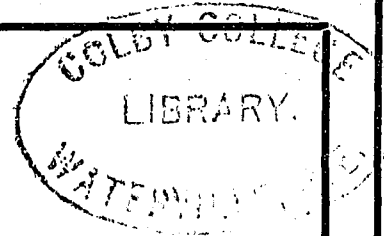


The Colby Echo

Volume XIV

Waterville, Maine, February 22, 1911

Number 16



Colby College Library

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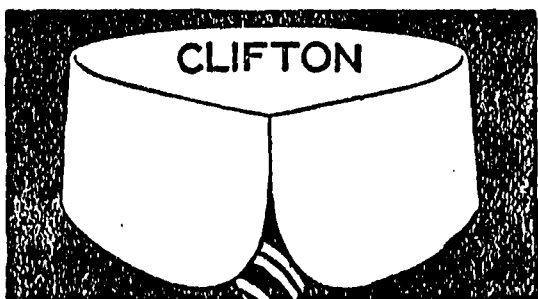
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THE COLBY ECHO.

Volume XIV, No. 16.

WATERVILLE, MAINE, FEBRUARY 22, 1911.

Price Five Cents.

THE COLBY ECHO

Published Wednesdays During the College Year by the
Students of
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The morning after the Boston Colby Alumni Association banquet, the following editorial appeared in the Boston Transcript.

"The speaker who at the Colby reunion urged the advantages of small colleges might have quoted the historic remark of the late Chief Justice Peters of Maine—that, at Harvard, Yale and some other institutions a boy went through a good deal of college, but that at Bowdoin, Dartmouth, Colby and their like a good deal of college went through the boy".

The splendid reports that come from the Student Y. M. C. A. Conference at Lewiston, are indeed encouraging. A convention of over two hundred students intensely interested in advancing the interests of the Y. M. C. A. in Maine schools and colleges, cannot but be productive of much real good to the organization.

CAMPUS CHAT.

Donald G. Roby, ex-'12, of Malden, Mass., is visiting at the D. K. E. House.

Henry Thomas, '14, was in Skowhegan over Sunday.

The Bowdoin and Colby chapters of Delta Upsilon will hold a joint banquet at the Augusta House, Augusta, Saturday evening, March 11.

George F. Moore, '14, has left college for the remainder of the year because of illness.

The following executive committee has been elected by the Freshman class, Bartlett, chairman; Colomy, Dudley, Fuller, Pineo, Davis, Wilson, Owens, M. Warren, Haskell, E. Warren, and LaFleur.

Ira Mikelsky made a business trip to Hebron last week.

The members of the Public Speaking class delivered addresses on George Washington, in the different grammar Schools, Tuesday afternoon.

Mrs. L. H. Bradbury, of Ashland, visited her brother, C. J. Sharp at the Zeta Psi house recently.

DE FEMINIS.

HAZEL BOWKER COLE, Editor.

LAURA DAY, Manager.

The Colonial Party held at Foss Hall, Saturday night for the benefit of the Y. M. C. A., was a great success. The chief feature of the program was a Colonial Minuet given by eight girls in colonial costume. Those taking part were: Margaret Holbrook, Florence Cross, Emma Leighton, Helen Marsh, Ethel Stevens, Frances Pollard, Laurel Wyman, and Harriet Lawler.

The Day of Prayer for Colleges was observed Sunday, at Foss Hall, by short services held in the Assembly Hall and lead by Dean Bass.

BOSTON ALUMNI MEET.

"This evening marks another milestone in the rejuvenation of Colby". So said Walter C. Emerson, '84, at the thirtieth annual dinner of the Boston Colby Alumni Association on Friday evening, February seventeenth, and the one hundred and forty Colby men gathered at the Boston City Club gave enthusiastic assent.

It was indeed a noteworthy gathering, the largest in the history of the association, and marked by a spirit of loyal devotion good to see. Irving O. Palmer, '87, president of the Association made an admirable toastmaster. President Roberts was the first speaker, and the welcome given him was a royal one. His brief address was thoroughly characteristic and telling, only a verbatim report could do it justice. He told of the increasing growth of Colby during recent years, declaring that with its present equipment and teaching force the college gives more for the money than any similar institution in the country. The present encouraging conditions are due largely to the active support of the alumni and the continuance of that support assures the future of the college.

