

# THE KEY.

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## FORMA TRANSIT, RES REMANET.

IN rustling Autumn's dying grace,  
Beneath the many colored oak,  
I sat with Nature face to face.  
The falling leaves the silence broke.  
My heart was calm and far away  
In thought of sweet antiquity.  
My soul was rocked as with the sway  
Of mothering benignity.  
All time was mine as through my soul  
The sense of Beauty entered sweet,  
And through my heart of hearts it stole,  
And I was happy, still, complete.

Here as I lay upon the breast  
Of lulling Beauty, a dark form,  
A threatening shadow of unrest,  
A mighty herald of some storm  
Came swiftly on with fearful tread.  
The earth was swooning; quick, amazed,  
I turned to Beauty, she had fled  
And all was vanished as I gazed.  
"O wraith, what is it that impels  
My vanquished soul to follow thee?  
Angel of night, weave not thy spells,  
Enchant me not, let me go free."

“My child, my child, lean hard on me.  
It is not dark, but thou art blind ;  
Thou hast been dreaming, thou shalt be.  
The heart of Life is not unkind.”

But I was shuddering with fear.  
Was he not dark, my ghostly guide?  
Had I seen Beauty disappear,  
To rest with Darkness at my side !  
Then turned the shadow ; in his eyes  
A great light lustrous burned and shone.  
“ I am the Future’s Spirit, rise !  
Change there is, yet all is one.”  
The fire that in his eyes had ris’n  
Clothed all his form in god-like light.  
The messenger from life’s new Heaven,  
To life’s new earth, gave back to sight  
The Beauty I had fancied lost,  
The world I dreamed that change would rend  
The past from present, host from host,  
The angel wedded, end to end.

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## FREEDOM UNDER LAW.

IT is a belief commonly held that the term "Freedom" means ability and permission to follow one's own impulses, desires, and inclinations without let or hindrance. Mr. Mill, who inclines to this view, holds that the complete happiness of the individual and of the race can be attained only when freedom from the restrictions of law and reference to the comfort, well-being, and rights of others is reached. He even goes further, and holds that when a free man abuses his liberty and seeks ends directly opposed to it, which must in time deprive him of all rights, still, so necessary is his perfect freedom that not even his own good will warrant interference on the part of others; for is he not a free man, and therefore entitled to his own way? If this principle were carried into practice, there would be no rights left for society or for individuals, for each man might with impunity interfere with his neighbor's rights in the attainment of his own pleasure, and there would be absolutely no redress for the injury.

But when we come to consider special cases we find that the real belief is in law, after all. When we speak of a free city, we do not mean one in which each citizen is allowed to govern himself in his own way, to follow out to the fullest extent, without regard to his neighbors, his own ideas of pleasure and profit. We mean rather that each citizen has the right to show his freedom by agreeing to obey laws for the common good, in the making of which he has had a voice. Again we hear much of free-will; but the very liberty of choice, the very fact that we are free agents, brings with it a necessity for choice; our liberty itself is a restraint. "No man can serve two masters," but every man is bound to choose between two; "and the first duty of every man in the world is to find his true master, and for his own good, submit to him; and to find his true inferior, and for that inferior's good, to conquer him." The restrictions of freedom are well illustrated by Mr. Ruskin's remarks upon free-hand drawing: "At first thought nothing would seem to be freer from rule and law than drawing a circle; but let the man who has no

control over his hands and muscles attempt it, and what is the result? 'Free' drawing, indeed, but no circle; in order to accomplish it, his hand must be under a control as accurate and absolute as if it were fastened to an inflexible bar of steel; and yet it must move under this necessary control, with perfect untormented serenity of ease." Such ease and calmness are impossible to one who has no law to guide him; in his thought, as in his drawing, he is not free, but in bondage to every passing whim; he has no principle upon which to rest, for such principle would be law, and *he* must be free from all law. "With the help of sight and in action on a substance which does not quiver nor yield, a fine artist's line is measurable in its purposed direction to considerably less than the thousandth of an inch. A wide freedom, truly."

Freedom from law then does not imply ability to get along without law; its real meaning is to be found in such strict obedience that there is no restraint; and that its great principles become part of a man's nature rather than a compelling force from without.

The difficulty with Mr. Mill's view is that it does not recognise a law higher than that of selfish pleasure and gratification. As long as a man's chief aim is liberty, he can never attain it; as soon might he hope to obtain happiness by searching simply for happiness; or unselfishness through the devotion of all his energies to the pursuit and acquisition of unselfishness; as long as there is any idea of self in his labor, it fails of its result; he can only attain any one of these ends by seeking what is opposed to it; to be free, he must be willing to be bound by the strictest law; to be happy he must seek for and remedy misery; to become unselfish, he must entirely forget his aim as well as himself. And it is in proportion to his ability and willingness to do without either that he is fitted to attain to freedom or happiness.

Mr. Mill also lays particular stress upon the advantages to be derived from freedom in thought. But Mr. Mill is himself a shining example of appreciation for the necessity of obeying strictly the laws of thought in order to be able to think at all. His reputation rests upon the clearness and strictness with which he follows them; and they can no more be disregarded by a thoughtful man than the laws of color and form by an



artist, or the laws of gravitation and force by an architect, or the laws of harmony in sound by a musician. Simply because a man wishes to throw aside existing ideas, the results of the thought of ages, there is no necessity for his attempting it; he is able of course; his liberality does not consist in getting away from the truth that has been revealed, but in accepting whatever in it is noblest and highest and in advancing from this basis. The truth remains the same and is unmoved by his free-thinking; it is to his own injury that he refuses to accept it.

"The first point," according to Mr. Ruskin, "is not to determine how free we are, but what kind of creatures we are; it is of small importance to any of us whether we get liberty, but of the greatest that we deserve it; and the sorrowfullest fate of all that we can suffer, is to have it without deserving it." And where this liberty is granted a man undeserving of it, its very possession is an evil rather than a good; his mind may now be "unbiassed"—a desirable trait in the eyes of many—but an unbiassed mind is apt to be turned aside first by what comes to it first; and if this be evil, the wrong bias is surely effected. It is rather better to be less broad at the beginning, to have even narrow ideas, if they be in the right direction; truth is broad, and as it enters more into a man's mind and heart, he of necessity loses his former narrowness of vision and thought.

