

THE COLBY ECHO.

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THE NIBELUNGENLIED.

The Nibelungenlied, which figures in German poetry as does the epic poem of Homer in that of Greece, is a great epic poem written in the Middle High German dialect. It is composed of stanzas of four lines, the first line rhyming with the second, the third with the fourth. Each line is divided into two parts by the caesura, the first part having four accents, the second three, except in the last line, where the second part has also four accents.

Its origin is lost in obscurity. The form in which we have it—the form to which the name "Nibelungenlied" is given—is supposed to have been put together either by the Austrian minstrel Von Kurenburg or by the German poet Von Otterdingen sometime in the twelfth or thirteenth century. Nearly thirty manuscripts of the Nibelungenlied are now in existence, either complete or in fragments, the oldest of which bears the date 1210. It is now the generally accepted theory that the poem was written in its original form about 1140, and that between 1170 and 1200 the rhyme-structure was changed to its present form.

The story told in the Nibelungenlied belonged in its primitive form to the whole Teutonic race and existed in various songs and rhapsodies forming five distinct cycles of myths, all referring in some way to the fabulous treasure of the Nibelungs. The most famous of these is the Norse Volsunga Saga, in which the characters correspond closely to those in the Nibelungenlied. In fact it is necessary to know the story of the older poem in order to understand thoroughly certain points of the later story. But the Norse poem is distinctly a myth, nearly every incident dealing with the supernatural, while in the German poem almost all the mythological features have disappeared, only one or two remaining as picturesque survivals, while ethical influences have become more prominent. The characters are less grand, but more human. In the Volsunga Saga only one historical character is mentioned, while in the German poem we recognize a number of the prominent figures of German history.

The German form of the story, as told in the Nibelungenlied, is a fascinating one. In brief it is as follows:

At Worms, on the Rhine, dwelt Kriemhild, the proudest and fairest lady in all Rhineland, together with her brothers Gunther, King of Burgundy, Gernot and Giselher and her mother Ute, the old Queen. Attracted by her beauty, Siegfried, a young knight who in his adventures had overcome the giant Nibelungs and gained possession of their immense hoard, and who was heir to the kingdom of the Netherlands, determined to seek her as his bride. Accordingly he went to the court of Burgundy and astounded King Gunther by declaring that he had come to make him his vassal. Being finally appeased, he entered the castle as a guest and remained there nearly a year. Now the beautiful Kriemhild had had a dream that whoever she should marry would thereby have great woe brought upon him, so she shut herself up, and Siegfried did not get sight of her, though she had often watched him, until the occasion of a celebration of Siegfried's victory over certain of Gunther's enemies, when she was present and showed him great favor.

At this time King Gunther declared his intention of wooing the wayward

Brunhild, (or Brynhild), who would only wed the man who overcame her in three warlike games. Siegfried tried to persuade him, but Gunther was firm and Siegfried promised his aid on condition that he should have Kriemhild on their return. The expedition went to Issland, Brunhild's realm, and Siegfried, with the help of the Tarnkappe, a magic cloud-cloak which he had won from the Nibelungs, overcame Brunhild and Gunther brought her home as his wife. Siegfried and Kriemhild were now married, and the two bridal couples retired to the wedding chambers, where Brunhild seized her husband and hung him to a nail in the wall, where she left him all night. The next night Brunhild was subdued by Siegfried, who took her girdle and ring, after which all her great strength left her.

After an interval of ten years, in which sons were born to both Siegfried and Gunther, Siegfried and Kriemhild again came to the court of Burgundy, where Brunhild, who believed Siegfried to be Gunther's vassal, stirred up a deadly strife with Kriemhild, and finally persuaded Hagen to murder Siegfried. Siegfried had turned his skin to horn by bathing in a dragon's blood, but there was one vulnerable spot between his shoulders where a lime-leaf had fallen, and here Hagen drove his spear while Siegfried was drinking from a stream. A magnificent funeral was held for Siegfried, but nothing was done to punish Hagen. Kriemhild, prostrated with grief, was persuaded to remain in Burgundy, and Hagen, after plotting for some time as to how he should get possession of the hoard of the Nibelungs, which now fell to Kriemhild, finally seized the keys and flung the whole treasure into the Rhine.

After thirteen years Etzel, King of Hungary, sued for the hand for Kriemhild and finally, by promises of vengeance on Siegfried's murderers, won her consent. Kriemhild was accordingly brought to Vienna, where the marriage was celebrated, and afterward to Grauburg, Etzel's capital, where after some time she bore a son whom she named Ortlieb.