President Robert J. Aley of the University of Maine was introduced next. He said in part: "The victories of the future in all lines of activity are to be won by men of college training—men who *know*. The day has passed when the man of limited opportunities can do a great work in the world. The world is turning to the trained mind for the answers to its difficult problems. The greatest thing a college can do for a man is to put an exponent on him which will enable him to go out and do the work of five men."

Dudley L. Holman, '84, private secretary to Governor Foss, brought a message of regret from the Governor, who was prevented by his public duties from being present.

Walter C. Emerson, '84, in a speech which provoked repeated applause, said:

"The large universities are luxuries, but the small colleges are necessities. The small college has produced great men who are doing things out of all proportion to the size of the institution from which they graduated. The personal contact between faculty and student enables the small college to train men best for civic duties. If your lot is to be a small college, then be the best small college there is—and Colby is on the way".

Samuel K. Hamilton, president of the Middlesex Bar Association, presented to the college, on behalf of the Pine Tree State Club, five portraits of famous men. The portraits were those of ex-Governor Joshua L. Chamberlain, James G. Blaine, General Augustus P. Martin, John D. Long, and Hannibal Hamlin, vice-president during Lincoln's first administration. Allen P. Soule, '79, accepted the portraits on behalf of the college trustees.

John Coombs, '06, was giving a rousing welcome as he rose to speak. John declared that the man who sends his son to Colby is sure of receiving a "square deal". He compared life to a diamond, with opportunity as pitcher, time as catcher, and fate for the umpire. First base represents a sound body, second base a perfected education, third base a successful career, and the home plate a well rounded out life.

Dr. Clarence E. McIneny, '76, who brought the greetings of the New York Alumni Association, and Principal D. W. Abercrambie of Worcester Academy were the concluding speakers. Music of a high order was furnished during the evening by a double quartette from the Apollo Club of Boston.

A feature of the dinner was the presence of Albert B. Wiggin, '43, the oldest living graduate of the college, now in his ninety-second year. He left at an early hour amid the hearty cheers of the entire company.

Letters were read from a large number of alumni including Edward H. Smiley, '75;

Judge Harrington Putnam, '70; Nathaniel Butler, '73; Shailer Mathews, '84; and Prof. J. D. Taylor, '68.

The officers elected for the ensuing year were as follows: President, Robert G. Frye, '89, of Sharon; vice president, Merle S. Getchell, '93, of Brockton and Melville C. Freeman, '94, of Malden; secretary-treasurer, Bertram C. Richardson, '98, of Dorchester; executive committee, (term expiring in 1915) Charles H. Pepper, '89, of Concord, W. N. Donovan, '92, of Newton and H. L. Withee, '01, of Melrose.

ATHLETIC ASSOCIATION.

The regular monthly meeting of the Athletic Association was held last Thursday evening. It was voted to award Cs to the members of the relay team, which won from Bates in the B. A. A. games on Feb. 11. It was voted to invite the managers to be present at the meetings of the association. Changes in the constitution of the M. I. A. A. were taken up and the delegates to the convention in Brunswick next Saturday were instructed. The meeting concluded with the report from the delegates to the M. I. A. B. whose meeting was in Boston, Feb. 11.

The executive committee of the association at this meeting expressed its disapproval of the use of the name "Colby" in connection with any teams except the varsity teams.

THE HEBRON CLUB.

Thursday evening, February 16, at the invitation of Bridges, '11, and Bisbee, '13, a crowd of good Hebron men met in Bridges' rooms at the Old Hersey House. After talking over old times for an hour, Mr. Bridges called the meeting to order, and stated that the purpose of the meeting was to organize a Hebron Club at Colby. He then called for nomination for officers.

