main citadel.

But while I agree with the most conservative member of the faculty in thinking it folly to treat college boys as if they were mature men, in believing that a marking

system of some sort is a necessity, and in considering the present curriculum—deprived of its “progressive” features—as good as any arbitrary scheme of the sort is ever likely to be,—I must protest against their putting too implicit a confidence in the virtues of any Procrustean standard. Not exactly that I am “in favor of the rules but against the enforcement of them,” but rather that I should like to see the faculty oftener exercise their own discretion in the decision of individual cases. Being human, they of course do it now to a certain extent, but the usage might be made more general with good results to all concerned. I mean, that is, that they should oftener use their common sense as well as their score-books in deciding upon a man’s abilities and his right to remain in his class, and should more frequently bear in mind that their scheme of marks, while good and necessary enough for purposes of comparison, has little absolute significance. A man whose scholastic attainments are all of the poll-parrot order ; who has the knack of glibly rattling off his lessons while understanding nothing about them ; and whose daily walk and conversation show him to be utterly insignificant in point of character or real attainments of any sort, so that in after life the fact of his being a graduate of it will tend to bring discredit upon the college ;—such a one I would have subjected to more than the ordinary tests before allowing a sheepskin to be awarded him. On the other hand, a man possessed of a good share of brains ; who is, after his own fashion, a hard and successful worker in certain branches of knowledge, included in or outside the curriculum ; who is honored and respected by his classmates, and looked up to as one of their recognized leaders ; and who is evidently bound to make his mark in after life and bring credit on any college which can claim him as its son ;—such a one, I say, should be allowed to stay in

his class and graduate, even though he falls below average on the official score-books. Especially should this be the case if his low stand be caused by failure on one particular branch of knowledge, while in other departments he does fairly or even well. I believe, then, in the general principle of putting all through the same mill, irrespective of individual tastes and differences (for, aside from what I account the more serious disadvantages of optional courses, I do not think that the average undergraduate understands his own mind well enough to choose what is best for it); but I also believe that those in charge of the system should oftener exercise their own good sense in giving exceptional cases an exceptional treatment. I say "oftener," for there is nothing new or revolutionary in the plan which I advocate, and, however contrary to theory, it is really practiced at the college every day. Until members of the faculty are able to throw off everything human and turn themselves into mere machines, they can never apply their rules with strict impartiality to the empty-headed parrots who have risen to outrageously high stands, and the men of intellect and ability who have fallen to scandalously low ones; for they must always favor the latter ones at the expense of the former. All I ask is, that the practice be extended,—that "the system" be enforced in a more human and less mechanical manner.

Boating and base-ball may not be the most important things in the college course, and it even seems not unlikely that their chief votaries sometimes engage in them to their own bodily as well as mental disadvantage. But, on the other hand, the stimulus which they impart to the moderate men of college in favor of reasonable athletic exercise and physical culture, more than atones for anything that can be urged against prize regattas and champion ball-matches. For this reason, among others,

I think that the rather illiberal policy of the faculty in regard to such things is hardly to be commended. Supposing that the occurrence of a University race in term-time *would* break up the established routine for a day or two, what then? there are some two hundred and eighty days in the college year. Supposing that an out-of-town ball-match or concert does require the absence of quite a number of men from two or three recitations, what of it, again? the omitted lessons can be all made up. Not that interruptions and absences are anything but evils which should be avoided whenever possible, but that the gain to be derived from them is likely to more than make up for the loss. Mind rather than muscle is of course the object of a college training; but is it not a fact that the "two best boating colleges of the country" are the "two best" in most other respects? and that the one most successful with the oars is the one most widely known, both at home and abroad? Is not the same thing true of the English universities? And did not the late International race give Harvard a wider fame than could have been gained in any other way? The result of the annual University race, indeed, probably decides the minds of a dozen or more hesitating sub-Freshmen as to which college they will go to, and several successive victories of course have a still more marked effect in favor of the successful college. Nor are prospective boating men the only ones thus influenced, but good scholars, who never expect to handle an oar, share in the human desire to attach themselves to the winning side. It is foolish to say, as some do, that the best oarsmen and best ball players are likely to be good scholars also, for though they sometimes are such, and though the two characters are not necessarily inconsistent, the tendency is plainly in the other direction. But it is not therefore safe to conclude that such persons

would stand any higher in their studies if they never laid hands on oar or bat ; for the chances are that the time thus saved would be wasted in less creditable ways, and not given to books at all.

