

C
Il6u Qi
v. 5⁺
cop. 4

Alice C. Fullenwider

The Illinois

THE LIBRARY OF THE

FEB 5 - 1938

UNIVERSITY OF ILLINOIS



January
1907

Published by the Eng-
lish Club of the Uni-
versity of Illinois.

CONTENTS.

The Honor System at Illinois	- - - - -	109
Drilling the Awkward Squad	- - - - -	119
Studies in American Literature	- - - - -	122
University of Illinois College Politics	- - - - -	136
Ulla—POEM	- - - - -	145
A Summer Blossom—POEM	- - - - -	145
Epilog to the Travel Pictures	- - - - -	146
Suggestions and Criticisms for Football Reform	- - - - -	149
Editorial	- - - - -	154
Merriment	- - - - -	156

C
Ilbu Qi
v. 5⁴
cop. 4

The ILLINOIS

Vol. V

JANUARY, 1907

No. 4

THE HONOR SYSTEM AT ILLINOIS

C. C. AUSTIN

THE honor system at the University of Illinois is a question that has been talked of more or less generally by the upper classes for the last two years. It involves a principle in which every loyal student should be deeply interested. The reader should remember that the views expressed in this article are the personal views of the writer and may not coincide with those of the former. A discussion of the subject from all sides, and especially from the principle involved, would be profitable.

The honor system may be said to be applied on two different plans, the student control and the faculty control. In the first method, there is a committee made up of members of each class to which all cases of cribbing are reported. This committee investigates the different cases, and if the individual is proven guilty, the faculty is notified and the offender is expelled. Or he may be told by members of this committee to leave. In the system of faculty control, the cases are reported directly to the faculty and the same course of procedure ensues. Local

limitations, are, of course, applied to each of these cases.

Before suggesting a remedy for any defect it is well to understand and know the causes of the trouble. There seem to be but five reasons for dishonesty in examinations: first, the ease with which it may be done, second, the desire to defeat the instructor who is watching to prevent it, third, half-hearted preparation by the student, fourth, poor and inefficient teaching, and fifth, tradition.

At our university it is easy to crib in most examinations. Many of our courses are of such a nature that a "pony" covering a whole semester's work may be written on a piece of paper 2x3. A person so disposed who can not handle such a paper without being detected is clumsy, indeed. This applies to mathematical and scientific courses more than to literary and ethical subjects, because the latter requires so much more space, but even in these a skillful person can carry information in written form to an examination and use it.

Almost all of our examinations are conducted in rooms where the students are seated close together. This simplifies the passing of information from one to another and questions can be asked and answered without much difficulty. One of the greatest temptations for anyone to resist is to simply refuse information to a fellow student when the probability of detection is so slight. Many men will say, "Well, I can go without cribbing myself but it is pretty hard to turn a man down when he asks for help. Often he wants nothing more than a nod." If these examinations were held in smaller sections where each student could have a table to himself it would improve matters greatly.

It is maintained by some and with a considerable degree of truth, that the present police system is highly objectionable. A number of instructors being in the room where the examination is being held, who do nothing but walk up and down the aisles, and keep a watch over those taking the examination, is the system referred to. This system assumes that all are dishonest and are waiting for an opportunity to crib. The assumption is not true and is irritating to those who stop to think. Many say, mentally, at least, "I will crib just to show I can." This reason is, of course, a weak one, because it does not take much of a man to be a successful cribber. Again it would be better to divide the section into smaller groups. Let each of the instructors now policing the larger rooms have charge of one of the smaller rooms as one conducting the examination, willing to explain the meaning of obscure questions and not appearing to think that every one is a thief and ready to use any dishonest means to further his own interests.

A careless, slipshod method of preparing each day's work is one of the most important reasons for cribbing. Some students do not prepare their work during the semester as they should. The reason is sometimes given as one thing, sometimes as another, but almost invariably the real reason is loafing and laziness. The men who are really doing things in college are not usually flunkers and are seldom cribbers. The man who is interested in a literary society, who is playing for some athletic team, is on the glee club, a member of some social organization, and still finds time to mingle with other members of the university, besides carrying his work, does not usually get grades as high as those who study and do

nothing else. However, he usually does find time to get his work up and to pass his examinations without illegitimate aids. This kind of man will usually make a success in after years. But for the loafer there is indeed little hope. In the fraternity, he is always the man who has more time than anyone else, but always has to study or has an engagement when any real work is to be done. He is the man who loafers around the house all day, and is calling every night. He is always the man who is spoken of as "a nice fellow, but—" Outside the fraternity house he is the man who watches all the athletic teams practice and play, giving advice freely, but always has some excuse for not using his knowledge in actual play himself. He is the man who comes into your room about eight o'clock and wants you to play pitch, or who goes into a freshman's room and keeps him from working simply by sitting on the table and idly talking about the last cadet hop or the possibilities of the weather's changing within the next two days. He may glance through the pages of a book for a while, but finds himself sleepy and retires. The next day the program is the same. At the end of the semester he finds himself brought up short with the finals only a few days away. It is then impossible to prepare for them, hence, at the examination he turns to cribbing as naturally as a duck turns to water. He is too weak-kneed and cowardly to face the consequences of his folly fairly and squarely. He is unwilling to pay for his fun. The loafer is the man whom everybody despises, and stands out in sharp contrast to the man who is identified in university activities but does not carry his work with a high grade. It is difficult, indeed, to say what can be done with this type of student. A more thor-

ough investigation of his work, searching quizzes and more of them, are all remedies that might be tried, but as said before, there is little hope for a loafer.

Insufficient and poor methods of teaching are other causes. Some men, older than the majority of students, come to the university to learn to design a bridge, some to learn to win a case in court, some to learn to diagnose and cure a disease. But most students come to get an education; some getting it in the engineering college, some in the law school, and others in the medical department. This education that most men seek in college is usually an indefinite, intangible, poorly defined object in the minds of most freshmen. Analyzed, however, it means the ability to earn an honest living; the possession of a good character and high ideals; the ability to think, and to be a well rounded man among men. All this is influenced largely by the teaching this man receives, and the instructors under whom he works. The ideal instructor is the one who knows thoroughly the subject he is teaching, has a good character, high ideals, is a man among men, and can impart both the knowledge and these characteristics to his students. If he is this kind of man and shows at the outset his willingness to help, to teach his subject, and tries to give his students the high principles which are his own, he will retain the respect of his classes. If, at the beginning of his course, he will explain to the men that they are there to learn and not to get grades, and that dishonesty will surely defeat this purpose, it will have a salutary effect upon cribbing in his classes. Some instructors seem to take the position that their place is merely to quiz and find out how much a student knows, instead of to teach and help him as well. They forget

that there are subjects with which they are perfectly familiar, but which may be difficult for the student. If information is asked for, they say in attitude or words, "Go and work it out for yourself." This is wrong. Students at Illinois are men, and will not be asked to have problems worked when they can be solved without help. They will ask for information when perplexed and unable to solve the questions themselves, and then it should not be denied them.

Examinations which cover work other than that gone over and which contain questions requiring too much time to answer in the time allowed for the examination will make any student dissatisfied. These methods are conducive to dishonesty in both quizzes and examinations. Men will work hard and long for instructors whom they know to be of high character and ideals, absolutely fair, and willing to help, and, moreover, there will be very little cribbing in their classes.