The following officers were elected: President, Raymond Bridges; Vice-president, Ray Carter; Secretary and Treasur-

er, Robert Baker; Corresponding Secretary, Elmer Bowker; Executive Committee, Spaulding, Bisbee, Chester Soule, Ira Mikelsky.

Then followed a general discussion of details necessary to a new organization. The object of the club was clearly defined, viz. to bring Hebron men at Colby in to closer relations, to promote a spirit of friendliness between Hebron and Colby, and lastly, to bring more Hebron men to the college. Means of accomplishing the desired results were discussed, and more extensive plans made for the later meetings of the club. It was voted to meet the second Thursday of each month.

With twenty or more Hebron men at Colby, we should make this a great success. On March 9th, let every Hebron man be present at Mr. Bridges' rooms. We can make a success only by showing our Colby spirit as well as our Hebron spirit.

About one hundred Lafayette students assisted the performers at the Neumeyer Theatre in such grand style by their applause and remarks that the entire Easton police force (two men) were necessary to remove them from the theatre.

A Medical College to Which Philadelphians Point With Pride.

The city of Philadelphia has long been famous for its medical colleges and high among these institutions is the Medico-Chirurgical College. This college has had a wonderful growth, "probably without a parallel in the history of medical schools." Today it offers unusual opportunities for students to prepare themselves in Medicine, Pharmacy, Dentistry and Pharmaceutical Chemistry.

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The faculty consists of a staff of instructors of pronounced ability and reputation for the most modern methods.

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GEORGE DANA BORDMAN.

Class of 1822.

The name of George Dana Boardman is the first name that appears in the General Catalogue that was published in 1909. The name is familiar to us because our ex-President George Dana Boardman Pepper bears it, and less familiar to some of us because we know of his son, the Rev. George Dana Boardman, D.D., of Philadelphia, a writer and preacher of great ability. The willows that beautify the campus of Colby are called the "Boardman Willows" because he planted them. The present organization of the Young Men's Christian Association in the College is the outgrowth of the Boardman Missionary Society which was merged into this organization in the early eighties. These associations will enable us to appreciate his life.

Mr. Boardman lived to be but thirty years old; his career is the more remarkable because of that fact. If there were to be a Hall of Fame for Colby's greatest men, we would do well to put Mr. Boardman first; because he was one of the two first graduates, he achieved sufficient greatness by being thoroughly consecrated to his work, and he did so much in a comparatively short time.

He was born on the eighth of February, 1801, at Livermore, Maine. His father was the Rev. Sylvanus Boardman. We will first be interested in George Dana when his parents desired to have him receive a training better than their home town afforded and sent him to the Maine Literary and Theological Institution in May 1819.

His companions in the Institution were the means of his conversion, and then it was that he first had the desire that later took him to Burmah. Even after becoming a Christian, he felt himself a "proud wretch" and a "sinner", but it was this attitude of his mind that caused him to be so lost in his work; it gave him the joy of personal relationship with Christ.

By a petition that was presented to the Maine Legislature in 1820, the name of the Maine Literary and Theological Institution was changed to Waterville College, which Mr. Boardman entered in the fall of that year. He had been so proficient in his work that he was admitted to third year standing

which made it possible for him to graduate in the class of 1822.

When he had finished his course he received an appointment from the President to become a tutor in the College. This he accepted after deliberation and being strongly advised by his friends so to do. He had not fully settled the mission question, but this call seemed to be the next thing for him to do, although he claimed great inability to fill so responsible a position.

Mr. Boardman first thought of home missions among the Indians in the West, but when he weighed the need in the far East with that of our Indians he saw the greater need in the East. While performing his duties as tutor he continually thought on this subject. When he read of the death of Rev. James Colman, missionary in India, he determined that he would offer himself to fill the vacancy. In the following April he applied to the Baptist Board of Foreign Missions "to be employed among the heathen", and his application was accepted.

There was a farewell meeting of a number of the students in the southeast corner room on the third floor of South College, which was evidently a memorable occasion since Burrage has reproduced it in his history of the Baptists in Maine.

