

The Colby Echo

Vol. XXIV.

Waterville, Maine, March 9, 1921

No. 18

COLBY MEN IN THE NEWS



NORMAN LESLIE BASSETT, '91

Lawyer, Augusta

PUBLISHED WEDNESDAYS DURING THE COLLEGE
YEAR BY THE STUDENTS OF
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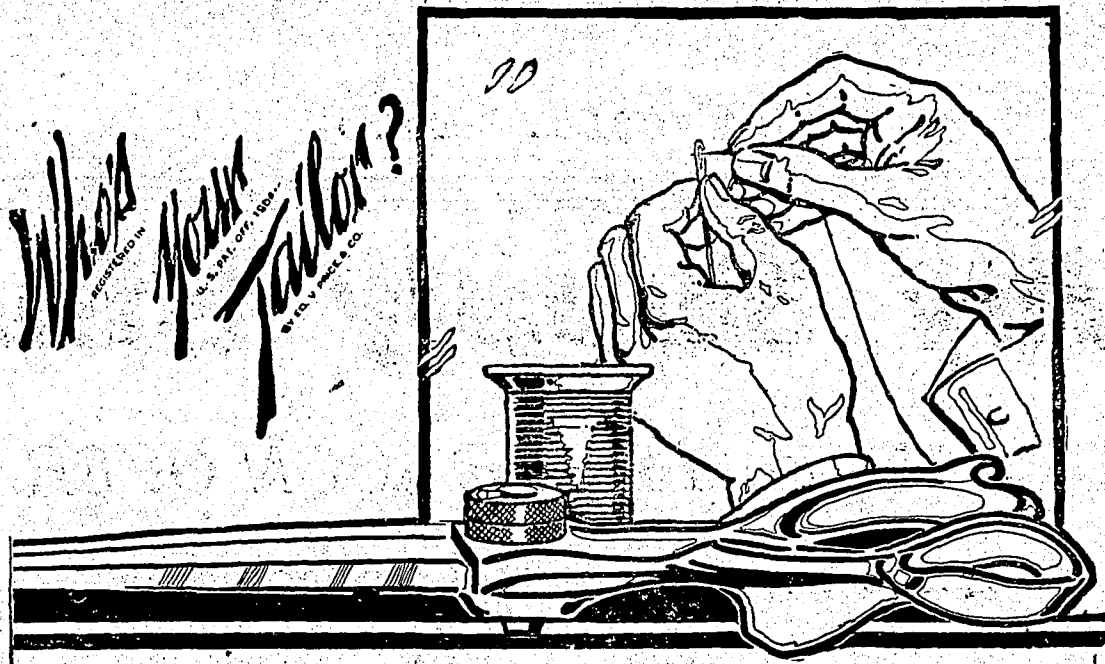
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THE COLBY ECHO

No. XXIV, No. 18.

WATERVILLE, ME., March 9, 1921.

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A CORRECTION

The picture on last week's cover was that of Shailer Mathew's brother, Edward B. Mathews, '91, Professor of Geology, Johns Hopkins University and State Geologist, Maryland.

FOURTH LIBRARY LECTURE

Delivered by Dr. Wells

"The Psychology of Superstition" was the subject of an address given in the college chapel Monday night by Dr. Wesley R. Wells, before an appreciative audience of Colby students and faculty members.

"I have chosen as my subject 'The Psychology of Superstition,'" began Dr. Wells. "By 'superstition' I mean any false belief regarding the casual connection between events, in cases where some occult, supernatural influence is read into purely natural processes, taking place according to laws established by the sciences. A superstition is, therefore, not merely a false belief, but a false belief regarding mysterious, non-natural influences and events. Thus the person who believes in the magical efficacy of knocking on wood or of finding a four-leaved clover, or the person who traces some casual connection between thirteen at a table and the death of one of the number within a year would correctly be called superstitious.

"The importance of superstition is indicated by its universality. The human race was cradled intellectually in nothing but superstition. Conceptions of natural law are no older than science, which had its origin chiefly among the Greeks, no more than 2,500 years ago, and which made relatively slight progress before modern times; while for long ages before this our ancestors had nothing that passed for science except magic and mythology.

