

been so numerous or seductive as they are to-day, and surely never so well taken advantage of. There are men in New Haven who will send out anything which papers will print, and there are students in Yale who will furnish to any correspondent who will send it out any amount of libelous matter about their University. But the young men of Yale are doing their work and doing it well. Debating has seen its hardest days and Yale's platform work is better than before and gaining. The track games were lost, but track athletics are decidedly improving and Yale's prestige is to be regained here. The crew is very much improved and will row a good race. Never did a finer set of young men put on Yale baseball clothes than those now on the diamond, under an excellent captain. They are full of baseball and learning to bat. Let us be done with all-condemning criticism and each work for the Blue.

NEED FOR IMMEDIATE ACTION  
IN THE SOCIETY MATTERS.

As this form of the WEEKLY goes to press, there is no news of Sophomore societies on which to comment. We wish, however, to express again our hope that the matter will be pushed through to a quick conclusion. It is not fair to Yale to leave it open longer. There is too much needing attention to allow the situation to be longer cumbered with this embarrassing problem. We believe that both the societies and the Faculty appreciate this point.

The withdrawal of Dr. Gallaudet and Mr. Rodgers from their positions as graduate advisers in Yale athletics means the loss of two men who have done splendid work for Yale and who have, above all things else, held up a very high standard of the gentleman in athletics.

YALE LITERATURE.

Professor Sneath's Tennyson.

*The Mind of Tennyson, His Thoughts on God, Freedom and Immortality.* By Professor E. Hershey Sneath. New York, Charles Scribner's Son, 1900.

But for the subtitle, the name of this book would be misleading. Surely any attempted treatise not so qualified on the mind of Tennyson, which omits a study of *Maud*, e. g., the analysis of motive, the subtle change, action and reaction of moods, the deepening of character by experience, would be inadequate and incomplete. Similarly the interpretation of character in *Becket*, e. g., the study of Henry Second, so warmly praised by J. R. Green, hardly should be omitted from a comprehensive psychology of Tennyson. This phase of his contribution in which he touches Browning most closely, is much in need of a champion nowadays, but the scope of Professor Sneath's book excludes him from this arena.

The purpose of our critic, then, is to present to us Tennyson, the philosopher, and that too in the form of a system, deduced, or rather extracted, from the poems and arranged under the categories of God, Freedom, Immortality. The poet's conclusions as to these three ultimates, if we include duty under the second, are traced with reference to concrete experience, biographically in part, but mainly as voicing the spirit of the age, its doubts, its struggles, its hopes. Unquestionably Tennyson was of his time. To him, therefore, we look for a picture in little of the Victorian age and for a foreshadowing of its final triumph over the forces which vex it.

The common reader, though earnest, will hardly appreciate the range and depth of Tennyson's philosophic experience without such a presentation. We may touch this experience at points—doubtless there are passages of Tennyson which out of all the poetry of our day each one cherishes, leaves as it

were, from his own life—but its entire scope does not come home to us. We do not read *In Memoriam* from end to end, but piecemeal. Further, the poet's most ardent admirers, in any case, have something to regret for an art so exquisite that it conceals the very vigor of its impulse. Reduced to uncomplaining prose as in Prof. Sneath's volume the great abstractions are, it must fairly be confessed, more tangible and ponderable. Very important, e. g., is the reduction of Tennyson's conclusions on Immortality to a set of fourteen propositions (p. 175 ff.). The method then is not only sympathetic and interpretive, but systematic and even constructive criticism.

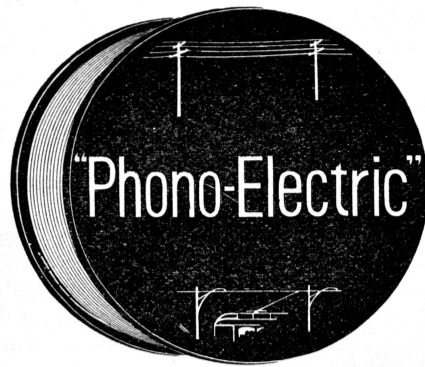
It is much the fashion in some quarters to cry up the intellect of Browning at the expense of Tennyson; it is asserted that Tennyson was a man of commonplace mind, lacking the originality and fire of Browning. If Professor Sneath's volume, by viewing the results of Tennyson's intellectual achievements in the light of their true importance, serves to correct this wrong tendency, he can ask for no better success.

An Authority on Hawaii.

A book that has been longer than we intended to have it on our reviewing table is "The Making of Hawaii; A Study in Social Evolution," by Professor William Fremont Blackman, of Yale. The work does not purport to be a history of the Hawaiian people, but a study of their social, political and moral development. For that purpose the author has "omitted some facts which would be indispensable in a history, and included some inquiries which would perhaps have had no proper place in a work of that character." Professor Blackman considers the Hawaiian Islands as furnishing better facilities than any other field for the study of some important social problems. This fact he considers "due to the blending there of the temperate and tropical climates; the admixture of divers and widely different races; the contact of civilized and nature peoples under unique conditions, and with results in some respects unexampled, and in all respects instructive; the collision of the Christian, the secular, and the pagan, each in very vital forms; the rapid evolution from a primitive to a highly developed condition of the four fundamental and enduring social institutions, the family, the church, the state, and property; the control of industries by corporations, to an unusual degree; the close juxtaposition in recent years of a wealthy few and a poor multitude,—and all this within narrow and manageable limits of time, of area, and of population."

The last paragraph of the preface is also of interest to Yale men. It reads as follows: "The remark is reported to have been made at a dinner party in Honolulu, several years ago, that 'Yale College runs the government,' in allusion to the number of her graduates who held conspicuous office under the Hawaiian monarchy, or were otherwise greatly influential. I venture to felicitate the University—and the Hawaiian people also—upon the notable and noble part taken by her sons in the establishment and the maintenance of civilization in 'The Paradise of the Pacific.'"

For his study, Professor Blackman divides the story into three periods,—the middle, early and later. In the early period he considers such questions as "Environment," "Political Organization," "Religion," "Marriage and the Family," "Festivals and Games." In the later period he has chapters on "Religion and Morals," "Land Tenure," "Decay of Native Population," and "The White Man in the Tropics." The work has already reached the position of an authority. It is characterized by sanity and thoroughness, at which those who know its author are not surprised. It is a most important addition to a literature in which American citizens are bound to become increasingly interested in these days. It may serve as a text-book in many matters, although its style gives it more the interest of the story than of a technical work. Among the many cordial endorsements of Professor Blackman's book is one from the *Pacific Commercial Advertiser* of Honolulu, in which this expression is used: "While Professor Brice, an Englishman, has published the best and most scholarly treatise on the American Common-



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