Even though the instructors be of the kind indicated, if their sections are large the results are not good. In the large sections that prevail in most of the under classes, it is impossible for the students to receive the individual help and instruction that they should have. More of this individual instruction would tend to keep dishonest methods down. These pedagogical conditions are more conducive to dishonesty than any other one cause. In proof of this the reader has but to investigate conditions in the classes of those who do have the respect of their classes, who do try to educate as well as instruct. Very little, if any cribbing, occurs in these classes.

Every student has heard of the efforts made to establish traditions at Illinois that will be recognized

as belonging to us. It should be done. At present, however, there is a tradition that is a most pernicious one, and one that should be eliminated. It is the belief that it is all right to crib in an examination. Although this tradition is repudiated by many at this institution, it is one of the prime causes of dishonesty. If one will take the trouble to ask a few of the students and instructors what they think of the honor system he will find that the general opinion is that it would fail, and although the party asked will not bluntly say that "there is not honor enough among the students to support it," he will imply it. This idea is entirely erroneous. Our class of students is the very best in the central west: they are the men who would be the heartiest supporters of the honor system at Princeton or Virginia. They are the men who will stand for the right principle as they see it. One reason that some of these same men crib is because it seems to be more or less generally winked at by the student body here—because it seems to be universal tradition to beat your instructors if you can. It is only fair to say, however, and facts justify the assertion, that this tradition is dying, and is already almost dead in the senior classes. The quicker the funeral notice is sent to and believed by the under classes, the better it will be for all concerned. A united effort on the part of faculty and students, not to crush, but to educate against this tradition, will give rich returns.

This discussion of the cause of cribbing may seem to be altogether irrelevant to the subject. But as stated as before, to suggest remedies, we must know the causes. Now that they have been discussed it remains to be seen whether the honor system, as

described at the beginning of this article, if working perfectly, will remedy the defects.

The honor system will not provide better examination rooms. The management of the university must do this and the student body in general has little to say about it. It would be strange, indeed, for the students who had promised to stop dishonest practices to ask for more commodious quarters in order to lessen the temptation to dishonesty. The system would fail to remove this cause.

Neither will the honor system make a lazy man work. It is doubtful if any other system will put ambition into a loafer. This defect is one that the possessor alone can remedy. Thus it is readily seen that the honor system will not remove this cause of dishonesty.

Good pedagogical methods and practices are introduced by the instructors' making efforts to improve themselves along these lines. The university authorities hold the improvement of the instructional methods and force completely in their own hands. The honor system fails again to remove this cause.

It will, however, entirely remove the aggravation caused by the police system, and will tend to kill the tradition which encourages taking advantage of instructors when possible. These are the only two causes which the system does affect and the more important of the two is not entirely removed by it.

It is always best to accomplish an end in the least expensive method and along the lines of least resistance. Therefore let us see if the other methods suggested will not be more economical in accomplishing the end in view. In the first place, the whole system hinges upon one student telling on the one whom he finds cribbing. This involves dragging out

to the rude gaze of the world some of the finest sensibilities of a man's soul. This happens seldom in ordinary life except under stress of great emotion, and from the psychological standpoint, should be avoided whenever possible. The whole world hates a telltale, illogically perhaps, but in some things the world does not reason and this seems to be one of them. Even though the student body knows the talebearer is doing the right thing, he will be looked at somewhat askance. This fact, in addition to the psychological one given, makes the honor system expensive. A healthy sentiment that should be and is being created against cribbing, and an improvement along pedagogical lines will give the desired result in the only two causes of cribbing which the honor system will directly affect. These are done at much less expense than by the installation of the honor system and should be employed instead of it.

Up to this point the semi-theoretical aspects of the case have been dealt with. Let us now look at the practical side. In the first place the honor system works perfectly at only two places, Virginia and Princeton. It has usually proven a failure, and in most cases where it is now in operation it is not giving the results that were expected. Since this is the case, it is highly improbable that it would succeed here.

As said before, the whole system hinges on one telling on another. There is not one man in a hundred in this institution who would tell on another whom he detected cribbing. Proof of this may be had in the answers of those asked for opinions on the system. They invariably say that they would never give information against an offender. The senti-

ment, at present, is so strong that if the system were instituted and one member of the student body should give information against another, he would be ostracised by his companions. This feeling is not confined to us alone. President Eliot of Harvard, has said that never, under any circumstances, could he be induced to sign such an agreement. This fact alone would prevent the honor system from working in our university. For these reasons, the writer does not believe that the honor system at Illinois is either feasible or necessary, although other changes having the same end in view are.



DRILLING THE AWKWARD SQUAD

A. P. POORMAN

HAVING heard much of the indignities heaped upon unlucky freshmen, I considered myself very fortunate in that I had enough advance credits to enable me to register as a sophomore the first year. I thought that I should avoid all the troubles of the freshman year, but soon found that I was getting those of both years. They seemed, too, to be so mutually retroactive that the mixture was the product of the two, rather than their sum.

In no way was this more clearly shown than in my early military career. All the other sophomores in the company had uniforms, so desirous of appearing exactly like them, I seized the first opportunity of buying one second-hand. The fit was abominable. It was too full in the chest, too high in the neck, too tight in the sleeves and too short in the legs, but so anxious was I to appear in uniform that I eased out my suspenders, stretched up my neck and swelled out my chest as much as possible. The inspection officer must have been a victim of mental aberration just then, for I passed muster and so was doomed to wear the thing for two years.

By carefully observing the other sophomores, I was able to get through the first week without any serious blunder. The next week, though, my military troubles increased by geometric progression. After the roll-call, the captain ordered, "Sophomores, two paces to the front." Of course, I went. The freshmen of the company were then divided into squads of four men each, and each squad placed in

charge of a sophomore. We were told to march them out at intervals and give them the setting-up exercises. The only commands I knew were "Forward, march," and "Halt," so I proceeded to give them these alternately till I should learn something else. I had thus advanced a short distance with my men, when, neglecting to give the command "Halt" soon enough we got entangled with a squad of eight who were advancing obliquely to us. I picked my men out of the bunch, led them around one at a time, and stood them in a row again. I would by no means confess my ignorance, and called it an accident and proceed. Taking the hint from what others were doing, I halted my men, and on pretext of arranging them according to size, led them around in such a way that, when facing them, I could watch another squad not far off. When explaining to them about the position of the soldier, which they had learned at the same time as I, and evidently about as well, I was busily taking in the movements of the other squad. As soon as I had learned it sufficiently well, I carefully explained it to my squad and then proceeded to put them through the exercise. I thought that I could thus keep one exercise behind my friend of the next squad and have no more trouble. Alas for my hopes! Just as my neighbor started on the second exercise, along came an officious lieutenant and called out,

"What are you doing there? Why don't you face your squad around the other way?"

I did nothing, knowing nothing to do, except to go and turn them by main force, which wouldn't look well.

Scowling at me, he yelled, "Why don't you turn your men around? Give them, 'About, face.' "

I proceeded to give "About, face." Two of the men turned around, the one to the right, the other to the left, while the others stood still. Imitating the officer's tone, I demanded why they hadn't turned. One replied that he didn't know which way to turn. Making a wild guess that it ought to be to the right, I demanded of him what reason he had to think that he might turn to the left. I now had three things I could do, so I went through these alternately, and so by sheer persistence, wore the hour away. It seemed like a release from torture when finally one of the lieutenants came by with another squad and ordered me to fall in behind with my men. He marched us back to the company, and I breathed freely again. That night I bought a "Manual of Arms," and, though I failed miserably in calculus the next day, I was able to put my squad through more than three movements when another drill time came around.