The whole lesson of Goethe's "Faust" is to show that freedom is reached only through law. As an artistic work, first, it shows the author's strict adherence to the laws of nature and art. "Every man may find in it," as Bayard Taylor says, "the reflection of his own faith and philosophy. It has advanced beyond the barriers of sect, beyond all schools of thought, to that atmosphere of pure humanity where there is no dogma to darken God to the eyes of men." And

"Sweetest Shakespeare, fancy's child,  
Warbles his native wood-notes wild,"

to this same music of law and order even to the mechanical extent of having the climax of action and emotion in "Lear," Julius Cæsar" and "Macbeth," in the exact center of the play.

As a work of art, then, "Faust" is subject to strict law; and the same obedience is found in the development of Faust's character. Its largest growth is reached not through his absence of law, but through his growing perception of the highest possible law, and his increasing obedience to it. The key-note to his character is his longing to break down the natural limitations of his earthly condition, to escape to some diviner state where he might be free from the laws of human reason. It is simply from this desire to attain to heavenly things, and his despair of ever reaching them, that he is induced to yield to Mephistopheles. Under his guidance, in the first place, Faust is led to break loose from all restraints of law; he overthrows the rights of others because he is disregarding his own highest right; as a result he gains lasting sorrow and keen remorse, and the realization that happiness is not to be attained through strictly selfish impulses. As soon as he learns this, the change in his character begins, and he henceforth comes more and more under the guidance of law. When he is led into political life, he finds himself no nearer happiness; the pleasures he enjoys, and the power he holds at the emperor's court fail to satisfy him; and it is when the personification of Beauty comes to him that he first finds comfort. And beauty, notice, is obtained only when the law of nature is strictly and faithfully followed; it is the representation of the Divine harmony and orderliness working out in nature. But as the natural law is not the highest, so Faust's nature has not found its supreme happiness; the law which he appreciates and enjoys, not realizing that it is law, — that of beauty — is still outside himself. He begins to compare nature to the service of men, where she is out of harmony with order and use; he drains the marsh lands, redeems them to usefulness, sees upon them a prosperous city and his own palace; the land is as he wishes it, except that he cannot gain possession of a cottage occupied by an aged couple. Mephistopheles, who has failed to understand Faust's nature as it has been growing nobler, in the hope of gaining control of him, burns the cottage. But at this direct violation of the rights of others, Faust revolts, — Faust, who at the beginning of his career, himself disregarded the same rights — and curses the inhuman deed. As the process of development and growth goes on



in his character, even his outside conditions of life become more limited and confined, and he loses his right. But he seems no longer to regard restrictions upon his powers and resources, desiring freedom less eagerly as he is better fitted for it, and goes on with his work, reaching his highest happiness and development when in completest harmony with law of order and highest freedom, he realizes that

“ He only earns his freedom and existence,  
Who daily conquers them anew.”

Faust stands as the type of the race and its development, and as he finds his liberty in obedience, so is the individual coming more into the power of society, both by force of opinion and even by legislation. There are eternal laws for human conduct which are quite clearly discernible by human reason. So far as these are discovered and obeyed, there follow life and strength. So far as these are disobeyed, by whatever good intention the disobedience is brought about, there follow ruin and sorrow. A violation of law, a sudden burst of passion, will never lead to the attainment of the ideal; it can be reached only by a gradual, orderly growth, by a harmonious development of all the powers of the mind and of the heart. This was Faust's lesson, and it is ours.

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DOGDAYS.

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O misty earth of deadened gold  
And drowsy filmy days,  
Half light and shadowed glory half,  
Thy sweetness brings my praise.

Forgetful life and restful calm,  
In longing sigh enlace,  
For what is Autumn's loveliness  
Unless I see thy face?

## LEIGH HUNT'S ESSAYS.

THANKS be to that special providence which bestowed on us cheap books! The best of us have sundry longings—promptings of the flesh—for imposing volumes in rich vellum bound; but what can compare with the comfort and homeliness that lingers about a book which you can carry easily under your arm, a thumb tucked in for a marker, whose edges you may scribble over with notes—queer thoughts which come to you; which you could even leave for a night's rest under a tree, if you should happen to forget it, without uneasy stirrings of your conscience! A book which you have found in some out of the way corner; something which you have longed to read brought miraculously within your means; a gift from the gods!

I have such an one upon my table, quiet and unpretentious in its dark blue cloth binding, with a decent label on the back announcing its contents, but as if appreciating their value, it yet has an air of its own. Its edges were uncut; crowning virtue of a book (materially speaking). For to all but indolent minds there is a pleasure in waiting upon a paper cutter, in enjoying wit and wisdom only as its quick flash through the paper reveals them to us. It is a touch of epicurianism; to a book, what a salad is to a dinner. And never was the pleasure greater than in cutting the leaves of this volume of Leigh Hunt's Essays.

So honestly absorbed are we in admiring the literary little men of our own times, that we are prone to forget writers of the past generation, unless they stand head and shoulders above the mass, and command our attention almost by force of arms. Little has been heard of Leigh Hunt in the last few years. While Lamb is a familiar friend, and Hazlitt is a well-known model of pure style, and Landor takes his eminently respectable place upon our book shelves, somehow we have grown away from Hunt, and our elders have forgotten to remind us of him. A great pity and a grave oversight of theirs; for though not a profound man, there are few books where brighter touches are to be found, or thoughts more wisely sweet than in his. Among essayists he stands peculiarly apart, distinguished by a certain gusto, spring and pithiness which is pre-eminently his own. Addison is discursive, Landor stately, Hazlitt analytical, Emerson writes with a distinct purpose in view, Lowell with an iron determination to write essays. Leigh Hunt wrote because skies were blue, and men were yet blind; because his mind was filled to the brim with pleasant thoughts which needs must bubble over into pleasant essays.

No subject is too abstract for him to handle, none too trivial. He dignifies



the common-place, and gives spice to the unpromising. He ranges from "Dreams on the Borderland of Poetry" to "The Cat by the Fire," and into every essay puts an indefinable charm.