"The average adult mind of the present does not often outgrow all childhood traits. It is an everyday observation that all the superstitions of the past still survive in some degree among the modern adults. A very small percentage of the total population receives a scientific education or acquires a scientific attitude towards the world. At least twenty-five per cent. of the total population in the United States are, for all practical purposes, illiterate. This was shown by the psychological tests

given during the war to nearly 2,000,000 soldiers who may be considered a fair sampling of the total population. The average amount of schooling received in America is not more than six grades. About ten per cent complete the high school course, and not more than two or three per cent, at most, graduate from college. College students form a small, selected group, educationally, who have been given unusual opportunities to learn the modern scientific attitude; and yet probably the majority of college students, if they were perfectly frank, would have to plead guilty to the charge of being superstitious in some degree. Professor Conklin, of the University of Oregon, has recently made a study of the superstitions existing among the students in his university. He has found that forty per cent. of the men and sixty-seven per cent. of the women admit having superstitions, such as those regarding dreams as prophetic, fortune-telling, the number thirteen, Friday, black cats, premonitions, and the like. Eighty-two per cent. of these students admit having had superstitions at some earlier time in their lives. Professor Dixon, of the department of anthropology at Harvard, upon investigation of his classes, has found among his students a large amount of primitive superstition. Professor Dresslar has studied over 800 normal-school students in California and has found that the majority admit being superstitious.

* * *

"Folk-lore and superstition have become the subject of much scientific study during the past half-century. It is not at all, however, as a specialist in folk-lore that I am interested in the subject, but rather as a student of psychology concerned with the motives that lead to the adoption of erroneous beliefs, and with the psychological reasons for the prevalence of superstition. I propose to discuss the subject in the following manner. First, I shall give some examples of superstitions, ancient and modern; second, I shall inquire into the main causes for their original adoption and continued existence; third, I shall point out briefly some of the fallacies in the logic of those who defend as sound science—and some do—certain superstitions of the present time.

"I shall begin with an account of the belief in were-wolves. This belief, tho of ancient origin, and and of wide-spread importance is, perhaps, not familiar to all of you.

"A werewolf, or werwolf, as it is sometimes called

(Latin, *vir equal man, plus wolf*) is a person,—man, woman, or child,—believed to possess the 'power of transforming himself into a wolf, being endowed, while in the wolf state, with the intelligence of a man, and the ferocity of a wolf, and the irresistible strength of a demon.' When in the transformed state, the werewolf possesses the general appearance of a wolf, with head, claws, and skin like those of a wolf, but it usually lacks a tail, and may sometimes be recognized by this deformity. Reference to this last-mentioned characteristic of werewolfism, in its extension to witchcraft and to other animals than wolves, is made in the witches' words in Macbeth:

" 'And like a rat without a tail
I'll do, I'll do, and I'll do.' "

"Regarding the prevalence of the belief in werewolves, John Fiske said, writing in 1870: 'The ancients believed in the existence of such persons; . . . in the Middle Ages the metamorphosis was supposed to be a phenomenon of daily occurrence, and even at the present day, in secluded portions of Europe, the superstition is still cherished by peasants.' It is interesting to note that there is no superstition so fantastic as to lack defenders at the present time, even among supposedly enlightened and educated persons. Mr. Elliott O'Donnell, for example, in a highly interesting book entitled 'Werewolves,' written in 1912, not only gives numerous examples of werewolves, but asserts his belief in them as genuine cases of the possession of super-natural powers by certain persons. Mr. Frank Hamel, in his book, 'Human Animals,' written in 1915, similarly maintains that some werewolves have been genuine and not mere creations of the imagination.

* * *

"All of the methods of transformation, taken together, may be listed as follows: First, 'one medieval theory was that, while the werewolf kept his human form, his hair grew inwards; when he wished to become a wolf, he simply turned himself inside-out.' 'Another theory was, that the possessed person put on a wolf's skin in order to assume instantly the wolf's character.' Third, the tying of a strap of human skin around the body was supposed to cause the transformation. Fourth, the use of a magic ointment was recommended. Other methods have been supposed to be the following: drinking water from the foot-prints made by a wolf, eating a wolf's brains, and drinking from certain enchanted streams.