STUDIES IN AMERICAN LITERATURE

WHITMAN AND HIS FUTURE

IN these papers on Whitman I have wanted less to define your estimate of his poems than to try to make you interested enough to read them for yourself. If you do that in the spirit I am trying to tell you is the spirit to read them in, I am not afraid of the result. The bitterest censure and the wildest adulation have been heaped upon him in about equal amounts, but the day for such mistakes, I think, is past, and now we can put ourselves in a tolerant frame of mind, and look at him with unprejudiced eyes.

He was exposed to the arrows of early critics by two conspicuous marks on his writings, his vast freedom from conventional literary form, and his apparent disregard of any sort of modesty in respect to the question of sex. The world knew little of Browning, who was something of a forerunner of the American poet in more ways than one, and what it did know of him did not keep it from its adoration before the altar of formal fixedness of the verses in poetry and near the altar of tinkling verbal melody. Over a decade had past since the 1842 volume had placed Tennysonian sweetness as an ideal before almost every aspiring rimester. This new freedom from regularity in the length of lines, and this huge freedom of expression seemed barbarous, unkempt, vicious, a very behemoth raging through the peaceful haunts of letters. Much more important as a cause for the unreserve of most of the criticisms of Whitman were those few lines in *Children of Adam* and some others which Emerson so earnestly objected to on the day

when he and the new poet walked on Boston Common for two hours disputing the matter.

That was nearly half a century ago, and in these days we have come to be a great deal more liberal in our views of both questions involved. Our grandfathers seldom called *The Song of Solomon* or *Job* poems, but now almost no one would speak of great meditative poems without including *Job*, or of love poems without naming *The Song of Solomon*. I have friends who do not like to read any modern poetry soon after *Job* because it seems formal and stilted, and I generally feel the same about taking up most poets when *Leaves of grass* is still fresh in my memory. Meter and rime are coming to mean less to us as necessities than they used to. For most readers these conventions still please more when present in poetry than when away, but a good many people with very sound and true tastes, though liking as much as ever meter and rime where it is found, have let their artistic hearts expand enough to admit fondness for mere rhythm as well. I think Whitman has done more for this new widening of literary toleration than any other man. "How poetical certain passages in Charlotte Bronte's novels are!" says one of my friends. "Where will you find finer poetry than in the first eight verses of the last chapter of Ecclesiastes?" asks another.

So far, it is true, Whitman has been imitated only a few times, and then with very poor success. The chants of Edward Carpenter, Ernest Crosby, and Horace Traubel mean less than they might if cast in conventional forms. The parodists have given pretty good reproductions of Whitman's manner, but only one poem I have read shows what Whitman's freedom can do for the poet, if he does

not try to follow the mannerisms of the master, but seeks only to adapt to his own genius the lessons he has learned. In August, 1905, Mr. Richard Watson Gilder wrote a piece called *There's No Place Like the Old Place!* for "Old Home Week" at Tyringham. In its straightforward simplicity, lack of rhetorical extravagances, and unhampered rhythm appear a kind of significance which I prefer to believe prophetic. I do not want to see metrical structures abolished, but I think meter and rhythm are both good, and that the poetic republic has plenty of room so that one need not crowd the other.

The second great objection, rather ethical than literary, is still being beat about like a tennis-ball between rival parties. The artists of the world, let it be said in their praise, hold to a belief in the intrinsic purity of the bodies of men and women. "The man's body is sacred, and the woman's body is sacred." A certain school, as might be expected, abuse their right to speak freely on this subject, and make it the core of their artistic creations. Such of course are fully as wrong as the ones who refuse to admit the matter. Man has a body and a soul, and although we believe the soul is far more important, we have no right to leave out of consideration, after the manner of puritanism, all allusions whatever to the fleshy dwelling-place of the spirit, any more than we have a right to speak of the physical nature only while the mind is left out of the count. Either extreme is a violation of proportion, and either shows self-consciousness. If you are silent about the body you may show you are prudish, and if your creation exhibits a marked re-action from that tendency, you seem to be knowingly a kicker against the pricks of a convention which you hate rather than inno-

cently disregard. The hater of a convention is a poor weapon against it. He does not lessen its effectiveness by setting himself opposedly over against it (except in the case where the convention is wrong, not mere folly) for that is likely to arouse the ire of its followers. He must go ahead on his own way, and show no sign of being drawn to it or repelled from it. Whitman has a vast deal of self-restraint in this regard. He strongly disapproved of the false modesty that damns the confession of bodily delights, but he does not go out of his way to strike at it. In *Children of Adam* he would have ranged himself on the side of prudes as the Arch-Prude if he had left out of his poem the power of sex, so potent in the lives of all the Children of Adam. He touches upon it in passing with no sign of anything but that calm oriental gravity which the literature of the West needs badly enough, good people know.

Whether future writing will be much influenced by Whitman's attitude toward this matter, is still a mooted question. The fact, however, that many critics of today can write of this phase of Whitman's genius calmly and judiciously proves that something has already been done in the right direction. At least, an intelligent public is no longer outraged at the mere suggestion of sex topics, and perhaps eyes are beginning to be opened upon a saner outlook.

One aphorison of Whitman we must never lose sight of while we are trying to make an estimate of him: "Dominion strong is the body's; dominion stronger is the mind's." Remember that when you hear him assailed as a materialist. Remember that when you hear him cried out against as an exalter of the body at the expense of the soul. Remember that

when you hear him cursed as a degrader of mind and a destroyer of mental virtues. He is not one of these things, and you will never be persuaded to believe it if you will turn now and then to the watchword of his creed, "Dominion strong is the body's; dominion stronger is the mind's."

In the first paper on this poet I tried to make plain to you how much he valued the literatures of the past, how much he disliked the importation of exotic literary ideals into America, and what was his judgment upon his contemporary countrymen. I am convinced that prognostications as to his probable influence upon writers yet to come is vain, and that it will better illustrate the man I want you to see, if I tell you what he hoped would be the fruit of the future, and the ways he thought must be walked in by those who were to follow his ideals.

Whitman's deep hopefulness was always sowing the future with the seed of great things for his native land. Believing that Democracy was to be the means, and the United States the agent for the reforming and salvation of the world from the destroying complexity of feudal castes and superstitions, he believed that Democracy could not be properly won to the earth until it should be properly hymned in the writings of some mighty primal bard. "I say that, what finally and only is to make our western world a nationality superior to any hither known, and outtopping the past, must be vigorous, yet unsuspected literatures, perfect personalities and sociologies, original, transcendental, and expressing (what, in highest sense, are not yet express'd at all) Democracy and the modern." "Our fundamental want today in the United States, with closest, amplest reference to present conditions, and to the fu.

ture, is of a class, and the clear idea of a class, of noted authors, literatures, far different, far higher in grade than any yet known, sacerdotal, modern, fit to cope with our occasions, lands, permeating the whole mass of American mentality, taste, belief, breathing into it a new breath of life, giving it decision, affecting politics far more than the popular superficial suffrage, with results inside and underneath the elections of Presidents or Congresses—radiating, begetting appropriate teachers, schools, manners, and, as its grandest result, accomplishing (what neither the schools nor the churches and the clergy have hitherto accomplished, and without which this nation will no more stand, permanently, soundly, than a house will stand without a substratum) a religious and moral character beneath the political and productive and intellectual bases of the state, for know you not, dear, earnest reader, that the people of our own land may all read and write, and may all possess the right to vote—and yet the main thing may may be entirely lacking?—(and this to suggest them.)”