He is not in any sense an impersonal writer : it's always *his* cat, *his* fire, *his* dreams which he writes about ; his essays are, therefore, transcriptions, bits of himself. And it's a very genial, kindly soul which looks out from his pages, that of a man who possesses that rare jewel, charity, and who wishes the whole world well.

Mr. Stevenson sent out his latest volume of verses with the benediction :

"Go little book and wish to all  
Flowers in the garden, meat in the hall.  
A bin of wine, a spice of wit,  
A house with lawn enclosing it,  
A living river by the door,  
A nightingale in the sycamore."

If these six lines were prefixed to Mr. Hunt's essays, nothing could better indicate the spirit in which they were written.

To read them is to breathe fresh air, to watch the sunlight making shadow pictures in green branches, to hear happy voices and to have the best of company. You would like to have known Mr. Hunt, to have met him sometimes on the street, to have seen him smile, perhaps to have dined with him. Apropos of dining, he himself writes, among other things, of an "Earth upon Heaven," and exclaims inimitably : "Oh to wear out one of the celestial lives of a triple centuries' duration, and exquisitely to grow old in reciprocating dinners and teas with the immortals of old book ! Will Fielding leave his card in the next world ? Will Berkeley (an angel in a wig and lawn sleeves) come to ask how Utopia gets on ? Will Shakespeare (for the greater the man, the more good nature might be expected) know by intuition that one of his readers (knocked up with bliss) is dying to see him at the Angel and Turk's Head, and come lounging down with his hands in his double pockets accordingly ?"

As might be expected from his range of subject, there are all sorts of things, even in the small volume under discussion. Hints about practical things, breakfast tables, window blinds, shaking hands — how it should be done, and when ; wit, or better than wit, humor ; sound common sense ; a dash of stoicism now and then (he believed in Marcus Aurelius) ; much talk of books (because he read more widely than any other man of his age), and a deal of poetry and fine sentiment.

"I have the wish to be a poet," he says, "and thoughts will arise in me, as painful not to express as a lover's. I therefore write memorandums for verse; thoughts that might perhaps be worthy of putting into that shape if they could be properly developed; hints and shadows of something poetical, that have the same relationship to actual poetry as the little unborn spirits that perish by the waters of Lethe have to the souls that visit us and become immortal."

If this is not poetry in truth, it is very like it; and so is this:

"A beautiful bed of poppies, as we entered Marden glowed in the setting sun like the dreams of Titian. It looked like a bed for Proserpina—a glow of melancholy beauty containing a joy perhaps beyond joy. Poppies with their dark ruby cups and crowned heads, the more than wine color of their sleepy silk, and the funeral look of their anthers, seem to have a meaning about them beyond other flowers. They look as if they held a mystery at their hearts, like sleeping kings of Lethe."

Above all, you find in Leigh Hunt's essays the evidences of a calm and even life. He was ever touched lightly by adversity, living soundly and wholesomely. He ate thankfully, slept trustfully and awoke happy in the light of a new day. It was one of his maxims "to consider the healthy, and therefore, as far as mortality permits, happy exercise of all the faculties with which we have been gifted, as the self-evident, final purpose of our being, so far as existence in this world is concerned; and as constituting therefore the right of every individual human creature and the main earthly object of all social endeavor."

In nine cases out of ten, to write about a favorite author is merely to make a literary plum cake. There is a fascination, however, in putting in the plums, and in this case it is hard to stop. This little bit of optimism shall be the last. "The human mind is a fine, graceful thing everywhere, if the music of nature does but seize its attention, and throw it into its natural attitude." And there is no pleasanter interpreter of this same music of nature than Leigh Hunt. But bright as they are, these essays are not for all hours. Just as different friends fit different moods, so should some books be reserved for certain times and periods. Read this one when it rains; take an essay for a night cap; best of all, listen while some friend, in whose appreciation you have absolute confidence, reads to you. And let there be an open fire!



## WHAT WILL YOU ?

IF there is one quality more than another that we all esteem, it is strength; in man, because we expect to find it where it is supposed to belong by right; in woman, because no character can be symmetrical without it, and a firm, well-balanced nature is what we fondly look for in the woman of the day. Often do we have occasion to say of some intellectual young woman, "If her strength were equal to her learning, how much she might do for the world!" Strength physical we mean in this case. But many a noble example might be cited of a life that, in spite of physical suffering, has wrought its great work, and inspired all who came within reach of its influence.

Is there not a strength of will behind this physical power? Certain it is that, when we are in no wise reminded of the body and its ills, we are able to go forward without hindrance, accomplishing a vast deal of work, and all with enthusiasm. Who has not felt that rush of vigor, that unused vitality, that makes one sigh for new worlds to conquer? Still when annoyed by aches and pains, is it not possible to throw off a good part of them, for a person who has a strong determination to yield to nothing physical. "Invincible determination—a purpose once fixed, and then death or victory."

The Mind Cure craze must have some germ of truth in it. "Disease is imaginary, a firm belief will secure your recovery." We know that a sick man, who is determined to get well, is greatly aided by this determination; often his recovery is in great measure due to this, the doctor tells us. It is said of Aaron Burr that "he laid aside a wasting disease like a garment, in order to join Arnold on his raid against Quebec." Whereas often the disease has full and fatal sway from the patient's conviction that he must die. If the teachers of Mind Cure could tell us how to overcome all indispositions by exerting a strong will-power, how great would be the benefit to humanity!

The human will is divine, we are told, we should be proud of it, but alas! how weak a thing it is in most of us! Every teacher of the Latin language and grammar has undoubtedly struggled hard and long with the

subject of "voluntary agent." It is almost impossible for the pupil to employ correctly the preposition "ab." And when we think of it, we are not surprised, for very hard it is for us at times to draw the line between those who act from will, and those who simply allow others to act with them, "instruments" indeed, and poor ones at that. Can we strengthen this faculty? Some who are interested believe they see a decrease of will power in the present generation, with excellent outlook for a greater decline with the coming one. This is serious. We admit of all our powers, do we not, that standing still is impossible; we must use them or lose them, disuse means emphatically decay. Then if the will is weak, it is perhaps because we do not use such as we have. We live an easy, comfortable life, not exerting ourselves over much, and yielding all too often to what we are pleased to call destiny, not so much as thinking of resistance. To drift along the tide of life is so much easier than to struggle against the current.