It was decided that he should receive further training. He left Waterville in June 1823 and immediately took up work at Andover Theological Seminary. The connection here is interesting since Judson, Hall and Mills were there before him. They were an inspiration to him; as these men had consecrated themselves by the hay-stack at Williams College, they also reconsecrated themselves at Andover, thereby giving powerful influences and leaving strong remembrances to those who came after. And Boardman was one to profit by such a benefit.

Early in 1825 Mr. Boardman came to Maine and held a series of missionary meetings. When he had completed his tour he was ordained at Yarmouth, and Dr. Chaplain preached the sermon.

There was more travelling South and West, after which he married Miss Sarah B. Hall of Salem.

They sailed for Calcutta from Philadelphia on the sixth of July, 1825. The voyage was very severe and long—lasting until the second of December of that same year.

It will be possible to cite but a few of the many interesting incidents that happened on the field in those six years of his work. He labored in three different fields: Calcutta, Maulmein and Tavoy. At the last two named places he established missions, and there the work that he founded remains to this day, a monument to his life. English Baptists wanted him to remain in Calcutta, but the Board requested that he remove to Burmah and accordingly in April, 1827 he started for Maulmein.

After wandering about for two years, Mr. Boardman and his wife settled down at Maulmein in what they could call a home. True, there were heathen all about them, but it was home just the same.

But the home was not to be undisturbed. Across the river from where their house was, there assembled out of reach of the English soldiers, a band of robbers. They took early occasion to call on the Boardman's. It was at night, after they had been there about a month, that the ruffians came. The house that could be cut open in any part with a pair of scissors, was broken into while they were sleeping. Everything was taken that could be easily carried; silverware, clothes and all. In the morning when Mrs. Boardman awoke she was not so frightened because the robbers had taken all their belonging as she was terrified at seeing two slits that were made in the mosquito netting about their bed. Had they awakened they would have been instantly killed with ugly weapons. As she said, "Divine Providence" was good not to let the precious child by her side even stir. This was as narrow an escape as any one could wish to experience.

The work flourished at Moulmein in that separate schools were established there for boys and girls. The English soldiery made another field of labor also. Their friends and the Board, however, advised moving to Tavoy, and it was at Tavoy that he did his greatest work.

As soon as he arrived he learned of a people near by—the Karens. In 1816 some one had left them an English prayer book. It was held by the town magician and was an object of worship and superstition for they not knew what it meant. When Mr. Boardman came there they brought this book to him and wanted to know what it was, and he told them it was good book and thereby got a very advantageous point of contact for converting many of them.

He established a church at Tavoy. This was in 1828. Climate and intense activity told on his health and he began slowly to decline, but he was eager in his work till the last.

The scene of his death was very fitting but it was pathetic. There was to be a baptism of a number

of native converts and Mr. Boardman desired to perform the ceremony. It required a three days' journey to the place where it was to be performed. At this time the Rev. Francis Mason arrived, an event which was truly providential, for Mr. Boardman was unable even to travel. But he insisted on going. The party came to their destination on the third of February, 1831. There at the waters-edge, Mr. Boardman witnessed the baptism of thirty-four Karen converts. As the ceremony was finished he said: "Lord now lettest thou thy servant depart in peace". And when they had taken him aboard the steamer for return he immediately passed out of this life. Mr. Boardman and a few native converts were at his side.

His life and death may not have been as tragic as Lyman's in Sumatra, but his life was put in the place where it counted for the most. He left an impression on those people. The light of his life did not burn long—but it burned intensely; and it was this intensity of his life that penetrated the lives of those people in so short a time, where a less intense life in a hundred years might not have reached them at all.

After Mr. Boardman's death the work was continued by Mr. Mason, and it has been carried on until the present time. Mrs. Boardman was left in a very difficult position but the Judson's took care of her.

In "Missions" for March, 1920, it says that there are 50,000 Christian Karens in 774 churches, all but 91 of which are self-supporting. They carry on religious work among the surrounding tribes. It is no small thing for a Colby man to have had the honor of rendering so great a service to such a needy people.

JAMES PERRY, '11.