Kriemhild meanwhile had not forgotten her wrongs, and finally, with evil intentions, persuaded Etzel to send an invitation to Burgundy for her kinsmen and Hagen to visit Etzel's court. In spite of Hagen's warnings the invitation was accepted and Gunther, with Hagen, his brother Dankwart, Volker his minstrel, and a thousand picked men, set out for Hungary, leaving the kingdom in the care of his squire, Rumolt.

At the Danube the party could find no food, and Hagen, looking for a boat came upon two Swan-maidens bathing in the river, who prophesied that no one of the expedition but the chaplain should return to Burgundy alive. Hagen later found a boat and, to give the lie to the Swan-maidens, threw the chaplain overboard while crossing, but the chaplain reached the Burgundian shore in safety and Hagen was convinced that the prophecy was true.

After falling in with Eckewart, Rüdiger, whose daughter was betrothed to Giselher, and Dietrich von Bern, all of whom were friendly and warned them of evil, they met Kriemhild, who would greet no one but her brother Giselher, and demanded if they had brought the Nibelungen hoard to its owner. Hagen replied that it was still at the bottom of

the Rhine, and the queen invited them to lay aside their arms, which they refused to do. The guests now entered into the hall, while Hagen drew Volker aside and entered into a life and death alliance with him. As they were talking Kriemhild tried to persuade a number of Hunnish knights to murder Hagen on the spot, but they were afraid of his black looks.

That night another unsuccessful attempt was made upon Hagen's life, and in the morning a tournament was held, at which universal strife was nearly stirred up when Volker accidentally killed a Hun, but the danger was averted by King Etzel.

Kriemhild finally succeeded in persuading the king's brother to attack the Burgundian squires, who were feasting in a hall under Dankwart's care. All were slain but Dankwart, who escaped and burst into the hall where the nobles were feasting with King Etzel, telling them of the massacre. Straightway Hagen drew his sword and cut off the head of the child Ortlieb, who was prattling at the table, and the head rolled into Kriemhild's lap. Kriemhild, terrified, appealed to Dietrich, who obtained a truce and went out with Kriemhild and Etzel. Then the slaughter was renewed and continued until every Hun was slain.

Meanwhile other bands were prepared outside and sent against the Burgundians in the hall, but all were repulsed. The building was fired, but by clinging to the stone walls and drinking the blood of the dead they managed to survive. The next day Rüdiger and Hildebrand, both friendly to the Burgundians, were sent against them, and all but Hildebrand were slain. All the Burgundians were now killed except Hagen and Gunther. Dietrich von Bern, hearing of what had happened to his men and Rüdiger, attacked them and finally took them prisoners, surrendering them to Kriemhild. The queen had them thrown into separate cells, and, going to Hagen, demanded where her red gold was hidden. Hagen replied that he had sworn never to tell while one of his masters was alive. Kriemhild immediately had her brother Gunther slain. Upon Hagen's still refusing, Kriemhild, in a fury, drew his sword, Siegfried's old sword Balmung, and cut off his head. Hildebrand, horrified by her madness and treachery, sprang forward and killed "her who had brought untold misery into the land of the Huns."

"The mighty and the noble lay together dead;
For this had all the people dole and drearhead.

The feast of royal Etzel was thus shut
Up in woe:
Pain in the steps of pleasure treads ever
Here below."

Here the "Nibelungenlied" proper ends, but there is an appendix, probably by another author, called the "Lament," which tells how Etzel, Dietrich and Hildebrand extolled the deeds and bewailed the death of each hero, and how the funeral procession came through Passau to Worms, where the sad news was revealed.

As to whether the events of this poem give any facts of direct value to the accurate historian, authorities seem to differ. One appears to consider the poem merely an allegorical representation of events that occurred later than the period in which the poem is laid. The author, in the description of the

different races and of their heroes, borrows many traits from later history and softens the gloom and cruelty of pagan times by tingeing the whole with the brighter spirit of chivalry and Christianity."