"An incident frequently recounted by writers on the subject is the following: 'It happened in the year 1588 that a man in a village of France, looking out of the window one evening, saw a friend of his going out to hunt. He begged him to bring him back some of his bag, and his friend said that he would. . . . He had not gone very far before he met a huge wolf. He fired and missed it, but he stood on his guard and, with a . . . stroke of his hunting knife, cut off the right fore paw of the brute, which thereupon fled away. . . . He returned to his friend and, drawing from his pouch the severed paw of the wolf, found to his horror that it was a woman's hand with a gold ring on one of the fingers. His friend recognized the ring as that of his own wife and went to find her. She was sitting by the fire with her right arm under her apron. As she refused to draw it out, her husband confronted her with the hand and the ring on it. She at once confessed the truth, that it was she in the form of a wolf that the hunter had wounded. Her confession was confirmed by applying the severed hand to the stump of her arm, for the two fitted exactly. The angry husband delivered her up . . . to justice; and she was tried and burned.' "

Dr. Wells said that people were supposed also to have assumed the forms of animals other than wolves, especially in countries where wolves do not exist. Thus, there exist beliefs in weretigers and werejaguars.

Turning next to the topic of witchcraft, Dr. Wells said "a witch is a person, usually, tho not always, a woman, who is regarded as being in league with the devil, and thereby possessed of magical power.

"Witches and werewolves are similar in certain fundamental respects. 'Like werewolves, witches are commonly supposed to be able to transform themselves temporarily into animals for the purpose of playing their mischievous pranks.' Witches, however, have more frequently been associated with other animals than the wolf. The cat, especially, as well as the dog, hare, and rat, has figured prominently in witchcraft. There is a saying in witch lore that if a cat lives to the age of twenty, it will turn into a witch, while a witch of one hundred years will turn back permanently into the form of a cat.

"One of the most astounding and shameful chapters in the history of witchcraft is that of the Salem (Mass.) persecutions of 1688 to 1692. Increase Mather, then president of Harvard College, and Cotton Mather, his son, an eminent divine of

his time, were conspicuous defenders of these persecutions. The persecutions began outside of Salem, with the execution of an Irish Catholic in the daughter of a Boston mason, named Goodwin, causing the girl to have convulsive fits, as a result of his 'hellish charms.' Executions of human beings ceased in Salem in 1692, but animals accused of being accessories to the crimes of witches were executed after this. On one occasion, for example, two dogs were solemnly hanged.....

"In spite of efforts to ridicule it, the thirteen superstition still lives among us. With almost equal tenacity, also, the Friday superstition survives. Very many people still refuse, or at least hesitate, to begin a journey or other important undertaking on a Friday. Then, of course, Friday, the thirteenth, is thought to be especially unlucky.....

"There are numerous other superstitions, a few of which I shall only briefly refer to, since they are familiar to every one. Certain objects are believed to bring good luck, and to ward off misfortune. Thus the horseshoe, as is well known, is a symbol of good luck the world over."

Among unlucky events, Dr. Wells mentioned the falling of a picture from the wall, the breaking of a mirror, the howling of a dog under a sick person's window.

"Such howling is a sign of death," said Dr. Wells. "I mean the death of the sick person, not of the dog. The death of the dog sometimes results, to be sure, if the howling is sufficiently prolonged and annoying."

In discussing the causes for superstitions, Dr. Wells said that belief in them is the natural condition of the untutored mind of the primitive savage or child or unscientific modern adult. Secondly, human nature is so constituted that it craves the favor of fortune in magical ways, in order to get things for nothing. Again, the fear of the unknown often engenders belief in the reality of malevolent forces behind the veil of appearances.

Describing at length, the origin of several superstitions, Dr. Wells said, "Many modern superstitions are direct survivals of primitive ways of thinking. . . . Many superstitions of more recent origin have begun in chance occurrences and coincidences, which have attracted attention and which have then spread widely, thru suggestion."