It was not possible to get a picture of Mr. Boardman, or it would have been published with this article. The picture of him in Alonzo King's "Memoir of George Dana Boardman" is not a good likeness at all as Rev. George Bullen of Hingham says.

CONCERNING SLANG:

To begin with, the word slang itself is a slang term. It formerly meant the language used by thieves for the purpose of concealing their meaning from the uninitiated, a result which some of our modern slang also achieves. There are two varieties, stupid slang and witty slang. Generally speaking the slang you use yourself is witty and the slang the other fellow uses that you don't understand is stupid. From the point of view of a person who uses

neither brand it would appear that slang once witty may become stupid. Even a thoroughbred word, which can trace its pedigree in a direct line from some old Sanskrit root, may be so over-driven and abused as to become practically worthless. Good slang—and there is such—either expresses something hitherto inexpressible or gives a quaint or comical turn to the thought.

There is a limpness, a slovenliness about the way in which some people use slang which gives the impression that they are either short of ideas or too busy to take the trouble to clothe them decently. The tendency seems to be to put a number of objects into a group with a single word to represent the group, as, for example in the classification of all girls as either peaches or prunes. Abstract ideas are also classified together in much the same way. Some persons have even simplified the matter to such an extent that they require the use of only two adjectives. The things they like are “dandy”, and all the rest are “rotten”. This arrangement must almost completely relieve any strain upon the brain cells during a conversation. Someone has, however, exerted himself to the extent of supplying a superlative form for “rotten” in the expression “positively putrid”.

It is interesting to note that, while abstract ideas are so shabbily clothed, slang provides amply for the more concrete ideas and objects. Nearly all the common forms of “fodder” and “grub” from “murphies” and “mystery” to “wiggles” and “freshmen’s tears” have a more or less appropriate pseudonym. Money, as a generic term, has a great many aliases, but it is not to be compared for variety of language with the means of expressing the action, being and state of an intoxicated person.

There are some good English words, too, which have been in such bad company that they have become more or less tainted, and there are others which have come to lead a sort of Dr. Jekyll and Mr. Hyde existence,

like “awful” which describes with equal readiness the tears of the judgement day and the extreme “cunningness” of your neighbor’s youngest offspring.

Besides this there are fashions in slang as in almost everything else. You are probably all acquainted with the dignified gentleman who scorns to “rubber” and insists that he merely cranes his neck. He has simply reverted to the slang of our ancestors who were more familiar with the blue heron than the product of the india rubber tree. There is this distinction to be noted, however, the word “crane” like “collar buttons” and “hair pins” supplied a need and like them has passed beyond the realm of fad or fashion into the calm domain of established things, while the verb to “rubber” still remains without the gates, along with “hopple skirts” and “peg-top” trousers.

The flagrant abusers of slang are indeed ridiculous. Likewise the ultra-conservatism, which would sooner permit our vehicle of thought to roll along ox-cart fashion to the squeak and rumble of six-syllabled Latin derivatives than to endure the surprising jolts and occasional odors of some fresh and piquant colloquialism.

I know not what course others may take, but as for me, I consider slang as a condiment like pepper or mustard to be used occasionally but with discretion.

R. O. H., '12.

THE AFTERGLOW.

The sun had set, and o'er the hills
Flashed a radiance not of earth,
A golden glory of rainbow hues,
Foretelling a night's new birth.

Far down the valley, and over the plain
It streamed in a crimson flood,
Dyeing tree and rock, each mound and flower
In nature's own life-giving blood.

It touched a weary toiler's brow
Till it smoothed the lines away,
It caressed the face of a tired child
Who had played the livelong day.

And here, and there, and far away
It's radiant splendor fell,
Where the violets grew on the mountain side,
And the lilly bloomed in the dell.

And out on the ocean's broad expanse
Where the ripples rose and fell,
It cut a path of gleaming gold,
And sparkled in the swell.

But brightest of all, with ray divine,
It touched a mourner's head,
And formed a halo of glory there
As she bent o'er her silent dead.

And as she gazed in hopeless grief
On the one she had loved so well,
The golden glory that wrapped her close
Seemed to murmur soft, "All's well".