According to another authority the story is in the main historically correct, and is the story of the destruction of the race of the Burgundians, who served in the army of Etzel, or Attila, the scene being laid about the year 430 or 440. Dietrich von Bern, one of the survivors of the massacre, is Theoderic the Great, the founder of the kingdom of the East Goths in Italy; Siegfried appears to have been one of the ancestors of the first French monarchs, Rüdiger the ancestor of the first house of Austria. "In short, the heads of all the conquering dynasties which overturned the empire" appear. "The events of this poem are historical, and are related with so much truth, that the poem could not have been written at a period very distant from these transactions."

Which of these two theories is correct, whether or not the poem is of historical value, is hard to determine, but its literary value is unquestioned. It is a blending of "the finest of the old ancestral legends of the Franconians, Burgundians and Goths, bearing reference to Saxony, Swabia and Baravia." It is the greatest of the songs which the Germans brought with them in their descent upon southern Europe and which preserve, in the language of the barbarians, the brilliant events and traditions of the ancient Germans, untouched by the language and traditions of the peoples whom they conquered. "These poems kept alive that love of glory, that enthusiastic admiration of great actions, that vivacity of imagination, and that belief in the marvelous, which inspired the whole nation with poetical feelings, imposed upon the heroic the duty of seeking adventures, and sowed the seeds of that chivalrous spirit which was developed at a later period."

While the Nibelungenlied has been more or less extensively studied from the middle of the eighteenth century up to the present time, yet it does not seem to hold the prominent place in the modern estimation that we might expect from its being the first great epic of the Germans. The form in which it is best known to-day is in Wagner's great music-drama: "Die Tetralogy der Ring des Nibelungen," which is based upon both the Scandinavian Eddas and the Nibelungenlied, or rather the earlier form of the story seen in the Volsunga Saga. The story, however, is much changed, and only here and there a point of resemblance is seen. In fact, "they belong neither to Northern mythology, nor to that of the Rhine, but to Wagnerian mythology, a special cult which Wagner himself originated with the aid of various legends which he altered and versified." Thus the only form, practically, in which the Nibelungenlied, one of the greatest epic poems of literature, is known to the general public, is one in which the original story of the poem is lost in the innumerable modifications introduced by a modern genius.

At a special meeting of the Mount Holyoke College Alumnae Association in Portland, Dean Berry of the woman's department of Colby was nominated as alumna trustee of Mount Holyoke.

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We were about to censure the Freshmen for supporting their class paper at the expense of their support of THE ECHO, when our attention was called to the fact that almost no one in college supports THE ECHO financially to the extent of paying subscriptions. It does not seem to us that this is right. The present board is doing all in its power to make the paper worth the price of subscription, and would be glad of any suggestions as to how the paper may be improved. The idea of college loyalty has never yet been extended to the college publications, and complaints are about the only notice that is ever taken of them. THE ECHO and Oracle ought to mean something and be something in the life of the college. If this state of affairs had not existed so long, we should feel that it was the fault of the present board entirely. As matters stand we do not shoulder all the blame. We have received only two voluntary contributions this year for the columns of THE ECHO and the business manager announces that "Nobody is paying his subscription." We do not suppose that anyone will read this editorial, but if anyone should, whether Freshman or upper classman, we would like to ask him this question, "If THE ECHO isn't worth paying for, isn't it your own fault as much as ours?"

We like the idea of the new "Committee of Twenty" which has been organized. Five men from each class have been chosen as members of a committee to aid the President in his work for the good of the college. This we believe is an effective method, and is also one of the surest ways of bringing the student body into sympathy with the college authorities. It will arouse loyalty, and any man who has served on the committee is likely to be a well-trained worker for his alma mater after graduation.

74. Rev. Charles E. Young, who has served faithfully as State Missionary of the Maine Baptist Missionary Convention for more than ten years, is at present stationed in Maine's "Magic City," Millinocket.

80. Professor Arthur M. Thomas is serving his second year as the efficient Principal of the Bar Harbor High School.

COLBY ALUMNI NOTES.

71. Hon. Fred I. Campbell of Cherryfield represents his town in the Maine State Legislature now in session. He is a member of the Joint Standing Committee of Legal Affairs, and chairman for the House in the Committee on the Library.

80. Hugh Ross Chaplin, Esq., the Attorney of the Bangor and Aroostook R. R., is at present spending much time in Augusta, caring for the interests of that road in the State Legislature.

81. Rev. Fred M. Preble, D.D., the esteemed pastor of the Court Street Baptist church of Auburn, Maine, has declined overtures made by a strong church in Massachusetts, preferring to remain in his present position.