Discussing the more common fallacies in connection with superstitions, Dr. Wells stated that "the commonest fallacy, perhaps, at the basis of the reasoning of those who claim to find their super-

stitions verified by experience is that of confusing chronological sequence. This is the so-called 'post hoc, ergo propter hoc' fallacy. As a matter of fact, B obviously may follow A without being caused by A. For example, every one must die sometime, for perfectly definite physiological reasons, and it will sometimes happen that one of thirteen will die within a year. This fact, however, is not evidence that the number 13 had anything to do with the death. . . .

"Another fallacy is what Francis Bacon called the neglect of negative instances. . . . For example, people tend to forget the times when no one out of 13 who have dined together, dies within a year, while they remember the times when some one has died. . . .

"In conclusion, let me review, briefly, what I have tried to do in this lecture. First, I have given numerous examples of superstitions. Second, I have attempted to give three explanations of why superstition appeals to the human mind. They are: first, the mind is naturally credulous, so that belief is easier to account for than unbelief; second, people like to believe in magic that will work for them, thereby saving them unnecessary effort; third, people tend to fear the unknown and to create superstitious beliefs to account for their anxieties and fears. Last of all, I have referred to two among numerous fallacies encountered in the reasoning upon which much superstition rests. I should like to emphasize again that, tho superstitions are often interesting, and tho they will undoubtedly continue indefinitely, in spite of the best efforts of scientific education, they are, nevertheless, representative of a pre-scientific age, and they mark the survival in the present of primitive ways of thinking."

DEKES GIVE WASHINGTON BIRTHDAY DANCE

On Friday, February 25, the Dekes gave a very enjoyable dance at their house. The house was attractively decorated with the fraternity colors. Dean Nettie Runnals, Mrs. John Ware, Mrs. G. F. Terry, Mrs. A. F. Drummond, and Mrs. J. W. Black were the patronesses. The music was furnished by "Daniels and Company" and several novelty dances were introduced, including a prize waltz, over which Dean Runnals and Mrs. Drummond were judges. The committee in charge of the dance was Clark Drummond, J. Russell Coulter, and J. Hardy Patten.

THE COLBY ECHO

Published Wednesdays during the college year by the students of
COLBY COLLEGE

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PRESS OF THE CITY JOB PRINT

AN APPRECIATION

To those who knew Curtis Hatch, who realized what he meant to this college, and who had the privilege and inspiration of his friendship, mere words of appreciation at this time must seem inadequate. There were but few who recognized the peculiar position in which Hatch was placed,—a small boy at his father's death, he manfully tried to fulfill the hopes of his father and the high expectation of his mother. Truly those who did understand his position can realize how nobly he accomplished his purpose.

After finishing his preparatory education at Co-

burn, he entered Colby in the fall of 1916. He was respected and loved by professors and students alike. The many honors bestowed upon him testified to the esteem in which he was held by his classmates. So passed his course at Colby, rich in real friendship, ennobled by high purpose, distinguished by true achievement. "Curt" (for he will always be just "Curt" to us) was ever cheery, always helpful, never impatient,—great hearted in the most lofty sense of the word.

To two generations of Colby men the name "Hatch" carries a special significance. "Curt's" father, Professor Hugh Ross Hatch, '90, a Christian gentleman of the most noble type, was a man whose memory is cherished as having been one of Colby's most loved professors. To Curtis, as eminently worthy son, we pay our tribute. We can offer no greater.

C E. R.



CURTIS HUGH ROSS HATCH, '20

IN MEMORIAM

Whereas, It has pleased Almighty God in His infinite wisdom to call so early from this life to the life everlasting, our beloved and respected brother in Delta Upsilon, Curtis Hugh Ross Hatch, '20, therefore

Be it resolved, That in his death this Fraternity sustains the loss of a loyal and devoted member who has ever been active in furthering the interests of his College and Fraternity, and

Be it resolved, That we, the active members of the Colby Chapter of Delta Upsilon, do extend our

deepest sympathy to the members of his bereaved family, and

Be it resolved, That our Chapter Hall be draped in mourning as a mark of our sorrow and respect, and

Be it resolved, That a copy of these resolutions be incorporated into the minutes of the Chapter, and that a copy be sent to the family of our bereaved brother, and that a copy be published in the Colby Echo.