And that was all; the light had fled,
But it left deep peace o'er all,
A peace that told of a Father's love
That heedeth the sparrow's fall.

E. W., '12.

KIPLING'S ATTITUDE TOWARD MODERN LIFE.

Kipling's two poems "Miracles" and "The King" give a light and graceful exposition of some of his ideas of modern life. We might almost express his thought by a parody on Mrs. Browning's lines:—

Earth's crammed with *romance* "and every
Common bush's aflame with *poetry*
But only he who sees takes off his shoes.

A miracle now-a-days is merely the working of an unknown law superior to a known law which we have hitherto believed to be without exception. When this unknown law becomes known the observed phenomenon ceases to be a miracle. But Kipling as a poet and seer (using the word in its primitive sense) would point us to the marvels which are being accomplished on all sides, and still he would remind us that the primitive motives and passions remain unchanged, that the romance of today was the commonplace of yesterday and the commonplace of today will be the romance of tomorrow.

It may be so—but it is hard for us to imagine Romeo calling up the Capulet mansion by telephone, though Pyramus and

Thisbe would find a well nigh impenetrable wall in the municipal regulations against "spooning" in the parks. There is a whimsical turn to both these poems, but especially "The King." It makes one wonder if Kipling is not right about it after all, that romance is merely a question of point of view.

Perhaps the next age will be charmed by an exchanting Lady of the Lake in a motor boat. Imagine a ballad in 2010 beginning like this:—

"O, Young Lochinvar is come out of the west!
Through all the wide border his car was the best.

And, save for a suit case, he baggage had none.
He drove his own auto, and drove all alone.
So ardent his love and so matchless his car
There ne'er was a sport like the young Lochinvar.

He slowed not for speed laws he stopped not for signs.

He avoided the route of the telephone lines.
But when he swung in at Netherby gate
He saw the confetti—he knew he was late.

* * * * *

I warrant his circulatory system exhibited the same phenomena as if he had been a gallant knight on horseback.

What matters the age?— Though we walk as we fly
A smile is a smile and a sigh is a sigh,
And a man and a maid with an hour to spare
Can patch up a romance anywhere.

R. O. H., '12.

MY LIFE'S WORK.

I'll admit that I am puzzled what my life's work is to be. There seems to be in all creation nothing that is meant for me. In many things I know I'm clever, yet I cannot safely say just what work I will be doing twenty years beyond today. There are things for which I'm fitted, far beyond all other men, and I'll tell to you my feelings and just name a few of them. If some mother, kind and careful, should a young man need some day, to protect a helpless daughter, passing through a field of hay, I am sure I'm just the person to protect a lady fair, and besides I am not fussy at the

way she combs her hair. If, perchance, this kind old lady, with her garden all in bloom, wants the bugs moved off her bushes, she don't need to use a broom, for I'd be right there with bells on, if she'd furnish me the weed, and I'd smoke those bugs forever till the roses went to seed. If some yellow backed production, perused by a lady fair, needs a dashing, handsome hero, I'm the boy to fit in there. When the sweet girl heroine, weeping, tears her chestnut rats in two, I'm the boy to bring her comfort, and I'd like it. Wouldn't you? While the gilded Gotham circles take their usual daily course, and the thing that's greatly needed is the ground for a divorce; when the four-flush "upper tenner" finds too narrow all the laws. I could help him out immensely.—I could figure as the cause. We all know the liquor demon devastates our glorious land, and to check this cursed consumption needs a chap with nerve and sand. I'm the man whose tank can handle most of old Frank Jones's brew, put the damning evil under, help the W. C. T. U. People grumble at the prices, say that things are much too high; but I know that as a merchant I could win, if I would try. But I wouldn't buck the beef trust, for I haven't quite the price. I'd do something quite original, down in Hades I'll sell ice. But I guess I'm doomed to wander all my life without a chance, till my coat is old and shabby, and there's patches on my pants. People never seem to realize just how much I really know, so the lawn I'll keep on mowing, and in winter shovel snow.

B., '11.

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