“Remember also this fact of difference, that, while through the antique and through the mediæval ages, highest thoughts and ideals realized themselves, and their expression made its way by other arts, as much as, or even more than by, technical literature, (not open to the mass of persons, or even to the majority of eminent persons,) such literature in our day and for current purposes, is not only more eligible than all the other arts put together, but has become the only general means of morally influencing the world. Painting, sculpture and the dramatic theater, it would seem, no longer play an indispens-

able or even an important part in the workings and mediumship of intellect, utility, or even high esthetics. Architecture remains, doubtless with capacities, and a real future. Then music, the combiner, nothing more spiritual, nothing more sensuous, a god, yet completely human, advances, prevails, holds highest place; supplying in certain wants and quarters what nothing else could supply, yet in the civilization of to-day it is undeniable that, over all the arts, literature dominates, serves beyond all—shapes the character of church and school—or, at any rate, is capable of doing so. Including the literature of science, its scope indeed unparall'd.”

There is more evident in these passages than a belief that literature shall be a dominant factor in shaping democracy, there is a hint in the direction of what democracy means. A good many people will say of Whitman that he preaches a system that will reduce all to the same level, and that by the creed he celebrates the tramp or the debauchee is as admirable a character as the man of prudence and virtue. No so. The “good gray poet” looked about him and saw that the sacredness of the individual soul was often unheeded, and that the humble person was sorely in need of a powerful champion. It is in this spirit he celebrates “the divine average”. He does not believe that equality means equality of attainment, but equality of start. Democracy signifies the removal of arbitrary handicaps from every runner in the race of life. But men, though created politically equal, are not born mentally equal, and just as there must be leaders in the political and social spheres, so the spheres of thought and art must raise up their captains. One caste Whitman was willing should exist, and be acknowledged as exist-

tent, the caste of the thinker. In this again are divisions, and to the artist, and moreover, the literary artist, he assigned the place of greatest effectiveness. What sort of literature does he mean? Let me quote again.

“Before proceeding further, it were perhaps well to discriminate on certain points. Literature tills its crops in many fields, and some may flourish, while others lag. What I say in the vistas (*Democratic Vistas*) has its main bearing on imaginative literature, especially poetry, the stock of all. In the department of science, and the specialty of journalism, there appear, in these states, promises, perhaps fulfilments, of highest earnestness, reality, and life. These, of course, are modern. But in the reign of imaginative, spinal and essential attributes, something equivalent to creation is, for our age and lands, imperatively demanded. For not only is it not enough that the new blood, new frame of democracy shall be vivified and held together merely by political means, superficial suffrage, legislation, etc., but it is clear to me that, unless it goes deeper, gets at least as firm and as warm a hold in men’s hearts, emotions and belief, as, in their days, feudalism or ecclesiasticism, and inaugurates its own perennial sources, welling from the center forever, its strength will be defective, its growth doubtful, and its main charm wanting.”

And this magnificent literature to be some day so significant, what is it to be? First of all it must be a reflection of Nature. “Democracy most of all affiliates with the open air, is sunny and hardy and sane only with Nature—just as much as Art is. Something is required to temper both—to check them, restrain them from excess, morbidity. I

have wanted, before departure, to bear special testimony to a very old lesson and requisite. American Democracy, in its myriad personalities, in factories, workshops, stores, offices—through the dense streets and houses of cities, and all their manifold sophisticated life—must either be fibred, vitalized, by regular contact with out-door light and air and growths, farm scenes, animals, fields, trees, birds, sun-warmth and free skies or it will certainly dwindle and pale. We cannot have grand races of mechanics, work people, and the commonalty, (the only specific purpose of America) on any less terms. I conceive of no flourishing and heroic elements of democracy in the United States, or of democracy maintaining itself at all, without the Nature element forming a main part—to be its health-element and beauty-element—to really underlie the whole politics, sanity, religion and art of the new world.

Finally the morality: "Virtue," said Marcus Aurelius, "what is it, only a living and enthusiastic sympathy with Nature?" Perhaps, indeed, the efforts of the true poets, founders, religions, literatures, all ages, have been, and ever will be, our time and times to come, essentially the same—to bring people back from their persistent strayings and sickly abstractions, to the costless average, divine, original concrete".

Nationality is a mark of great literature, according to Whitman. He admired Shakespeare's historical plays more than the romances because he saw in them a closer adherence to things English. He wanted Americans to make no allusions in their poems to feudalism and antiquity, but to find themes and images sufficient in the myraid life of the United States. Much as he admired Old World traditions,

so far as the Old World was concerned, he was unwilling that any shadow of them should fall upon the new autochthonic literature which America was to bring forth. "Will the day ever come—no matter how long deferred—when those models and lay-figures from the British islands—and even the precious traditions of the classics—will be reminiscences, studies only? The pure breath, primitiveness, boundless prodigality and amplitude, strange mixture of delicacy and power, of continence, of real and ideal, and of all original and first-class elements, of these prairies, the Rocky mountains, and of the Mississippi and Mirissou rivers—will they ever appear in, and in some sort form a standard for our poetry, and art? (I sometimes think that even the ambition of my friend Joaquin Miller to put them in, and illustrate them, places him ahead of the whole crowd.)"

Before Whitman had published his famous 1855 edition he had already defined in his mind the great American poet of the future, and his idea never changed. How much his work loses or gains by such a rigid adherence to an early standard, we cannot know. That he did not depart from it, his late works certify.

"Extreme caution or prudence, the soundest organic health, large hope and comparison and fondness for women and children, large alimentiveness and causality, with a perfect sense of the oneness of nature, and the propriety of the same spirit applied to human affairs, are called up of the float of the brain of the word to be parts of the greatest poet from his birth out of his mother's womb, and from her birth out of her mother's."

"The direct trial of him who would be the greatest

poet is to-day. If he does not flood himself with the immediate age as with vast oceanic tides—if he be not himself the age transfigured— let him merge in the general run, and wait his development.”

“The expression of the American poet is to be transcendent and new. It is to be indirect, and not direct or descriptive or epic. Its quality goes through these to much more. Let the age and wars of other nations be chanted and their eras and characters be illustrated, and that finish the verse. Not so the psalm of the republic. Here the theme is creative, and has vista. Whatever stagnates in the float of custom or obedience or legislation, the great poet never stagnates. Obedience does not master him, he masters it. High up out of reach he stands, turning a concentrated light—he baffles the swiftest runners as he stands, and easily overtakes and envelopes them. The time straying toward infidelity and confections and persiflage he withholds by steady faith.”

“The power to destroy or remould is freely used by the greatest poet, but seldom the power of attack. What is past is past. If he does not expose superior models, and prove himself by every step he takes, he is not what is wanted. The presence of the great poet conquers—not parleying, or struggling, or any prepared attempts.” “The greatest poet hardly knows pettiness or trivality. If he breathes into anything that was before small, it dilates with the grandeur and life of the universe. He is a seer—he is individual—he is complete in himself—the others are as good as he, only he sees it, and they do not.”