(Signed)

PHIL T. SOMERVILLE,
CLYDE E. RUSSELL,
CLIFTON E. LORD.

Delta Upsilon Fraternity, Colby College
March 8, 1921

COLBY COMETS DAZE WHITE BEARS

Bag 68-24 Score

Four baskets in about one minute of play, started things fairly well for the Colby Comets in their much advertised game with the University of Maine White Bears, in the city Armory, last Monday night. From then on baskets followed each other in quick succession until the end of the first period, when the score stood: Comets, 26; White Bears, 10. Though the second period was rather tame, the team came back for a few moments of work in the beginning of the third session, when they shot six baskets before a single Maine tally. This apparently took the heart out of the Maine offense, for the rest of the game was merely a matter of counting the baskets,—seventeen being caged while Maine was securing four.

With the exception of a few spurts, when individual or fast passing showed what the Comets could do, the game was rather slow.

The summary:

Colby Comets	Goals	Points
Lanpher, lf	9	18
Smith, rf	9	18
Enholm, c	5	10
Dunnack, lg	5	10
Lowery, rg	6	12
	<hr/>	<hr/>
	34	68

U. of M. White Bears	Goals	Points
Reel, lg	2	4
Berg, c	2	4
Jowett, c	3	6

Newell, rf	1	2
Spear, lf	4	8
	<hr/>	<hr/>
	12	24

Referee, Fraser. Time: Two fifteen and one ten-minute period. Timer, Reagan. Scorer, Reagan.

COLBY AND BOWDOIN ZETES GET TOGETHER

The Chi Chapter of Colby and the Lambda Chapter of Bowdoin, of the Zeta Psi Fraternity, held a joint banquet in the Augusta House, Augusta, Maine, on March 7. The Hon. Sanford L. Fogg, Bowdoin, '89, acted as toastmaster. The other speakers were Lyman Cousens, Bowdoin, '02, John E. Nelson, '98, Paul H. Eames, Bowdoin, '21, Joel E. Taylor, Jr., '21 and Cecil D. Gregg, Cornell, '90. Music was furnished by the Lambda Chapter orchestra. The committee in charge was Oliver G. Hall, Bowdoin, '21, Raymond Daniels, '23, and Arthur Sullivan, '22.

INFORMAL DANCE BY A. T. O.

The Alpha Tau Omega Fraternity held an informal dance in the fraternity house, Tuesday evening, March 8. The parlors were decorated with streamers of blue and gold, the fraternity colors, and evergreen. Music was furnished by Barney's Orchestra.

About thirty-five couples enjoyed dancing from 7.30 until 11. A moonlight waltz was the feature dance of the evening. At intermission, refreshments were served by a colored waiter—colored especially for the occasion.

The patrons and patronesses were Dr. and Mrs. Frank L. Tozier, Mrs. Anna Drummond, Mr. and Mrs. Vinton A. Hussey, and Professor Euclid Helie. The committee in charge of the dance was "Spike" Williams, '22, "Puss" McNally, '21, and "Nick" Nickerson, '24.

"We are conscious bits of the Eternal," said Rev. C. A. Knickerbocker, in the course of an address before the Y. M. C. A. last evening. "The three basic principles in the life of man are conservation, service, and faith. The Universalist church has been criticized as being worldly because it emphasizes service; but I am nearer to God when I look into the loving eyes of some grateful child whom I have helped. Service brings us nearer to God."

TRY-OUTS FOR INTERCOLLEGIATE DEBATE

The first try-out for Intercollegiate Debate will be held on Monday, March 14, 1921, in the College Chapel at 4.30 o'clock. Question.—Resolved, "That Great Britain, Japan and the United States should enter upon a program of disarmament." Affirmative, Samuel Pinonsky, Clyde E. Russell, Phil T. Somerville. Negative, Stanley G. Estes, Thomas G. Grace, George B. Wolstenholme.