For the good which their example does in keeping alive in college a habit of attention to physical exercise, for the reputation which their exploits bring to all connected with the institution, and in recognition of the principle that honest *work* of any sort is worthier than listless inactivity, I would have the faculty treat the boating and ball men with a little more leniency and indulgence. Another consideration which should induce them to do this, and to mildly encourage all rational student customs is, that whatever makes college life pleasant and attractive deserves, in so far forth, to be considered an advantage to it. Save for the numberless little attractions which the students themselves have introduced, college would be a dreary place indeed ; and it is these unique and delightful customs, not the toil and drudgery of study, which make the graduate look back longingly upon college life as "the happiest period of existence." The sentiment of the unknown genius, who thought "Yale College would be a very pleasant place, if its religious and literary exercises could be abolished," represents well enough a not uncommon feeling reduced to absurdity. Of course there can be no play without work, and the claims of the curriculum are the chief ones to be considered. But it seems to me that the faculty are inclined to underrate the importance of other things, whose bearings upon the college course are really worthy of their attention ; and to insist that under no possible circumstances can the established routine be varied from to accommodate even the most pressing necessity of any plan which conflicts with it. Practices not obnoxious to morals or

discipline, which make the student happier and more contented in college, and more regardful of its memory after he has left it, tend, I think, to make him better and manlier, also; and surely ought not to be discouraged by the hostility or indifference of those in authority.

If, as I imagine, the chief value of a college course lies not in the scholarship or absolute knowledge with which it supplies a man, but rather in that intangible thing called culture, or discipline, or mental balance, which only its possessor can appreciate, and which he cannot describe,—certainly no one can say that the peculiar life and customs which the students themselves adopt form an unimportant, even though it be an unrecognized, part of that course. Exactly how important this part is I will not attempt to determine, but this I will say, that were it possible for it to be removed, I think the value of the curriculum would thereby be diminished by at least one half. The boy who comes to college with the deliberate intention of shirking every possible study is hardly to be considered a very admirable character, but I think he is less to be pitied than the one who goes through the four years, digging and grinding for a stand, existing all unconscious of the peculiar and delightful life about him, and graduating in as utter ignorance of its philosophy as if he had never left his paternal roof-tree. The persons best fitted to thoroughly enjoy college life, and therefore the persons whom that life most benefits, are the ones with sense enough to look on study as the most important thing, without considering it the only one worth attending to; with ability and previous drill enough to give them a fair start, and banish the danger of falling below average; with age and discretion enough to retain their individuality and self-control; and with youth and humor

enough to enter heartily into the spirit of things and appreciate the comic side of the little world in which they dwell. But it is almost useless to mention these qualifications for enjoying college life, for nearly every one enjoys it. There is a sort of subtle influence about the thing which is all but irresistible, and which opens the hearts of the most imperturbable and unpoetic of men, so that, at least when they leave it, few can help calling it a pleasant one. Extremes meet on Presentation Day, for then it is that the most reckless "bummer," who has persistently cursed the faculty and "the system," and thought himself the most ill-used of mortals, amid his regrets for wasted opportunities, suddenly realizes that he's "had a good time, after all"; and, as he sees this good time forever slipping from his grasp, he joins with the high-stand man—equally regretful, perhaps, over *his* wasted opportunities for forming friendships—in swearing that "There's no place like Yale!" This sentiment I myself endorse. Other institutions may, perhaps, impart a better education, a larger amount of knowledge to their pupils; but none other, I think, inspires in them all quite so warm and genuine an affection for itself as does Yale; none other offers such a varied and peculiar experience in life and manners. To those possessed of sufficient literary taste to appreciate it, and sufficient money to afford it, I recommend this experience as a thing never to be regretted; as a thing which, in the simple enjoyment of it, most amply "pays." But the object of any scheme of education worthy of the name is not the making of good scholars, or good lawyers, or good doctors, or good specialists of any sort; it is rather the making of good *men*. There is much in the state of things about the college to alarm a theorist, and to pain almost anyone; there are evil influences and immoral tendencies; there

are faults, shortcomings and imperfections in long array ; but, spite of them all, the good largely preponderates, and it is because the lesson of the past as well as my own observation has taught me, that the Yale training tends to make better *men* of those to whom it is applied, that I call that training in the best sense a successful and a practical one.