“The land and sea, the animals, fishes and birds, the sky of heaven and the orbs, the forest, mountains and rivers, are not small themes—but folks expect of the poet to indicate more of the beauty and

dignity which always attach to dumb, real objects—they expect him to indicate the path between reality and their souls. Men and women perceive the beauty well enough—probably as well as he.” “They can never be assisted by poets to perceive—some may, but they never can.” “All beauty comes from beautiful blood and a beautiful brain.”

“The known universe has one complete lover, and that is the greatest poet. He consumes an eternal passion and is indifferent which chance happens, and which possible contingency of fortune or misfortune, and persuades daily and hourly his delicious pay.” “His love above all love has leisure and expanse—he leaves room ahead of himself. He is no irresolute or suspicious lover—he is sure—he scorns intervals. His experience and the showers and thrills are not for nothing. Nothing can jar him—suffering and darkness cannot—death and fear cannot. To him complaint and jealousy and envy are corpses buried and rotten in the earth—he saw them buried. The sea is not surer of the shore, or the shore of the sea, than he is of the fruition of his love, and of all perfection and beauty.”

“Past and present and future are not disjoined but joined. The greatest poet forms the consistence of what is to be, from what has been and is.” “The greatest poet does not moralize or make applications of morals—he knows the soul.”

“He swears to his art, I will not be meddling. I will not have in my writings any elegance, or effect, or originality, to hang in the way between me and the rest like curtains. I will have nothing in the way, not the richest curtains.”

“The messages of great poems to each man and

woman are, come to us on equal terms, only then can you understand us. We are no better than you. What we enjoy you may enjoy." "Exact science and its practical movements are no checks on the greatest poet, but always his encouragement and support." "Great is the faith of the flush of knowledge, and of the investigation of the depths of qualities and things. Cleaving and circling here swells the soul of the poet, yet is president of itself always."

"Men and women, and the earth and all upon it, are to be taken as they are, and the investigation of their past and present and future shall be intermitted, and shall be done with perfect candor..... The great master has nothing to do with miracles. He has health for himself in being one of the mass—he sees the hiatus in singular eminence."

"In the make of great masters the idea of political liberty is indispensable. Liberty takes the adherence of heroes wherever man and woman exist—but never takes any adherence or welcome from the rest more than from poets. They are the voice and exposition of liberty."

"There will soon be no more priests. Their work is done. A new order shall arise, and they shall be the priests of man, and every man shall be his own priest. They shall find their inspiration in real objects today, symptoms of the past and future. They shall not deign to defend immortality or God, or the perfection of things, or liberty, or the exquisite beauty and reality of the soul. They shall arise in America, and be responded to from the remainder of the earth."

This then is Whitman's conception of the nature and function of the great poet. He passed a long

life in trying to realize the ideal in himself, and he did as well as he could. The terrible disappointment which he must have felt at his unfriendly reception never soured him, but to the very last he preserved the fine calm of self-confidence and balance. The great tragedy in Whitman's career is that the "divine average" which he so much loved, the "powerful uneducated person," will never give a snap of his finger for the stoutest champion he ever had in America. To the future the "Good Gray Poet" must look.

"Poets to come! orators, singers, musicians to come!
Not to-day is to justify me, and answer what I am for;
But you, a new brood, native, athletic, continental, greater than
before known,
Arouse! Arouse---for you must justify me---you must answer.

I myself but write one or two indicative words for the future,
I but advance a moment, only to wheel and hurry back in the
darkness.

I am a man who, sauntering along, without fully stopping, turns a
casual look upon you, and then averts his face,
Leaving it to you to prove and define it,
Expecting the main things from you."



UNIVERSITY OF ILLINOIS COLLEGE POLITICS

J. P. BECK

IN attempting, at the suggestion of the editor, the present article on the above highly pertinent topic, the author feels that local conditions so far as they relate to our undergraduate politics are not at all characterized by any particular crying vices, but on the contrary that our political affairs are usually conducted with a considerable degree of real dignity and sobriety. It will be the purpose of this paper to merely consider certain general phases of the subject, to point out some minor evils in our political methods and customs, and suggest some possible remedies.

That college politics are essentially and fundamentally very similar to politics generally, is apparent to anyone who has devoted any serious thought to the matter. The college community is to a large degree an accurate counterpart of a corporate community in the outside world. While its members are perhaps guided more largely by the higher academic ideals of scholarship and culture, anent the ideal of citizenship, which is more modern and not so inherent in the original and abiding intention of the college, the two communities are on the same plane. In casting his vote in the academic community the college student is usually influenced by motives very much akin to those which affect the citizen in exercising his elective franchise in the outside world. In the minature world of the college, the political problems which arise and the methods by which they are solved are the same as those which arise and are

settled in any other than collegiate environs. And, humiliating as the admission may be, college politics are also in some instances pervaded by the same condition, called "rotteness" by the street, which is so distinctive of some of our city precincts; for the Quays and the Crokers, the heelers and bosses may flourish in the cultured atmosphere of the educational center as well as among the corruptionists of vice-ridden municipalities.

Happily, however, the average college student casts his vote deliberately, conscientiously and with sincerity. Rarely is a student actuated by unworthy motives, and while deals and combinations are sometimes resorted to, political methods resembling those of the outside world are commonly frowned upon. Above all things the aspirant after a student office must sedulously cultivate the appearance of dignity and respectability. Of disreputable methods the politics of the University of Illinois are singularly free and against them the charge of corruption cannot be justly brought.

There is however, one great, overshadowing and palpable defect in the politics of the University of Illinois, and that is indifference, indifference in supervision on the part of the University administration and indifference in the attitude of the student toward the proper conduct of undergraduate affairs. A second evil, which is the natural outgrowth of this spirit of indifference, is that our politics are unintelligent and ignorant.

In regard to the first, it is perfectly obvious that where a spirit of unconcern exists among the students themselves and there are not faculty restrictions, abuses are bound to creep in. Until the last few

years the freshman have been permitted, in their ultra-verdant stupidity, to pursue their own courses in perfecting their class organizations. At their first meetings they have been left in infantile helplessness, entirely independent and unguided by the wisdom of any councillor, whose experience has taught him that the first impulses of a vigorous, enduring, class spirit must be engendered at the initial class meeting. There is no single event in the entire career of a class which works more permanent injury to it, causes more disruption, friction and final absolute indifference, than these early meetings while the class is yet in its embryonic state. It is there that the unity and the individuality of the class is crystallizing out of an inharmonious and disorganized mass of conflicting elements. The conduct of a class at its first meeting is too notorious to need extended mention here. A few men with more brawn than brains, who have gained a little notoriety in an athletic way, are hastily elected to fill the class offices, the beefiest man is elected to lead the color rush and a committee is speedily appointed to frame a constitution. This latter committee invariably acts with even more haste than did the class in appointing it, and with little thought and consideration formulates a set of rules probably modelled after a high-school debating society; rules intended to govern the actions of a class during the four years of organic life!

It is in this matter of a constitution that a most disastrous mistake is made. There is generally little or no provision made for the appointment of committees, no regulations defining their power and functions, nothing definitely providing for the raising of funds and their disposition, and pitifully weak

rules relating to financial administration generally. During the experience of the author, no class has yet made a regulation in its constitution or otherwise, stating accurately what shall be the remuneration of the managers of the ILLIO, or what shall be the disposition of the profits of the Cotillion, the Prom and the Senior Ball, and how possible deficits in each instance shall be met. All these, the most important matters with which a class has to deal, are left to hazy custom and obscure tradition. Is there any wonder that there are occasional disputes, such as we recently witnessed in the case of the Junior Cap Committee, or that the mutterings of the muck-raker have whilom been heard insinuating dark and vile things?