Can we increase our will power better than by constantly trying it? Make yourself do some little thing that you are tempted to shirk, force the matter a step, and do something (which may not be at all necessary) that is disagreeable, for the sake of feeling your power. In this way you know it is there, and when the crisis comes, you will be found ready. "Where there's a will there's a way." Aye, verily, if only the will be strong enough. Take the case of the boy who sits down to his arithmetic lesson, and finding a question that does not explain itself at once, says indifferently, "I can't do it," and shuts his book, expecting to learn on the morrow the solution of his problem from some one who "can do such things." Woe to the man who does the boy's work for him! If the latter can be made to feel that he must grapple with the difficulty, that it is an honor to succeed, but a disgrace to say "I can't," he will have learned more than the solution of one problem. The same with all things in life where we are tempted to say, "It is impossible." All things are possible. One person cannot do everything; folly to think that for a moment; but after the choice is once made, little need be set one side. Suppose you are called on for some extra task, "No time" is your plea. A lazy man's answer, never yet uttered by one who is in earnest, he will



work on to the end, never thinking of "time." "I should need to neglect some regular task, if I were to do what is asked." You could not do better than neglect some every-day bit of drudgery, if by so doing you made it possible for yourself to perform some service demanded of you by the time or by circumstances. We are too prone to fall into settled lines of action, going through the same routine day after day, thinking we cannot omit the task even though it may be for another of much greater consequence. The comparative value of things we are all slow to learn. Who would consider the reputation of a housewife spoiled, if she should some day fail to dust her rooms, that she might sit by the bed of a sick neighbor?

If you will allow me to make a close application, I would speak of our society claims in connection with college work. If we belong to a society, it is with the expectation of gaining something. Socially the gain is great, the general good-feeling and broad and loving sympathies aroused are of no small account, but this never ought to be all. A subject is assigned for a meeting, you present yourself with the excuse, "I had an extra Latin lesson to prepare, and could not look up the subject." Does not this answer sound familiar? Our Greek-letter fraternities must sink, unless they are a power for good; and they cannot prove that if no one works for them. If we belong, we must be loyal; professing to be a Kappa and not one at heart, what hypocrisy! If we are loyal, we are ready to act as loyal subjects should, to serve the best interests of our fraternity, which to us stands for the cause of truth. Then we must work. If it is impossible for you to perform all your college duties, and at the same time give your society the paper it calls for, or the talk which you are able to give, and which will be an inspiration to many; then I say, slight some lesson. 'Tis a dangerous principle, but in the hands of a faithful student, will do no harm. For if the mind is once made up to do the "outside" task, there is no doubt but that you will find it possible to perform the regular college duties beside. Then again we see the same idea of a necessary choice: the lesson can easily be made up, we do too much studying and too little thinking in all our college course. What gain then to turn aside for one moment to some

subject foreign to our class work, to think a little for ourselves, to help form that symmetrical character which we hope to win by our liberal education! Is not the loss of one Latin lesson even insignificant beside this great gain? Now suppose instead of a paper for a chapter meeting, it is an article for the fraternity magazine. The case is different. We do not feel exactly responsible, and so we settle back comfortably to the idea that it will come out right somehow, the editor has so many on whom to call. Two Kappas meet, one from the East, the other from the West. A common topic is THE KEY. "Are you satisfied with the present form of our paper?" "Not entirely; are you?" This is the feeling, and yet we are not responsible! Our paper represents us before the world, by it we are judged. Our fraternity, to which we are so loyal, is judged by this organ, THE KEY, and we are indifferent to its worth. Strange apathy! All we need is to make up our minds, all of us, that it shall be a fitting representative of our work.

"The man's a fool who tries by force or skill,  
To stem the torrent of a woman's will,  
For when she will, she will, you may depend on't,  
And when she won't, she won't, and there's an end on't."

A fixed determination, chapter by chapter, individual by individual, that the paper shall be supported, shall have the best that we can give, that it shall not rank below the first in matters of its kind. Not only would no refusal ever meet the editor, if such were the feeling, but she would not even need to ask for articles, every month one thing and another would appear, on this subject and that, till an *embarras du choix* would be the constant state of affairs with the editorial board. We are each and all personally responsible, and it is a matter of vital importance. Do let us feel this, my Kappa sisters, and never in the future wait to be invited to contribute to the columns of THE KEY, but write from the heart, with enthusiasm, that our magazine may be what it never can be till this feeling of responsibility is found in every Kappa's soul.



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*Editorial.*

EVERY Kappa should learn in the chapter room, if nowhere else, the value of good practical organization and business capacity. This knowledge is essential to the liberal education of every American woman. For leadership in anything, it is indispensable. It is deplorable to consider how often it is the case that a woman graduates from college, perhaps with honors, in mathematics and the classics, and yet is utterly incompetent to preside over the simplest sort of meeting. Parliamentary practice in the chapter room should not be neglected and every matter of business should be carried on with strict conformity to rule. A business-like habit of this sort will prove invaluable, even if nothing more be gained than a general tendency toward accuracy and ship-shapeness of every sort.

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WE occasionally hear members of women's Greek letter societies spoken of as "Beta girls," "Deke girls" and the like. It is hoped such appellations are never used by the girls themselves, even if the gentlemen do thus designate them. If a girl is a member of a good fraternity, why not be known as such a member, rather than as a quasi woman's auxiliary. In the first place, it is an undignified thing to do, and at any rate, it shows a partisan feeling that may sometime prove disadvantageous to the girls' society thus known. Neutrality is the only course for a society as a whole to adopt in regard to the men's fraternities in the same college, no matter what the individual preferences may be. A Kappa should be prouder of that name than of any other.