I should feel conscience stricken if I closed this book without referring to that vital need of the college,—more money. In common with all Yale men I had a general idea that the institution was poorly off in available funds, but until I engaged in my present work I never fully realized its utter and disheartening want of them. The history of the college, in fact, is simply the history of one long and desperate fight against poverty and annihilation. How, upon such a meager pecuniary basis, it has ever managed to attain its present celebrity and influence seems altogether past comprehension ; and if man's achievements are to be judged according to the means placed at his disposal, the past managers of the college must be looked upon as prodigies of worldly wisdom and executive ability, for their doings were really little less than marvelous. If finances were ever managed with greater economy, or moneys ever spent to greater advantage for the end in view, than those of Yale College, the instance should be published to the world. In the whole history of the institution there seems never to have been a penny lost, never an expense incurred which was not absolutely necessary and which did not produce the expected return. The fact is simply wonderful ; and when it is remembered that the managers were "ten Congregational clergymen from Connecticut," who are not popularly looked upon as practical men-of-affairs, it may even be called miraculous. Ambition is not the only thing which overreaches itself,

however, and the remarkable things which were accomplished by small means induced the disastrous belief that the college had control of large ones, and needed nothing more,—a belief which has unfortunately prevailed to this very day.

But success was due quite as much to the personal sacrifices and self-denial of the college officers as to their skilful expenditure of the paltry funds at their disposal. In its officers the institution has been singularly fortunate,—its presidents especially having been with hardly an exception men of executive tact and energy, as well as liberal culture,—and there have been few or none of those jealousies and heartburnings among the faculty, which have so often impaired the efficiency of other college governments. The work of instruction has been for the most part a labor of love, for the salaries paid to the president and older professors have usually been less than their ordinary living expenses, and far less than they could earn at almost any other profession in life. Nothing but a high and patriotic sense of duty, and an entire disregard for their own selfish interests, could keep such a band of men together; but the public which believes the college is rich because it is well managed, judges also that its officers are well paid because—they ought to be. “Starvation wages” in every department is not the worst of Yale’s troubles, though it is a desperate one. Money is wanted for everything: for additional instructors, for books, for buildings, for apparatus, for scholarships, for needed improvements of every sort: and unless it is obtained the college must expect to decline in influence and usefulness. Many as have been its crises in the past, it does not seem as if Yale ever stood in sorer need of pecuniary help than now. Assisted thus as it should be, it could take tremendous strides ahead, for the pos-

sibilities now before it are truly magnificent. Left alone to starve, it can hardly help falling irretrievably behind.

To a man knowing the real necessities of this, and all the other old and respectable colleges, if there be anything more exasperating than the thought that they are popularly considered "rich," it is that other thought of the hundreds of thousands of dollars annually wasted, or worse than wasted, in the "founding" of new "colleges" and "universities," to keep alive the name of some Jones or Tompkins, and bring into contempt the cause of liberal culture. 'The blessing to the country of having all such money sunk in the sea, could be only equaled by that other blessing of having all but a half dozen of all the American "colleges" founded in the present century, blotted from existence, or turned into preparatory schools for the other ones. It seems to be almost a fixed law of the universe that the ability to amass wealth is seldom joined with the ability to expend it wisely, and that well-meaning people who give large sums with the hope of becoming remembered as benefactors of their race, become remembered only to be cursed for their folly by the deluded victims of their munificence. Can the fact never be realized that a college is as much a growth as a tree, and can no more than it be brought into the world full-grown, even by the expenditure of millions? Can the benevolent classes never learn the policy of giving their money to the older colleges, where every penny of it "tells" at once? And, oh, ye men who have the dollars! when you at last decide to give to Yale the millions that she deserves, do not, I beg of you, forget her marvelous ability in using money wisely in the past; and do not—as you value your own reputations, *do not*—attach conditions to your bequests.

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ADDENDA ET CORRIGENDA.