This one of the conditions for which adequate remedy cannot be provided by the undergraduates themselves. The solution of the problem can be found only in the judicious supervision and proper guidance of the college authorities.

The previously mentioned apathy of the student body towards matters political is deplorable from every point of view. It fails to bring out the strongest and ablest candidates for elective positions, and it places the control of affairs in the hands of a few whose interests may be based on worthy motives or not, and it conduces to lax management generally. The right degree of interest and enthusiasm displayed in class affairs brings out the most competent men, and a properly conducted campaign gives everyone an opportunity of becoming acquainted with those who are candidates for class honors. There have been at least two instances in the history of the present senior class where semester

elections for president have been held with only one candidate in the field and barely enough present to constitute a quorum, the latter being placed at the ridiculously low number of twenty-five. For some time past the athletic managerships and positions on the the Athletic Board have gone begging. Only the mildest attention is bestowed upon the misapplication of funds. Within comparatively recent times three undergraduate publications have been grossly mismanaged and the sole criticism consisted of sundry facetious intimations of "graft". Such supine indifference is scarcely calculated to best conserve the interests of the student body.

If we seek the cause of these disheartening conditions we may find that it perhaps lies to some extent in the fact that in our college elections no real issues are ever presented. It is the exceptional case where, in an election, any important questions of policy are involved. The student policy is generally the same and college political campaigns are not based upon any very definite platforms of principles. It is one of the fundamentals of a democracy, and a college community should be the most perfect of democracies, that candidates are elected to office upon two considerations; first, the avowd policy of the candidate if elected, and second, his ability to put such a policy into operation and to administer the affairs of the office with a proper degree of efficiency and success.

In our own elections the first element is altogether lacking and the second is invariably lost sight of. The issue then merely becomes one of personality and the successful candidate is elected because of his personal popularity rather than upon either of the two grounds just mentioned upon which all in-

telligent voting should rest. While this fact, then, accounts for the general feeling of indifference, it is also the basis of the second charge that our politics are unintelligent and ignorant; for it is contended that whenever a vote is cast on any other grounds than a candidate's avowed policy or his personal ability it is the result of a lack of sound political intelligence and is detrimental to the well-being of the body politic.

Everyone is familiar with the different campaign cries devised for various occasions and usually conceived in the fecund brain of a future Roger C. Sullivan. One of the most common arguments with which our young politician assails our intelligence and which has absolutely no bearing on the candidate's qualifications, is that his candidate needs the position for financial reasons. No argument more absurd, yet more persuasive with the shallow and the sentimental can be conceived. Student offices are not a charity for individuals in feeble pecuniary straits but they are a trust, particularly when lucrative, and should go only to those who are competent to administer them. Nothing but the most insipid sentimentalism can induce one to vote on any other grounds.

Again we are sometimes told that a candidate who has gained some prominence by previous participation in student affairs and perhaps demonstrated exceptional ability, has "had enough." One might suppose that the student body should place a disqualification on ability and experience! Is the student who has done nothing and exhibited little interest in college activities to be especially eligible for future distinction? Of such demagogery, I am

sure the purest simpleton in the politics of the outside world could not be convicted.

Another species of electioneering which flourishes to a greater or a less extent, is that of vilification of the candidates. It has occurred within the observation of the author that when nothing else could be said against a candidate, his opponents have resorted to personal slander in order to drive away the votes of the co-eds and others similarly susceptible to the influence of gossip. The record of the '08 class is marred by at least two instances in which the casting of disparaging personal remarks at certain of the candidates was a factor in securing a large number of feminine votes, indeed sufficient to directly affect the result of the election. It is not the intention here to bring a trenchant indictment against female suffrage but it is nevertheless patent to all familiar with the facts that a vast majority of the co-eds who vote at all, do so under the influence of half a dozen words between classes in University Hall. While this practice does not yet obtain to an alarming extent, it should be a matter of keenest regret that it should prevail at all.

There is another factor in Illinois politics without mention of which the present article must be incomplete, viz., the influence of the fraternities. In times remote the fraternity element was a constant source of strife and division in every affair of a political nature. The fraternity and the non-fraternity men constituted two distinct factions, violently and unalterably opposed to each other. The issue in every election was whether a "barb" or "frat" man should be successful. Of recent years, however, there has been a gratifying tendency away from this old spirit of antagonism. It is no longer

important whether a candidate is a fraternity man or not. In most cases there is a disunion among the fraternities themselves on political questions. In recent times, there has been only one instance, the '08 ILLIO election, in which the issue involved the fraternity question. In that hotly contested struggle the "barbs" and fraternities were solid in their opposition to each other, and their comparative strength was fairly tested. The "Barbs" or independents were defeated, through disorganization and lack of competent leadership. The issue in this case was the exceptional one, however, and the unhappy distinction between the "barb" and "frat" man is rapidly fading away.

The position of the ILLINI in undergruade politics cannot properly be omitted in a discussion of this subject. Fortunately for the peace of the University and the prosperity of the paper itself, the University Daily never allows itself to become unduly involved in class politics. That is to say it never takes sides in a campaign, beyond a dignified announcement of the candidates and what they have done for their institution. There is never any elation over a result or any criticism of methods. From partisanship and the sensationalism of scandal and graft it keeps aloof. In the rare instances in which the "official organ" does essay to plunge its rake into the muck of the University, it seldom brings out anything but broken prongs.

University of Illinois politics, then, are not corrupt or inherently evil in any respect, but they are characterized by an atrophied public spirit. And for this prevailing attitude of indifference no immediate remedy can be suggested. Our salvation lies in the upbuilding of a vigorous, intelligent and unified class

spirit based upon an alert and self-conscious attention to every affair of public concern on the part of every individual student. Every student must realize that now in the shadows of the chill walls of learning he is acquiring the rudiments of the great political game of the outside world, in which he must soon, as a citizen, make his influence count. One of the most palpable tendencies of the day is that of the college trained man to enter politics. And to what extent his participation in it shall count for the betterment and the uplifting of conditions, depends largely upon the degree in which the principles of honesty and courage, the love of truth and fair play have saturated his conscience while in contact with the academic environment where the ideal is master.

ULLA

LLOYD GLOBE

She stood there waiting at the market-place,
A quaintly shapen jar upon her head,
Then turning, with shy glance and doubtful tread,
Passed down the row of stalls, her girlish face
With a sweet timidity and just a trace
Of mild confusion blooming there. Rose-red,
It deepened as bold youths would praise, instead
Of merchandise, her charms and gentle grace,
Oh! happy swain, who 'neath the olive trees
Shall read in those soft eyes a warmer glow
And mark upon her cheeks a rosier bloom
While am'rous eve's own lazy, loitering breeze
Shall idly sing of that glad overflow
From hearts so full they scarce have beating room!



A SUMMER BLOSSOM

LLOYD GLOBE

I saw a maiden stand—
Deep hid in bloom were her bare feet
While upward reached the blossoms sweet
To kiss her dimpled hand.

And standing there she smiled—
So bright that dancing sunbeams played
In radiant circles 'round the maid
That she, this happy child,

Seemed but a blossom grown
A little taller and more fair
Than any other blooming there,
Brighter and fuller blown.