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IT is time to begin to plan for our biennial convention. A good plan would be to note anything that you wish presented so that when your delegate starts, you will have something besides general directions to give her. Specific instructions accomplish more accurately the will of

the chapters and at the same time greatly facilitate the work of the delegate. The convention session is short enough at the best. There is always a large amount of business to be done in those few days and in no way can the work be lightened so much as by some definite ideas at the start of what is to be done. A delegate should always have a clear head for planning and good native executive ability. A delegate, moreover, should be the choice of the entire chapter and not of any faction of the chapter. The qualifications for a delegate are specific, and it is by no means true that any one in the chapter will do. Send representative Kappas, well instructed, and the next convention will mark an epoch in the history of our fraternity.

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IT is said that no nation at the present day can be compared so closely to the ancient Greeks as the American nation. In Yankee curiosity, in eagerness for something new, in general restless enterprise, there is great resemblance. Certainly, then, our Greek societies should not be backward in this same respect. Let us too, all the more for our Greek name, have all that is desirable in the Greek spirit. We certainly know something of it in the jar and push of the fall term, but seriously, it ought to pervade the whole chapter life. Discussion of current events, a live interest in all that is going on, is a means to this end. We want to be thoroughly Greek, that we may be thoroughly American. A society that is to be enduring must progress with the age, or else it will soon find itself of interest only to the archæologist and the antiquarian.

This idea is in no real conflict with a conservative fraternity policy. Such indeed proves but the balance without which there would be no stability whatever. A liberal modern spirit, combined with a careful and conservative government, is the ideal fraternity policy.

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WE are all so practical in these days that it is sometimes quite a relief to turn to the other side and see what we can find there. The æsthetic is certainly no more influential anywhere than in chapter life.



A manner all the more gracious since bestowed on a friend, a smile the sweeter in that it is sincere, a life that is more beautiful for the faith it has in the lives with whom it comes in contact, a restraint that is yet free, a gentleness that is not afraid, a thought that is dearer for sharing it with others, is not this the outgrowth of true fraternity? And when this is true of one member towards another, does there not follow a widening of this spirit whose limit we may not fix? A strengthening of all that is weak, a softening of all that is crude, this is to beautify. An adequate expression of the beautiful is to æsthetically satisfy.

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WE are glad to announce that a new Kappa song book, the songs of which have been written and set to music by Kappas, is in progress. With all the Kappas from the Atlantic to the Pacific singing in unison, we must be more united and sympathetic. Was it Gœthe who said :

“ Wer habt nicht Wein, Weiber und Gesang,  
Er bleibt ein Narr sein Leben lang.”

We shall love the Wein of cheerfulness and sympathy, the Gesang we shall have in our song book, and the Weiber in the loyal Kappas that sing them.

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IF there be any Kappa who has not thought out clearly and decided upon which side of the great questions of Woman Suffrage and Temperance she stands, we cannot urge her too strongly to do so at once. It is our business to know which side we uphold, and for what reasons, and, finally, to uphold it earnestly. The foremost women of the age are interested in these questions; they lack supporters, women with minds large enough to see the importance of these questions. Shall we, with our special opportunities, fail to respond to the call for help that we hear, shall we fail where our duty evidently demands us? Nearly all the women who have bravely upheld these causes for years are middle-aged and elderly. Almost none of the younger women seem to be

earnestly taking their place. Shall the causes we so heartily believe in lack supporters because of our indolence or timidity? If as Kappas we flatter ourselves that we belong to the more advanced thinkers, we need to prove our assertions. The field is ready, also the laborers are wanting.

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GOING back to my room from college, the other day, I found that in order to keep an engagement that evening, I must work with the utmost despatch and earnestness during all the time that remained until dinner. So I took my cosiest chair, drew it up to the window, and was soon lost to all but my Greek lesson. I was thus proceeding, absorbed and industrious, when a slight tap on the door roused my attention. It opened, and an acquaintance dropped in for a friendly chat. She sat calmly, removed her wraps, and began to talk of the approaching concert. I gathered my wits, rather unwillingly, I confess, and answered. She talked on indefinitely about the last novel, her friend's party, the new engagement. The stream of conversation went on, gathering force as it rolled, until, to my dismay, the dinner bell rang. My tormentor then arose, assuring me cordially that she had had a delightful call, and withdrew. Perhaps she had, but my lessons? Not long after, expecting callers in the evening, I had planned a hard, afternoon's work. Alas! again the tap at my door, and this time an acquaintance came in to transact some business. This finished, we might naturally have expected her to depart. But she didn't. Only approaching dusk warned her of her homeward journey. In both afternoons I had gained not one new idea, had felt aroused in me most unchristian thoughts, and had given no real benefit to my callers. It was time absolutely wasted, gone from my life.

How often are these experiences repeated in the college year, especially where the dormitory system prevails. Acquaintances drop in without any adequate reason, uninvited, often undesired; they make calls of tire-some length, discuss trivial details, or those better left without discussion, and depart, having apparently no duties of their own and no conception of other people's.



It is said to be a characteristic of the American nation, this utter disregard of other people's time and thoughts. A man may be walking in the street, absorbed in thought, perhaps evolving some argument; a stranger rushes up and, without apology, demands: "Where is G—— street?" The one interrogated pauses, replies, and in the meantime his thought has vanished. No other nation is so rude. A Frenchman or a German would overwhelm one with his excuses for the interruption.

But you say, "One must have friends, one cannot live selfishly, without ministering to and caring somewhat for other people." No, indeed, one does not wish to live to and for oneself, but are the people who so thoughtlessly afflict one one's friends? If it is said of Miss R—that she is a very good girl, but a bore, that, if true, is enough. She can find friends of her own stamp. We are not primarily philanthropic institutions. We each have work to do, we must do it, and are answerable therefor. One's friends are often one's hardest trials. We remember Job who philosophically endured everything until his friends came to visit him; then he was tempted to curse God and die. One would hardly care to do this, yet it is desirable not to have too many useless incumbrances in one's path of activity and improvement. We should be courteous to all, yet one is not called upon to offer herself up, a burnt offering on the altar of the general public. Mrs. Florence, the clever actress, said recently: "I know none but bright people. I have no time for others." Experience will prove the truth of her principle. As a rule, one ought never to go without invitation or some definite purpose to invade another's privacy. There is a moral here, even for Kappas.