The second try-out for Intercollegiate Debate will be held on Friday, March 18, 1921, in the College Chapel at 4.30 o'clock. Question: Resolved "That European Immigration into the United States should be further restricted by law." Affirmative, Charles A. Mitchell, H. Chesterfield Marden, Neil F. Leonard. Negative, Grayden Tripp, Basil B. Ames, Donald A. Shaw.

CAMPUS CHAT

Bailey, Shaw, and E. Chase spent the week-end at their homes.

Geo. F. Terry gave an informal dance at his home last Friday evening. It was thoroughly enjoyed by all.

Patten spent the week-end visiting Mr. Olney Higgins, at Foxcroft, Me.

George Whitten of Pittsfield was the guest of Lampher, '23, at the D. U. house, Monday.

Mills, '21, and Good, '22, were chapter delegates at the first district convention of Delta Upsilon held at Williams college, March 4 and 5.

Frank Hughes of Gardiner was the guest of Somerville, '21, at the D. U. house, last week.

"Red" Dolbeare, '22, and "Cliff" Littlefield, '24, spent the week-end at Portland, where they attended the Y. M. C. A. conference.

Dr. G. B. Smith, Superintendent of the Fairfield Sanatorium, visited Umphrey, '21, Monday.

Mitchell, '21, attended an initiation banquet of the Alpha Tau Omega chapter at New Hampshire State College, last Saturday evening.

Chester Clark, of Portland, visited Gross, '21, last Sunday.

The officers of the Zeta Psi Fraternity visited the Zete house, yesterday.

Raymond Daniels, '23, Charles Smith, '23, George Davis, '24, and Carlo Grande, '24, are with the Glee Club on its trip to Massachusetts.

William A. Smith, '95, visited the Zete house last Wednesday evening.

WOMEN'S DIVISION

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Dr. Rosalie S. Morton of New York City, who has given distinguished war service on the Serbian frontier, addressed a joint meeting of the Y. M. and Y. W. C. A. at chapel, Tuesday evening, March 1.

Dr. Morton closely outlined the heroic part that Serbia played in the World War; and called attention to the effort she is making to raise money to support fifty Serbian students she has brot to this country and placed in American Colleges.

It is a great privilege to be able to help these Serbian students and each Colby girl will have the opportunity. To raise money for this fund, by personal canvass and by distribution of the letters Dr. Morton left, the following committee has been chosen: Miss Adelle McLoon, chairman; Misses Dorothy Crawford, Vina Parent, Lorena Scott, Annie Brownstone, Louise Steele and Marion Cummings.

Miss Mary Weisel will visit Colby Y. W. C. A. March 15, 16 and 17. She will confer with the new Y. W. C. A. officers and cabinet. It is a very great privilege to have her here at this time.

A committee consisting of Miss Grace Foster, chairman, and Misses Merle Davis and Eloise Beaman, has been selected to lead in raising \$240 for the support of four Armenian orphans.

New scrim curtains have been put up in the Assembly hall under the direction of the Room Improvement committee.

The members of the Literary society had an unusual opportunity Thursday evening to hear some of the interesting phases of Mathematics. Dean Runnals spoke very entertainingly on one of the new Library books, "Flatlands," by A² and even the most unappreciative "Math" students enjoyed the lecture.

Edith Gray, '24, spent the week-end in Madison as the guest of her sister, Helen Gray.

Miss Jeannette Bailey of Winthrop called on Eleanor Bailey, Wednesday.

Marion Bibber, ex-'23, was a guest at the Hall, Thursday.

Ruby Frost, '24, entertained Hazel Carl of Bingham on Friday and Saturday.

The active "Chi Gams" held a hilarious and filling conclave on Monday evening at Mary Lowe Hall. Ruth Jameson, ex-'23, was the guest of honor.

Alice Clark, '21, is substituting in Camden, Maine, for Catherine Hatch.

Fred Purington visited his sister Doris, on Monday.

The freshmen delegation of Sigma Kappa enjoyed a feed in the sorority hall on Tuesday.

Lena Cooley, '24, read at an entertainment given by a Fairfield school, Wednesday night.