EPILOG TO THE TRAVEL PICTURES

FROM THE GERMAN OF HEINE'S "SCHLUSSWORT
ZU DEN REISEBILDERN"

THERE are still a few octavo pages to fill, and so I will tell one more story—it has been running thru my head since yesterday—a story out of the life of Charles V. Now it has been a long time since I heard it, and I do not know the exact circumstances any more. Such things are easily forgotten, if one does not get a fixed salary for reading off the old stories every semester from a copy book. But it is worth something, altho the names and dates of the story have escaped the memory, if only its spirtual significance, its moral, has been retained. It is just this which I cannot forget and which moves me sadly to tears. I am afraid I am getting sick.

The poor Kaiser had been taken prisoner by his foes and lay closely imprisoned. I think it was in Tyrol. There he sat in his lonely grief, deserted by all his knights and countries, and no one came to his rescue. I do not know whether he had already the cheese-pale countenance that is shown in portraits of him by Holbein, the disdainful lower lip was thrust out even farther than in the pictures. It was no wonder that he despised the people who fawned about him so devotedly under the sunshine of fortune, and now left him alone in his gloomy need. Then suddenly the prison door was opened, and the muffled figure of a man entered. When the stranger had thrown back his cloak, the Kaiser recognized his faithful Kunz von der Rosen, the Court Fool. It was he who was bringing comfort and counsel, and he was Court Fool.

O German Fatherland! O dear German people! I am thy Kunz von der Rosen. The man whose proper duty was to while away thy time and who had only to amuse thee in fortunate days, forces his way into thy prison in time of need. Here under this cloak I bring thy mighty sceptre and beautiful crown—dost thou not know me, my Kaiser? If I cannot set thee free, at least I will console thee, and thou shalt have one with thee who will chat about thy sorest affliction, and encourage thee, and love thee, and whose best joke and best blood are at thy service. For thou, my people, art the true Kaiser, the lord of the land—thy will is sovereign and far more lawful than that *Tel est notre plaisir*, which appeals to a divine right without any other warrant than the idle assurances of shaven jugglers—thy will, my people, is the only just source of all power. Although now thou liest low in thy fetters, in the end thy rights will prevail, the day of liberation draws near, a new period will begin—my Kaiser, the night is past and outside the dawn is glowing.

Kunz von der Rosen, my Fool, thou art wrong, it is a shining ax that thou mistakest for the sun, and the dawn is nothing but blood.

No, my Kaiser, it is the sun, although it climbs up out of the west—for six thousand years man has always seen it rise in the east, and now it is time that it make a change in its course.

Kunz von der Rosen, my Fool, why, thou hast lost the bells from thy red cap, and it has a most strange look, that red cap.

Oh, my Kaiser, I have shaken my head over thy need with such mad earnestness, that the foolish bells have fallen from my cap; but it is not the worse for that.

Kunz von der Rosen, my Fool, what is that breaking and cracking out there?

Be still! That is the saws and axes, and soon they shall break down the doors of thy prison and thou shalt be free, my Kaiser.

Am I really Kaiser? Ah, indeed, it is the Fool who tells me that I am.

O, do not sigh, my dear Master, the prison air has discouraged thee. As soon as thou hast won back thy power, again shalt thou feel the bold blood of a Kaiser in thy veins and thou shalt be proud as a Kaiser, and arrogant, and gracious, and unjust, and smiling, and ungrateful, as princes are.

Kunz von der Rosen, my Fool, when thou art free again, what wilt thou do then?

I shall sew new bells on my cap.

And how shall I reward thy fidelity?

O, dear Master, spare my life!



SUGGESTIONS AND CRITICISMS FOR FOOTBALL REFORM

C. J. MOYNIHAN

IN these days when almost every form of activity is subject to more or less criticism by an awakened public, probably it would not be inconsistent to treat the collegiate game of football and athletics in general in a more or less critical way, exposing or rather collaborating its evils that they might be eradicated or at least improved.

Some time ago a justly excited conference, representing the most prominent universities of the west assembled at Chicago and passed sweeping resolutions radically changing the game of football as then played, lowering the cost of admission to students, changing the qualifications for freshmen participation in athletics, and restricting in a measure the eligibility of the old men, and finally limiting the number of games to be played each year by any university.

In the discussion of my subject it will be necessary to criticize or approve, as the case may be, in a very humble way, the action taken at that conference.

Did the game of football need changing? I think so, beyond the question of doubt; and the new game as played last fall not only justified all that was expected of it, but showed that in the future "beef" was to be subservient to "brains" and "agility." There is no questioning the fact that previous to the reformed game a big, heavy, strong man was a much desired quantity for the football squad, and being scarce was made the subject of a bidding match, participated in sometimes directly, and most times indirectly, by almost every school in the country.

Now things have materially changed; instead of a number of earnest, hardworking, supple, "too-light" men on the side lines, it is not an uncommon thing to see the men of beef occupying their places, and the "midgets" themselves lining up in positions once occupied only by heavy fellows, positions now the logical berths for the man of average avoirdupois.

This has produced a change sorely needed, for the men now needed are far more numerous than the kind once desired. This alone will stem in a great degree the demand for wonders since the supply has been increased. If the universities' authorities will just scrutinize closely and fairly the scholastic standing of the men who are to represent them and allow only those who can legitimately be called students to represent them, another greater and better step shall have been taken. In the past it has not been uncommon for a conditioned student heralded as an impossibility as an athletic aspirant, to take his examination the night before or the day of, a big athletic meet or contest to appear on scheduled time for the contest. Whether this is due to his really having passed his examination successfully or to the over-anxiety of a professor who imagines his popularity hinges on the result of the try, I do not know. It seems to me that matters would move more smoothly if no such examinations were allowed at all; yet at one great institution it is the rule.

Right here I might add that more real students would represent our teams if only those who were regularly matriculated members in some recognized courses in the university were allowed to play; for it is a fact that too many students who take a smattering of courses are allowed to play the game. If they are incapable at the end of their first year of becom

ing regular second year students they need more work in order to improve their deficiency—and football or any other branch of athletics will not improve their defect. If they are anxious to participate in athletics such a restriction should prove an incentive to them.

I have always been an enthusiastic supporter of the agitation for lower gate receipts, for I think returns of from \$10,000 to \$85,000 per year too much to be put in the hands of irresponsible managements. In our own case, with a conservative, honest administrator or financial officer this would work no harm; but in other places where from \$30,000 to \$45,000 is spent for football preparation alone, surely there is at the least, a “looseness” about accounting which gives one reasonable grounds for various suppositions—grafting, paying of players, and too fancy keeping of some. Not so much red tape should characterize the purchasing of student tickets. They should be sold as cheaply as possible, for this person we call the student is closer of kin to his fellow students who represent the various athletics than any other class. He files out to see them train each day and lends them welcome encouragement when they need it. While going to school he is a non-pecuniary producer, and as such is helped materially by any decrease in expenses. He deserves almost to get in for nothing if financial support can be got for the teams by any other measure, such as an increase in price to those not affiliated with the university.

The ruling in regard to prolonging the time for freshmen participation in athletics was most sorely needed, and in a great measure has tended to do away with proselyting, but the ruling about three year men! Was there ever anything more nonseni-

cal? In my mild endeavor to defend the enactors of that rule I have said that they regarded their action in regard to the other prohibitions not radical enough. So they put several extremely radical resolutions in a hat, shook them up and drew one out. This was the one. By all means if men are to be prevented from playing in games or contests, such times of prevention should all be concentrated at the beginning if the most good is desired: for in my opinion a man's second year is more valuable to him than his fourth.