89. Beecher Putnam, Esq., represents the town of Houlton in the Maine State Legislature. He is chairman for the House of the Joint Special Committee on Revision of Statutes.

97. Rev. E. S. Philbrook is pastor of the Baptist church of Belfast, Me., having in his church and congregation a large society of young men, one of whom is now in Colby, and others are on the way.

97. Howard L. Pierce, Esq., of Fort Knox is a member of the Senate in the Maine Legislature now in session. He is chairman of the Joint Standing Committee on Public Buildings and Grounds, a member of the Committee on Education and the Committee on Counties; he is a member of the Joint Special Committee on Revision of Statutes and a member of the Joint Select Committee on the Governor's Message; he is also a member of the Standing Committees of the Senate on Bills in the Second Reading and on Engrossed Bills.

99. Rev. George A. Martin is the pastor of the Methodist Episcopal church of Rumford Falls, Me., and he is a readily recognized force in all of the life of this young and enterprising city.

99. Varney Putnam, Esq., is a member of the present Maine State Legislature, being in the House as representative of the town of Danforth. He is a member of the Joint Standing Committee on Interior Waters, and he is the secretary of that Committee.

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A TRUANT THOUGHT.

Just now a thought came to my brain
And sang a most melodious strain,
'Twas pleasant to the inner ear
Such music beautiful to hear.
But when I paused to catch the theme
It fled away like pleasant dream.
Then with an eager seeking mind
I tried the truant lost to find.
Yet though I felt its presence warm
I could not catch its fleeting form,
For just within the fringe of thought
It seized upon a secret spot.
And then this teasing bird of song
I chased the neural paths along.
Now all around me would it fly
And perch upon the branchlets nigh;
But when I reached out eager arm
It flitted off in quick alarm.
At length I ceased my fruitless chase,
And turned to other thoughts a space.
But Lo! When I expect it not,
Again returns the truant thought
And perching in my conscious brain
It sings with sweet inspiring strain.

A. M. W., '03.

LEGENDS OF THE ALHAMBRA.

Every decaying castle of England, France or Spain has its store of legends, tales which have been handed down from generation to generation, now and then taking on new coloring, investing the ruin like a garment, and adding immeasurably to its charm. The palace of the Alhambra, however, exceeds all others in the number and quaintness of its traditions; no hall is without its tragedy or its romance, no garden but has its ghostly visitor.

The history of the Alhambra, apart from the myths which surround it, does not differ materially from that of other medieval castles. It was commenced by Alhamar, the greatest, perhaps, of the Moslem kings of Granada, for a fortress about the middle of the thirteenth century. During the Moorish rule it served as the royal palace and even after the empire fell into the hands of the Christians its sovereigns still continued to dwell there. Its last royal inhabitants were Philip V. and his beautiful queen, Elizabetha, early in the eighteenth century. Since then the fortress has become the dwelling place of a mixed community whose chief delight is to tell over and over the wonderful tales which cluster around the decaying castle.

Hardly a spot in grounds or halls is without its romantic history. In a certain gate-way a ghostly hand was wont to reach out and grasp the passers by. In a pit on the mountain there once hung a pot of gold which no one was ever able to draw forth. From a cave in the mountain-side once a year there issued an army of enchanted warriors to do homage to their sovereign.

The Gate of Justice itself is on enchanted ground.

Many hundreds of years ago, long before the time of Alhamar, there ruled in Granada a king named Aben Habuz who was constantly disturbed by his enemies until an Arabian astrologer appeared at his court and by the aid of magic enabled him to destroy them. One day the king's soldiers brought in as captive a beautiful Gothic princess. The king was delighted with her and wished to make her his queen. The old astrologer, too, was charmed by the music which the maiden made upon her silver lyre and resolved to have her even against the will of the king. Accordingly he agreed to build a magical palace where the king could find the repose he longed for on the condition that he should leave the first beast of burden with its load that should pass through the gate of the palace. This the king promised, and on the appointed day, accompanied by his attendants, the astrologer and the princess he ascended the hill behind Granada to inspect his new abode. As he ascended the hill no palace appeared to his view, but the magician assured him that it would become visible as soon as they passed a wonderful gate-way which just at that moment shaped itself out of the

air before them. The king stopped to look and the maiden's horse bore her through the gate before him. This was what the astrologer had been waiting for. The princess was now his by the conditions of the compact. Of course the king was angry and would have kept the maiden, but the Arab seized the bridle of her horse and, striking the ground with his staff, disappeared into the earth with his prize. Years afterward a peasant found a fissure in the rock near the place where they had disappeared and, looking down into it, saw a splendid hall where the Arabian astrologer sat nodding to the music of the lyre of the princess.