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THE chapter letters are very tardy, as a rule, and the publication of THE KEY is seriously hindered thereby. The letters must be sent in at the time indicated in the constitution at the very latest, and we prefer them as much earlier as is possible. At the proper time for publication, a number had not arrived.

MIRRORS AND MYSTERIES.  
—

Only a glance from a pair of brown eyes,  
As I gave her my seat in the crowded car.  
Only a glance—but I 'gan to surmise  
What meant the look in their depths so far.  
What was the life of this little maid  
That brought the mystery into her eyes.  
Was it sadness or thoughtfulness? Was she afraid?  
Her color comes and her eyelids rise,  
And she looks at me with a startled gaze,  
As one would say, "Do not read too deep;"  
And rebuked I turn away; and a haze  
Between us comes, and up there leap  
Words of warning—that I look not long,  
Lest I see a sight not meant for me;  
Lest by gazing I wilfully do a wrong  
To a soul too pure for a man to see.





## Chapter Letters.

αἱ τῶν παρθένων πράξεις.

BETA — ST. LAWRENCE UNIVERSITY.

BETA began work this term with eleven members, one more than last term, as Cora Morrison, '89, who has been absent on account of ill health, has returned.

Our literary program is largely made up of readings from the eminent essayists, Ruskin, Addison and Emerson. We also continue the news items.

Three of our alumnae, Mrs. James, Mrs. Robinson and Miss Heaton, read excellent essays at the evening meeting of the Farmers' Institute of St. Lawrence County, which was held in Canton, Feb. 13-15. Miss Heaton's essay was published in the last number of the "Laurentian," the new college paper, of which we students are justly proud. We look forward to the issue of each new KEY with delight, and congratulate ourselves upon our able corps of editors.

GAMMA — WOOSTER UNIVERSITY.

Gamma hopes it is not too late to wish one and all a prosperous and happy new year.

Our literary work for last term was the reading of "Hamlet," each one taking a character. This term we propose to have alternate musical and literary evenings. We are making preparations to celebrate Lowell's birthday. The exercises will consist of the reading of a short sketch of his life and writings, and a few of his poems.

In November of last term our chapter entertained their friends at the home of Miss Firestone. About one hundred were present, and music and dancing were the order of the evening. All enjoyed themselves very much.

Since our last writing Gamma boasts of two new members, Caroline Stroup, initiated Nov. 30th, and Eva Donaldson, initiated Jan. 21st. We

are very proud of our new members and feel sure they will always be the ardent workers they are now.

On Thanksgiving eve, the members of Phi Kappa Psi gave a delightful reception at the home of one of their numbers. Gamma was well represented and all enjoyed the evening.

The evening of the 27th of January, the members of Kappa Alpha Theta fraternity gave a reception, to which several Kappas were invited. A pleasant evening was spent in social conversation and a musical programme was rendered.

#### KAPPA — HILLSDALE COLLEGE.

Since we last wrote our number has been increased by five new members, Grace McEnally, Mabel Ittner, Alberta Wincenreed, and Edith and Dora Andrus. All make loyal Kappas. We now have eleven active members.

Jane Winship, one of our seniors, is at her home this term, but will return in the spring to graduate. We miss her much and we, who do not go out this year, are reminded of how it will be next year with two of our best workers gone.

The holidays were passed pleasantly by all, some remaining here while others spent them at their homes or with other Kappas.

January 21st the chapter spent a most delightful evening at the home of Mrs. Genie Emerson Armstrong, '86.

Our work for this term is the reading of "Les Miserables." It is a very formidable looking book, but we will be persevering, knowing that we shall be repaid.

One of the pleasant features of our school life is a Delta Tau Delta and Kappa Kappa Gamma table at the college dining hall, where there are seven Deltas and seven Kappas.

The fifth anniversary of Michigan Gamma of Phi Delta Theta was celebrated January 27th by a banquet. Kappa was well represented and a pleasant evening was enjoyed. Mignon Kern, our president, responded to the toast "The Grecian Janus."



A chapter of the Alpha Tau Omega fraternity has lately been established here. It has already a good membership.

Laura Mudgett was married, February 2nd, to Elmer Woodman, '84 and Phi Delta Theta. They will make their home at Irving, Kansas.

#### LAMBDA — BUCHTEL COLLEGE.

After the short but pleasant vacation attendant upon the Christmas Holidays, Lambda finds herself back at Buchtel and as busily engaged as ever among her books and work.

We have lost by this short separation but one of our girls, so that Kappa Kappa Gamma is now represented here by a chapter of fifteen active members.

Our number has been strongly reinforced this term by the enrolment of two new names, Gertrude Lewis and Adelaide Buchtel, loyal Kappas and a great addition to the chapter.

That feeling of despondency, to which we are all liable at times, has entirely passed away, and with renewed hopes we are laying bright plans for the future.

The usually serene atmosphere of Buchtel has been somewhat perturbed of late; first by the anticipation of the oratorical contest, and during the past week, by the contest itself. Although no one of our number played an active part in the contest itself, owing, doubtless, to a modest depreciation of our oratorical abilities, our general interest was in no degree weakened on that account.

Our enthusiasm has been recently aroused by the invasion of a new branch of learning within our college walls, Volapuk. The class in Volapuk is conducted in the German language, so that we gain increased familiarity with that language in addition to the acquisition of the new.

Altogether Lambda feels that her future is bright.

#### XI — ADRIAN COLLEGE.

Never before has Xi's prosperity seemed so flattering. Since our last letter to THE KEY we have initiated into our midst Letitia Heberling,

Mrs. Prof. Furgerson, Emma Johnston, Mary Poucher, Villa Osborne. If earnestness and enthusiasm are among the qualities that constitute the true Kappa, we surely have been fortunate in securing these new sisters.

Xi was represented in the anniversary exercises of the Lambda Phi society by Jane Devore as debator, and Villa Osborne as essayist. They did honor to themselves and to Kappa.