The lessening of the number of games from any number a university could play during a season to five was a little too arbitrary, I think. Football requires some little experience before a man can play it with any degree of courage, and five games is an insufficient number to give him what he needs most—practice and experience. Since the afternoons on which a team could and would play varsity games is spent in practicing with second teams, no time is saved. Besides, would this not in a measure lessen the cost for the spectators, if the number of games were increased—thereby producing not quite so good an average of receipts, but resulting in a greater total?

After all, considering the haste with which the conference acted, their measures have proved far better than many people prophesied. Some of the reformation they started needs continued improvement until the cause is removed. The bad they brought can easily be dispensed with.

Much depends on the students and athletes whether conditions of themselves will improve or deteriorate. Each should have regard for the reputation of the institution of which each is a member,

and if he will but conscientiously act accordingly much good can be done; for bad conduct has been one of the threadbare criticisms on the part of even friends of college athletics.

Good scholarship and unimpeachable morals in themselves a goal to be jealously attained as well as retained, are within the reach of all and should be the qualifications especially for athletes; for known probably better than the average student, they can make themselves examples to be followed; while imitation will result more from daily acts and actions than from reputation.

If only all the universities would make their insane desire for winners subservient to qualifications which will better fit and prepare men for life (instead of for a temporary illuminating period) instead of ruin their chances altogether, our athletics should be above reproach. The success of a university team, I maintain, does not depend on a comparison of defeats and victories. Of course a mad-like aggregation, cheering with unbounded excitement may at times seem aggrieved, but after due deliberation they are better satisfied, or ought to be, to know that the teams they urge are composed of student calibre, men with whom they find themselves in daily touch. It is singular, too, to know that the most heralded rooters in the west are right here in our own institution. In the near future their labors are surely to be rewarded and when such shall come to pass they will enjoy a victory of double sweetness, because they won and because real students won it.

THE ILLINOIS

VOL. V

URBANA, JANUARY, 1907

No. 4

A COLLEGE MAGAZINE PUBLISHED MONTHLY DURING THE COLLEGE YEAR

PRICE, ONE DOLLAR FOR THE COLLEGE YEAR: FIFTEEN CENTS PER COPY
ALL CONTRIBUTIONS SHOULD BE SENT TO THE EDITOR

CARL VAN DOREN - - - - - EDITOR
J. P. BECK - - - - - BUSINESS MANAGER

STAFF

GLEN MULLIN
A. P. POORMAN

ALICE FULLENWIDER
BERTHA WALTERS

Entered at the Post-office in Urbana, Illinois, as Second Class Matter

How many people realize the value of New Year resolutions? The man who solemnly resolves to do just as he pleases all year is generally about the only one who has no broken record to reprove him at the end of a month, but even ordinary people who learn from January 1 to January 10 how strong the hold of folly is, still respect themselves a little because they can remember the virtuous glow which they felt when they resolved to tread on tyrant custom and prick the bubbles of foolish vanities. There was once a man in the country who swore off swearing with elaborate ceremonies and declared that he was firmly of the mind to keep the Third Commandment—only it was unfortunate that his inaccurate scholarship made him say Fourth Commandment—as carefully as Abraham or Noah ever did. The very next morning he slipped down the snowy steps, and though he broke no bones he did not pick up his resolutions whole (still he may have kept it as well as Abraham or Noah used to under like provocation). Afterwards in telling about it he always forgot this fall, and later came to believe that his resolution

was still intact. In this belief he rid himself of his ejaculatory habit, and when he was old became a Sunday school teacher, whom the ladies admired very much. Now it is evident that if he had let his mind dwell upon this little slip instead of his good intention, he might have been lost and all his virtue wasted. As it was he drew all the good he could from a fertile custom and let mistakes go by on the other side.

The Illinois is hopeful that the discussions of current topics which this number contains will do what they are intended to do, create a feeling of interest in things which go on at the University and an intelligent consideration of them from different points of view. Casual gossiping does not bring out much about any subject and it is only when some certain alert mind has devoted considerable attention to it, that a start is made toward a fair understanding of the situation. If we let some one furnish a substantial hub for our thoughts on important college themes we can furnish a good many spokes without knowing we are helping to build up a wheel of intellectual progress. In publishing these articles the magazine hopes to furnish the incentive to a larger and broader interest than is commonly manifested even by the more original students in questions that concern the vitality of Illinois.

MERRIMENT

WHAT I FEAR

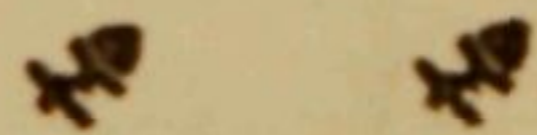
Love is blind! My love can see
Many virtues not in me,
And she says they are my own
Much to my confusion.

If I show my love that I
Do not everything I try,
She says very hopefully
"But you'll do it by-and-by."

When I say I can not be
Half as excellent as she,
"Modesty," she smiling says,
"Very worthy of my praise!"

Now I know I'm very good,
And do always as I should,
Yet I fear some slight alarm
Lest laudation do me harm.

Every man well knows that he
Cannot bear it quietly,
And I fear that I shall fall
Almost egotistical.



DOWNCAST JENNIE

When playful Joe took Jenny out
Upon the cliff beyond the town
And pushed her off with gleeful shout,
No wonder Jenny felt cast down!

University of Illinois

THE STATE UNIVERSITY

URBANA AND CHAMPAIGN

EDMUND J. JAMES, President.

THE UNIVERSITY INCLUDES THE COLLEGE OF LITERATURE AND ARTS (Ancient and Modern Languages and Literatures, Philosophical and Political Science Groups of Studies, Economics, Education, Courses in Training for Business.)

COLLEGE OF ENGINEERING (Architecture, Civil Engineering, Electrical Engineering, Mechanical Engineering, Municipal and Sanitary Engineering, Railway Engineering, Architectural Engineering.)

COLLEGE OF SCIENCE (Astronomy, Botany, Chemistry, Geology, Mathematics, Physics, Physiology, Zoölogy.)

COLLEGE OF AGRICULTURE (Agronomy, Animal Husbandry, Dairy Husbandry, Horticulture, Household Science, Thremmatology, Veterinary Science.)

COLLEGE OF LAW (Three years' course.)

COLLEGE OF MEDICINE (College of Physicians and Surgeons, Chicago.)

SCHOOLS—THE GRADUATE SCHOOL, MUSIC (Voice, Piano, Violin), LIBRARY SCIENCE, PHARMACY (Chicago), and DENTISTRY (Chicago).

UNITED STATES AGRICULTURAL EXPERIMENT STATION, State Engineering Experiment Station State Laboratory of Natural History, and State Water Survey.

A SUMMER SCHOOL, with a session of nine weeks.

A MILITARY REGIMENT is organized at the University, for instruction in Military Science.

STUDENT ORGANIZATIONS.—Closely connected with the work of the University are students' organizations for educational and social purposes, (Glee and Mandolin clubs, Literary, Scientific, Technical and Fraternal Societies and Clubs; Young Men's and Young Women's Christian Associations.)

The University offers each year more than 340 Free Scholarships.

For catalogs and information address,

W. L. PILLSBURY, Registrar.

Urbana, Illinois.