Another legend the dwellers in the Alhambra delight to tell is of the vault beneath the Tower of the Seven Floors where two enchanted Moors sit guarding a chest of treasures. Two jars of jewels and precious stones once sat upon the chest but they were carried off long ago by a Gallician water-carrier and his Moorish accomplice who had learned the secret of the palace.

The Tower of the Princesses has two legends connected with it, one of them a sequel, as it were, to the other. It is from the first that the tower receives its name. Many years ago when the Alhambra was the seat of the powerful kings of Granada three beautiful princesses lived in this tower. The maidens each had a lover, a Spanish cavalier, who was a captive of the king. At last the princesses consented to flee with their lovers. On the night appointed everything was ready, the rope-ladder was suspended from their window in the tower, the cavaliers were waiting below. Two of the ladies descended, but the third, divided between love of her home and love of her lover, and dreading the perilous descent, renounced her purpose and stayed in the tower. Her sisters escaped with the young nobles to their homes, but the timid Zorahayda pined away of loneliness and grief and died an untimely death. She was buried in the vault beneath the tower and, so the legend says, her spirit was often seen in the moonlight lingering about the place, while the air was filled with the sweet notes of her silver lute.

The sequel legend is dated in the reign of Philip V. At that time a lowly little maid lived in the tower with her spinster aunt. She too had had a lover, but he was far away and she received no word from him. One night as she sat alone by the fountain in the hall the water began to bubble and boil and presently the form of a richly dressed Moorish lady bearing a silver lute in her hand arose from it.

The figure said she was Zorahayda, the youngest of the three princesses, and requested that the little maid Jacintha baptize her in the Christian faith. This Jacintha did, and the form soon faded away, leaving behind no trace except the silver lute that lay on the pavement. The lute, however, proved a priceless treasure for on it Jacintha was able to make the most beautiful music ever heard in that land. The fame of her power soon spread through all the country. Nobles and princes vied with each other in doing her honor. One day she was summoned to the royal court to rouse the king from a fit of hypochondria. Humbly she entered the royal apartment, as David entered the court of King Saul, but as the touch of the loved instrument gave her confidence, she played as she never had played before. The triumph of her music was complete. The king awoke from his stupor, sprang to the floor, and called for his buckler and sword.

The days of Jacintha are past. The Alhambra is no longer tenanted by kings. Its frescoes are crumbling away, its towers are falling to ruins and only the memory of its former grandeur remains.



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CAMPUS CHAT.

Lois Meserve, '02, was in town Monday.

Vail, '06, was quite sick for several days last week.

Emma Hutchinson, '00, is teaching in a High school at Bar Harbor.

Grace Farrar, '01, was in town Friday. Miss Farrar is having good success as assistant in Freedom Academy.

Mabel Dunn, ex-'03, is at home on account of illness. She was accompanied by her friend, Miss Hardin, who spent a few days in the city.

C. A. Lewis, '03, has been elected captain of the basket-ball team, and J. B. Roberts, '04, has been elected assistant manager of baseball.

Miss Ares, '00, who is teaching at Coburn Classical Institute, has been obliged to give up her work for a while on account of appendicitis.

Regular baseball practice in the gymnasium will begin at 2 o'clock Wednesday afternoon, Feb. 11, and will continue every Wednesday and Saturday afternoon until further notice. All candidates for the team should come out for practice.

The Chi Gamma Thetas held their annual initiation on Friday night, January 23. The services were held at Miss Davies's and the evening concluded with a feast at Miss Lakin's. The initiates were: Ethel Higgins, Lula Smith, Blanche Lamb, Ethel Pemberton, Marion Webber, Effie Lowe.

The Supt. of Anson Public Schools writing to a friend in college makes the following statement which may interest many Colby men:

H. E. Pratt, '02, is carrying forward the interests of old Anson Academy to the satisfaction of its patrons. It has been several years since the Academy has had such a bright prospect. Mr. Pratt's efficiency, culture, strong personality, and tact have won him favor with all classes. The students are applying themselves to their studies with unusual diligence, and a school under better discipline would be hard to find.