Page 12, line 7 from bottom. In June of the present year, the Legislature adopted a bill, providing that at the Commencement of 1872, the alumni shall elect six representatives to take the place of the six ex-officio State senators in the college corporation. The six shall decide by lot as to the individuals whose terms of service shall be one, two, three, four, five or six years; and at each subsequent Commencement the alumni shall elect one representative for the full term of six years. Re-elections are allowable, and all Bachelors of five years' standing, and all holders of any higher degree, are to be allowed to vote,—under such regulations as the corporation may deem proper. The proposition to reconsider the bill, for the purpose of amending some of the details, is before the Legislature, as this book goes to press (June 17).

P. 41, l. 18. The original Farnam gift was \$30,000, and a like amount was afterwards added to it, so that, with accumulations of interest, it paid for something more than two thirds the cost of Farnam College,—which was \$100,000, instead of about \$60,000, as stated on p. 30, l. 9 from bottom.

P. 41, l. 10 from bot., for William, *read* John J. On the same page mention should have been made of the gift of \$10,000, from Henry W. Sage of Brooklyn, to found the "Beecher lectureship" in the Theological School; of the will of Philip Marrett of New Haven, leaving to the college one fifth of his estate, wherefrom it is expected that after the termination of certain life interests, about \$120,000 will be derived; and of the project of O. F. Winchester of New Haven to expend about \$100,000 in the establishment of an observatory.

Pp. 96, 121. This year the sophomore and junior societies gave out their elections between 9 and 11 o'clock in the evening,—the faculty not allowing them to sing their songs upon the street later than the latter hour. Their respective initiations were held June 9 and 16. P. 150, l. 19. The Bones elections were given out June 8,—five weeks before Commencement,—and the initiations were held the following Tuesday evening. The engine house behind Alumni Hall served as a rendezvous for the neophytes on initiation night. The Keys elections and initiations occurred two weeks later than those of Bones.

P. 315, l. 7. Additions to the ball record of 1871 are as follows, the Yale score being first noted: May 20, Mutua's, 3 to 28; June 7, Athletics of Brooklyn, 12 to 8; June 10, Atlantics, 12 to 3; June 14, Haymakers, 8 to 34. The latter club was defeated by the Harvard nine, May 17, 15 to 8. The fourth University match between Yale and Harvard is to be played at New Haven, the first week in July; and the freshman ('74) match at Springfield, June 24.

P. 350, l. 4. The second barge race for the Phelps flag took place June 7, 1871, and was won by 'Seventy-Four, in 22:03; followed by the Scientifics, in 22:58, and 'Seventy-Three, in 23:13½. The latter boat carried 35 lbs. handicap, and shipped considerable water, as the waves were rough, and it drew the outside course.

P. 399, l. 1 from bottom. Under date of May 28, Harvard reconsidered its former action, and offered to row a separate, straight race with Yale: but Yale, at a meeting of May 31, voted to stand by its final action of the week before, and inform Harvard that its repentance came too late for recognition this year.

P. 92, l. 16 from bot., for parent, *read* present. P. 113, l. 7 from bot., for 1855, *read* 1844. P. 144, l. 1 from bot., for that now than, *read* than that now. P. 203, l. 9 from bot., for proportionate, *read* proportionately. P. 206, l. 3, for \$400, *read* \$4000. P. 236, l. 1 from bot., for graved, *read* engraved. P. 398, l. 5 from bot., for July 14, *read* July 21.

Minor Errata.

Page 51, line 12 from bottom, comparisons for comparison; p. 58, l. 13 from bot., Noóu for Nóou; p. 109, l. 17 from bot., Phi U for Psi U; p. 189, l. 13 from bot., scholarship for scholarship; p. 223, l. 1 from bot., sociey for society; p. 268, l. 19, ingrescent for nigrescent; p. 327, l. 10, 1858 for 1859; p. 332, l. 8 from bot., ragatta for regatta; p. 439, l. 3, Olmstead for Olmsted; p. 441, l. 18, 71 for '71; l. 20, Keyes for Keys; p. 451, l. 5 from bot., '41 for '42; p. 465, l. 4 from bot., gradaate for graduate; p. 473, last line, socities for societies; p. 578, l. 2, dscipline for discipline; p. 621, l. 1, doubtiles for doubtless.

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