It was rumored that another ladies' fraternity was about to be established here, and as a matter of course Kappas have been on the alert, noting all the signs that bespeak the advent of a new fraternity. As yet nothing definite has made its appearance, and we are inclined to think these whisperings were without foundation and that we shall have little to fear in the way of a rival for some time to come.

The Junior class gave their annual reception on the evening of Jan. 24th, in the parlors of South Hall. A most pleasant evening was enjoyed. As seven of our number belong to the class of '89, our attachment to the Junior class is hardly to be unexpected.

In addition to our usual literary work, we shall read and discuss the various topics of interest in "The Woman's Journal."

A new song has been written and presented us by Mr. H. Stephens, Beta Theta Pi of '88. Of this song we are justly proud and are greatly indebted to the writer.

#### OMICRON — SIMPSON COLLEGE.

After spending a merry Christmas and happy New Year at our homes, we were glad to return to college work. Our meetings this term thus far have been prosperous but irregular.

The Kappas, with their gentleman friends, celebrated Oct. 13th, 1887, at the home of Abby Creighton. We also entertained the Delta Tau Deltas, the Phi Kappa Psis and the Alpha Taus at the home of Martha Watson, Thanksgiving eve. We have initiated but one new girl this year, Miss Mary Taskett, but we have ten active members this term.

Inspired with a musical spirit, the Kappas secured the Alpine Choir and Tyrolese Company from the Redpath Bureau to give an entertain-



ment, Jan. 5th, 1888. It was a musical treat to all present, but was not a success financially to the Kappas.

We wrestle vigorously and successfully in college work, and send words of congratulation to our sister chapters, assuring them of our constant interest in the fraternity's welfare.

#### TAU — SYRACUSE UNIVERSITY.

This term we can report a very prosperous condition. Although Tau has not as many members as the chapters of Alpha Phi and Gamma Phi Beta, yet its growth is steady and is a power in Syracuse University. On Friday, Jan. 15, Grace Carpenter, '91, was initiated. Miss Carpenter entered college this term for the full painting course.

Anna Webster is again with us; she will graduate with the class of '89. Alice Webster is studying violin and vocal music in Boston.

Anna Packard has been spending a few weeks with Estelle Platt at Tivoli-on-Hudson and with Mrs. Addie Bliss Marks in New York City. The "Chautauquan Gem Calendar" for 1888, compiled by Minnie A. Barney of Tau, appears in a very attractive form.

January 25th, the members of Delta Kappa Epsilon invited their lady friends to a sleighing party.

Grace Hill has dropped some of her work on account of weak eyes.

We have been doing good literary work this year, and feel proud of the results of the new system which we introduced last year.

#### UPSILON — NORTHWESTERN UNIVERSITY.

The beginning of 1888 finds Upsilon chapter in a fairly prosperous condition, not large in numbers, but full of zeal for the cause of Kappa. One of the most interesting events of last term was the Junior-Sophomore contest for the Norton prizes, which occurred Friday evening, Dec. 16th. Two of the four women contestants were Kappas. Elizabeth Brown, '89, produced an excellent effect by personating the character of "The Singing Baby," and Amy Jarrett's rendering of "Monie Musk" was well received.

On January 13th occurred the initiation of Ida Simmons, '91, of Kansas City. Misses Kate Sharp, '85, and Clara Thompson, ex-'90, of Elgin, Ill., were with us to make the occasion still more enjoyable. The initiation was followed by a supper at our hall, where we spent a very pleasant evening.

Theresa Ludlow, '89, has been elected by Ossoli Literary society as one of her two representatives on the Northwestern editorial board for the coming year.

Helen Myers is now in Bavaria, studying art.

The marriage of Maud Kendall, ex-'90, with Mr. C. K. Towt of Kansas City, was celebrated at her home in Kansas City on January 12th. Mr. and Mrs. Towt will spend several weeks in Florida, and on their return expect to call on their Evanston friends.

#### PHI — BOSTON UNIVERSITY.

Our last letter spoke of the coming initiation. It is now long past. November 19th was the never-to-be-forgotten date. The initiation service was attended by a number of our alumnae, among whom was our Grand President. Our ten new members prove worthy additions of whom Kappa may well be proud. Azubah Latham, our only senior, who will be remembered throughout the fraternity as Phi's delegate to the Akron Convention, has been elected by the faculty to represent the college on Commencement day. Phi's members are prominent in college life and are, to the best of their ability, maintaining the influence they have exerted in the past. The chapter work has been earnest and constant, great interest being shown in every meeting. Phi has never been more prosperous than under the present administration.

#### CHI — MINNESOTA UNIVERSITY.

Chi rejoices that after repeated blizzards and cold weather she has life enough left to wish to her sister chapters a prosperous new year.

This has been a pleasant year in Kappa Kappa Gamma. We have taken up in our literary work the study of Browning, and also several



articles from the Harper's Magazines. Profit as well as pleasure has been derived from these.

We have two weddings to note in this number. One that of Chi's delegate to the last convention, Alice Hurd, to Dr. Asa Wilcox of Minneapolis. The other that of Frances Wilcox to Prof. Frederick Washburn of the University of Michigan.

The usual winter gaieties have commenced and Chi has taken a part in them. On Feb. 15th we passed a very pleasant evening with about fifty of our friends at the home of the Misses Cross. The evening was passed in dancing and conversation.

On Feb. 3rd we accepted the kind invitation extended to us by Lambda of Delta Gamma to spend the evening with them at the home of the Misses Countryman. Kappa hearts were delighted by dainty hand-painted souvenirs, which are pretty reminders of a happy occasion.

Mary Powell, '86, has left for an extended European trip.

Chi congratulates herself upon the selection of one of her number, Alice A. Adams, to deliver the salutatory address at our coming Commencement.

We hope a large number of Kappas have decided to be present at the Convention in August. We shall be glad to see you all.

#### OMEGA — KANSAS STATE UNIVERSITY.

Fortune has been casting kindly glances upon us Kappas of the "far west." Just at present we are greatly elated over the addition of five new members, viz.: Frances Pickering of Olathe, Maude Springer, White Cloud; Helen Franklin, Severance; Lillian Dudley, Marion; and Rose Nelson, of Seneca. There is much glory in the victory of a well fought battle. After the initiation we repaired to the home of Mrs. Bowersock, who had kindly offered us her parlors for after-festivities. A number of our gentleman friends had been invited and several delightful hours had passed when we bade our charming hostess good night.