Manager Glover took his basket-ball braves to Orono Saturday and met the boys from the University of Maine. The game was a good one. Maine had somewhat the better of the argument, and won 20 to 14. The best work for Colby was done by J. Teague, Lewis played well although he was handicapped by being in a new position, and Allen did fine work in throwing goals from fouls. Elstrom played the best game for Maine. Time, 15 minute halves. The lineup: Maine, Huntington, Soderstrom, f., Elstrom, (Capt.) c., Haley, Aborn (Page), g.; Colby, Glover, Allen, f., J. Teague, c., Lewis, (Capt.) W. Teague, g.

Dr. C. E. Meloney, Colby '76, has been elected to the position of associate superintendent of schools in New York City. The *Commercial Advertiser* of Jan. 15, has the following to say of Dr. Meloney:

Dr. Meloney is a graduate of Colby University, 1876. He has had long and varied experience in teaching in the academies, grammar and high schools of Maine and Massachusetts. In Quinoy he was associated with the late Col. Parker. He was principal of a grammar school in Yonkers and in Newark, and was superintendent in Paterson, N. J., and Somerville, Mass., for five years in each case. He then came to Teachers' College, where for three years he held the chair of science and art of teaching, and was a member of the Columbia faculty of philosophy. His specialty was school supervision and management. In 1896 he was elected associate superintendent in New York City, and in that capacity has served on many important committees, as well as having charge of the summer schools in 1900.

'82. Rev. George Merriam has been pastor of the Baptist church in Freeport, Me., for more than ten years, and he is prominent in the educational and religious life of the town.

GIBELETTES.

The day is cold and dark and dreary,
It rains, and the wind is never weary;
The ice still clings to the sidewalks all,
But with smothered cuss pedestrians fall,
And the day is dark and dreary.

Myself is cold and wet and dreary,
It rains, and much of rains I'm weary;
I watch the college meander past,
While co-ords and Kappas fall thick in the blast,
And the day is dark and dreary.

Be still, sad Kappa, cease repining,
Go buy a cloak with a rubber lining;
Into each pool some phool must phall,
And dry himself at Ladies' Hall,
If the day is dark and dreary.

Charity begins at home—and general-ly ends there.

Q. What is the easiest way to get rich? (Don't read the answer until next week.) Tell him the co-ords are skating on the river.

"But he that filches from me my name,
Robs me of that which naught enriches him,
And makes me poor indeed."
Respectfully subscribed by the Shakespeare class. (After examination.)

Q. At what kind of mous(e) does a woman never scream? A. At a mous-tache.

All persons having second-hand key-holes will do well to apply to Staples & Thomas, 31 South College. We have a large line of keys for which we have had no use since the fire. A fine chance for the right holes.

Agnes Stetson, '98, is teaching in Cherryfield, Maine.

Bowdoin College.

Medical Department.

The 83d Annual Course of Lectures will begin December 25, 1902, and continue twenty-six weeks. Four courses of lectures are required of all who matriculate as first-course students. The courses are graded and cover Lectures, Recitations, Laboratory Work and Clinical Instruction. The third and fourth year classes will receive their entire instruction at Portland, where excellent clinical facilities will be afforded at the Maine General Hospital. FACULTY.—W. DEWITT HYDE, D. D., President; I. T. DANA, M. D., Emeritus Professor of Pathology and Practice; A. MITCHELL, M. D., Pathology and Practice; F. H. GERRISH, M. D., Anatomy; S. H. WEEKS, M. D., Surgery and Clinical Surgery; C. O. HUNT, M. D., Materia Medica and Therapeutics; F. C. ROBINSON, A. M., Chemistry; L. A. EMERY, LL. D., Medical Jurisprudence; C. D. SMITH, M. D., Physiology and Public Health; J. F. THOMPSON, M. D., Diseases of Women; A. R. MOULTON, M. D., Mental Diseases; W. B. MOULTON, M. D., Clinical Professor of Eye and Ear; C. A. RING, M. D., Obstetrics; A. S. THAYER, M. D., Diseases of Children. ALFRED KING, M. D., Instructor in Anatomy; F. N. WHITTIER, M. D., Bacteriology and Pathological Histology; H. H. BROCK, M. D., Clinical Instructor in Surgery; E. J. McDONOUGH, M. D., Instructor in Histology; A. MITCHELL, JR., Instructor in Surgery. For catalogue apply to ALFRED MITCHELL, M. D., Dean. BRUNSWICK, Me., July 10, 1902.

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