Mrs. Amy Grant called on Marjorie Kemp, '23, Saturday.

Marion L. Drisko, '23, who has been seriously ill, has gone to her home to convalesce. She expects to return to Colby after the spring vacation.

Catherine Clarkin, '17, who is teaching in Gardiner, has been passing a few days at her home on Center street.

Ruth Jameson, ex-'23, was a guest at Mary Lowe Hall over the week-end.

Myrtice Swain, '23, is spending a few days at her home in Farmington.

Grace Johnson, '21, was called to her home in Gorham Saturday by the death of her grandfather.

Irene S. Gushee, '21, spoke on "Journalism at Colby," before the vocation class at Maine Central Institute at Pittsfield last week.

Ruth Goodwin, '22, entertained fourteen of the juniors and freshmen at her home, Thayer court, Friday afternoon.

Irene S. Gushee, '21, is substituting this week for Neil Leonard, '21, at the Winslow High school.

Whereas, It has pleased God in His infinite wisdom to remove from our midst the grandfather of our beloved sister, Grace Wilma Johnson, be it

Resolved, That we, the members of Beta Chapter of the Chi Omega Fraternity, extend to her bereaved family our heartfelt sympathy and condolence, and be it further

Resolved, That a copy of these resolutions be placed upon our chapter records and a copy be printed in the Colby Echo.

CLARA WIGHTMAN,
ELEANOR HAWES,
MARY FORD,
Committee on Resolutions.

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E. C. NILES, '22, Colby.
SAM PINONSKY, '23, Hedman Hall.

PRESIDENT ROBERTS ADDRESSED BOYS AT PORTLAND

President Roberts spoke to over 1,500 high school boys at their annual state Y. M. C. A. conference at Portland, Saturday night, March 5.

He told them that they would never achieve any large degree of success without character, which, he said, was the sum total of one's habits. The Christian home is the best training place for the college.

He made an earnest appeal for every boy to get all the training he can to complete his high school course and to win a college diploma.

"More education is required to face the world today, than ever before. Life is longer than it used to be and we must prepare for it. Don't hurry about going out to work. The shops will be open for you for twenty or thirty years; but the school door is practically closed after one has passed a certain age.

"Take home with you as your creed, 'Keep clear and be kind'—the schoolboy's religion, the essence of all that is right."

COLBY HAS EXCEPTIONALLY STRONG BASEBALL SCHEDULE

Manager of Baseball Wayne W. McNally, '21, and Graduate Manager Prince A. Drummond, '15, have drawn up what most Colby students consider to be the most comprehensive baseball schedule that Colby has had for several years. The list of games, which includes a Massachusetts and a New Jersey trip, besides the state games, has been ratified by both the Athletic Council and the Faculty. In harmony with Colby's new policy of greater latitude in athletics, the authorities have spared no efforts to secure games with colleges that will really test the ability of the Colby nine. With six home games, and three other dates open, local baseball fans can be assured of some interesting games. The schedule is as follows:

- | | |
|----------|---|
| April 19 | University of Maine at Waterville |
| 23 | Open |
| 27 | Harvard University at Cambridge, Mass. |
| 28 | Rhode Island State College at Kingston, R. I. |
| 29 | Seton Hall College, South Orange, N. J. |
| 30 | Open |
| May 7 | New Hampshire State, Durham, N. H. |
| 11 | University of Maine, Waterville |
| 18 | New Hampshire State, Waterville |
| 19 | Holy Cross College, Worcester, Mass. |

- | | |
|----|-------------------------------|
| 17 | Lowell Textile, Lowell, Mass. |
| 18 | Boston College, Boston, Mass. |
| 19 | Tufts College, Medford, Mass. |
| 21 | Bowdoin College, Waterville. |
| 25 | Bowdoin College, Brunswick |
| 28 | Bates College, Lewiston |
| 30 | Open |

- | | |
|--------|----------------------------|
| June 1 | Tufts College, Waterville |
| 4 | University of Maine, Orono |
| 8 | Bates College, Waterville |
- Commencement game, date open.

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