Just before the holidays, Omega girls received a visit from Daisy Clendinen, who was with us last year.

In the last concert given by the Department of Music, four Kappas took part and did both themselves and the society credit.

We held a reception on the evening of Jan. 6th at the K. of P. Hall. Between sixty and seventy were present.

On Nov. 16th occurred the marriage of Birdie Starr to Charles Grovenor. Only the charter members were favored with an invitation to the wedding, but all the girls received "after-cards." After a short trip, they returned to Lawrence, where they make their future home.

Omega, with sixteen active members and three pledged, is in good spirits and sends greeting to her sisters with best wishes for all.





## Exchanges and Reviews.

OWING to some mistake or misunderstanding, we have received but one number of the *Kappa Alpha Theta* since the new board of editors assumed the management of THE KEY, and we had decided that it was too late to notice the magazine, but on looking over its pages we found that in September *Kappa Alpha Theta* noticed THE KEY for March (1887), accordingly in March we shall notice *Kappa Alpha Theta* for September. Nevertheless, sisters, these things ought not so to be. We don't know where the fault lies; but some one has blundered if we can acknowledge each other's existence but once in six months. Kappa Kappa Gammas and Kappa Alpha Thetas necessarily take an interest in each other, as the fraternities have no rivals but each other. We are sadly aware that individual chapters are compassed about by a host of rivals, but the fraternities are carrying on their race far ahead of all other competitors. Since Kappa Kappa Gamma could not be the first to go over the United States boundary, she is heartily glad that her rival was the fortunate fraternity, and she sincerely congratulates Kappa Alpha Theta on her Canadian chapter.

We especially like the vigorous words in favor of chapter homes. "Boarding around" is indeed a sad fate for a chapter, as well as for an individual. The chapter letters show that the Kappa Alpha Thetas are as happy and flourishing as usual.

We congratulate the *Delta Gamma Anchora* on its new dress and prophesy for it brilliant success if all its numbers are as good as the first and second of volume four. We enjoy the tone of the magazine; there is something that assures all readers that the editors are earnest women, and we are glad to see that they do not strive to imitate the male members of the Greek world in style of thought or expression. The editorials are of a general character, and some of the suggestions should be taken to heart by every member of every woman's fraternity. We quote the following for the especial benefit of Kappas: "We editors do not mean to speak too severely, but we feel that the chapter letters should contain the honest, thoughtful work of the writers. They should be, as we have said before, the best department of the journal. Be more careful, and put more thought in your letters; and, feeling that it is your department, see what you can make of it." We particularly like the alumnae and chapter letters in the February issue. These departments are the strongest in the magazine and make us feel that we should like to know Delta Gamma girls. Of course we

shall oppose you, sister Greeks, when we want the same girls that you do, but at all other times, we clasp your hands in ours and wish you success in your undertakings and in your labors for the common cause of improving the minds and hearts of American women.

*The Shield of Phi Kappa Psi* is strong in its editorials and devotes much space to that department. In a recent issue there are some earnest words against the practice of "lifting," which is carried on in some places. We rejoice to say that in the part of the country in which our youthful days were passed, this process is unknown; but from what we have heard of it, we consider it most pernicious and we are glad that some of the strongest fraternities are showing forth its evils. The editor of *The Shield* is very conscientious, or the members of his fraternity are very delinquent in performing their duties, for there is no other Greek magazine which uses more paper and ink in exhortation than does the organ of Phi Kappa Psi. We were pleased to observe in the last issue an increased number of chapter letters, showing that the editor's eloquent appeals have been marked by others than disinterested reviewers.

*The Rainbow* of Delta Tau Delta begins its eleventh volume with a most pleasing issue. Unlike most fraternity organs, *The Rainbow* gives much space to literary matters, and the loyal Deltas have contributed some fine articles to the January issue. *The Rainbow*, like *The Shield*, goes on record as opposed to lifting, and again we express our humble approbation. Who is the next to join the ranks of the protesting fraternities? We are so pleased with the appearance and contents of this magazine that we desire to recommend its careful perusal to all the members of K. K. Γ., and at the same time to meekly inquire, why can't we do as well?

The tone of *The Sigma Chi* for December is truly delightful; not only is the typographical and mechanical work all that could be desired, but the contents of the magazine are of a high order. The frontispiece is an illustration of Miami University, the alma mater of Sigma Chi, Beta Theta Pi, and Phi Delta Theta. The first article is an account of the fortunes of the college which has given so much to the Greek world. Following this article is a history of Mu chapter, at Denison University. The fraternity letters are bright and interesting and of uncommon literary merit.



*Fraternity Directory.*

## GRAND COUNCIL.

PRESIDENT—Charlotte C. Barrell, 342 Broadway, Cambridge, Mass.  
SECRETARY—Mary Krenzke, Kent, Ohio.  
TREASURER—Martha Murry, 196 Ash Street, Indianapolis, Ind.  
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LAMBDA, BUCHTEL COLLEGE—Gertrude H. Matthews, Akron, Ohio.  
GAMMA, WOOSTER UNIVERSITY—Alice M. Firestone, Wooster, Ohio.

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KAPPA, HILLSDALE COLLEGE—Shirley H. Smith, Hillsdale, Mich.  
XI, ADRIAN COLLEGE—Florence M. McElvoy, 18 William St., Adrian, Mich.  
ETA, WISCONSIN UNIVERSITY—Ada E. Griswold, 1228 Langdon Street, Madison, Wis.

## GAMMA PROVINCE.

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CHI, MINNESOTA UNIVERSITY—Olivia C. Porter, St. Anthony Park, Minn.  
OMICRON, SIMPSON COLLEGE—Anna Jones, Indianola, Iowa.  
ZETA, IOWA UNIVERSITY—Alice B. Calvin, Iowa City, Iowa.  
OMEGA, KANSAS UNIVERSITY—May E. Henshaw, 1325, Kentucky St., Lawrence, Kansas.  
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