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## The Pacific Pharos, January, 1906

Students of the University of the Pacific

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# THE PACIFIC PHAROS



University of the Pacific

January, 1906



# THE PACIFIC PHAROS

A Monthly Magazine Edited and Published by  
The Students of the University of the Pacific, San Jose

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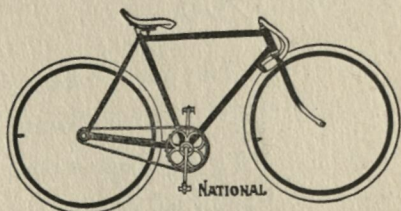
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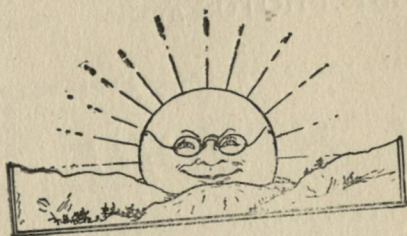
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# THE PACIFIC PHAROS

*Published by the Students of the University of the Pacific*

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## Phases of Love in the Poetry of Robert Browning.

THE subject of human love is presented by Robert Browning from a widely different standpoint and in a far nobler spirit than by any other writer of his own or other times. His deeply earnest nature repudiates the simpering sentimentalism of many of the earlier poets, while his true philosophical insight pierces into the heart of this phase of life and deals with it in an unusually masterful way. He is not hindered in his portrayals by the personal element which discolours and distorts the problem of love for many writers, but is able with perfect freedom, to hold at arm's length, subject to an unerring analysis, every situation and every mood of the human soul.

A more interesting factor has entered into the problem of love as portrayed by Robert Browning than is found in any other writer.

Browning has here sought, as in all other realms of human experience with which he deals, to justify the ways of God to man.

"God's in his heaven

All's right with the world."

is his creed.

That he might reveal this truth the more conclusively he has drawn instances from all classes of men and women and from many countries and nationalities. From mediæval times he gives us "The Flight of the Duchess," "A Forgiveness," and "In a Gondola," which represent respectively England, Spain and Italy. Cristina he finds in the court of Spain, while the young woman in the "Confessional," he takes from the vulgar, coarse ranks of society in the same country. In the poems entitled "The Last Ride Together," "Evelyn Hope" and "The Worst of It"



Browning presents men of highly intellectual power; the two lovers in the poem "In a Gondola" are also of high intellectual and artistic attainments. But Browning does not look alone upon the intellectual type to test his thesis; he likewise presents those who have lower endowments, yet are led to feel the working of the eternal in the realm of human love.

As the characters represent all classes both intellectually and socially, so Browning presents in dramatic form the various phases of life which are found in the expressions of the human heart; even some experiences he presents which he would scarcely designate as love but rather the negative of that passion.

In the poem entitled "The Laboratory," the young woman who is the speaker has been left unnoticed by the man whom she imagines she loves, and her heart becomes so possessed of a malignant hatred and fiery jealousy that she hastens to the laboratory to secure a poison with which to destroy both the man and the woman to whom he devotes himself. The heroine is saved from absolute depravity by the distinct recognition of her own evil purpose, but this fact makes her jealousy and hatred appear the more intense.

The problem as developed in "A Forgiveness" shows how closely allied is the love based solely upon the emotions to the lower passions

portrayed in "The Laboratory." The hero in the latter poem on arriving at home one day sees disappearing from his court a man, who is shielding his face that he may not be recognized. Soon the hero comes upon his wife who is waiting for him. She quickly tells her husband that she hates him, his love having become distasteful to her, but that she loves the man who has just disappeared. Immediately the husband's love turns to contempt, and in addressing her, he says:

"As for my love-romance—  
I, like our good Hidalgo, rub my  
eyes  
And wake and wonder how the  
film could rise  
Which changed for me a barber's  
basin straight  
Into—Mambrino's helm?"

When after three years she confesses to her husband that she had really loved him even when stating the contrary, his contempt for her action turns to hatred, which demands her punishment. She is destroyed by the prick of a poisoned poniard.

This however, is an extreme case of the outcome of the love which is predominantly of the emotional type, a type of love shown by Browning to be unstable, passing as the seasons. This is further exemplified in the case of the hero in "Another Way of Love," who expresses his changing mood in these words: "If I tire of your June, will



she greatly care?" Or love melts away at the "touch of the hand" or a "turn of the head," as hinted in the poem "In a Year." "James Lee's Wife" portrays a husband whose love was based solely upon the emotions, and survived only so long as the elements remained which stirred his shallow soul to an emotional bliss. His love comes neither out of his nature nor reaches his heart, but like the cricket and the butterfly with their wonderful blue and red upon the rock, loves throws a mantel over a burnt and barren heart. Out of a heart of longing the wife gives utterance to these words:

"How the light, light love, he  
has wings to fly,

At suspicion of a bond."

But this is simply one side of the problem of the exclusively emotional love. Browning is not a pessimist, for he reveals the truth that out of the lower types of love may be evolved the nobler qualities of the soul, may come a richer, spiritual experience of human love. The wife in the poem "A Confession," through suffering and the process of education attains to the realization of the value of being true to her highest self; her love has become refined and spiritual, and she is now a redeemed woman.

Among the lower types of love, Browning finds that which is characterized by the longing to be loved without the higher realization

of the dignity of the soul which would insist upon standing alone rather than yielding itself to another just for the gratification of being beloved. In the poem "Mary Wollstonecraft and Fuseli" Browning pictures an intelligent woman, who would undertake any task however difficult or contrary to her tastes if she might only win some one who would bestow his love upon her. That Browning does not feel this to be a noble, spiritual phase of love is shown by the fact that he leads James Lee's wife through a philosophical analysis of her problem until she finds the weakness which underlies her soul life to be an excessive desire to be loved!

"Who art thou, with stunted soul  
And stunted body thus to cry,  
I love, shall that be life's strait  
dole?

I must live beloved or die!"

The opposite conception is developed with wonderful power in the "Last Ride Together," "Evelyn Hope," and "The Lost Mistress." The hero in "Evelyn Hope" not only relinquishes the prospect of reciprocated love for this life but even conceives of the passage of centuries before he shall attain to such a privilege. The noble lovers in "Christina" and "The Last Ride Together" with true royalty of soul cast from them the weak thought that life is not worth while because a great disappointment has over-



taken them but on the contrary each feels that in spite of a rejected love he has had an experience which will be an everlasting uplift to him. Thus does Browning know the soul which stands upon its strength, recognizes its own dignity and walks forth alone to meet's life's battles even though it may not know the fellowship of love with another soul.

But Browning does not show the value of the dignity and freedom of the soul from the standpoint of the rejected lover alone but also from the standpoint of the soul who feels it necessary to reject. The heroes in "The Last Ride Together" and in "The Lost Mistress" honor the nobility of soul in the women who could not return their love. Browning goes further and pronounces it an immeasurable crime to bring another soul under one's power against the will of that soul. The mesmerist in the poem "Mesmerism" pictures the possibility of bringing his loved one completely under the sway of his own mind; yet in the moment when he might realize it, he exclaims

"First I will pray. Do thou  
That ownest the soul  
Yet will grant control  
To another nor disallow  
For a time, restrain me now!"  
I admonish me while I may  
Not to squander guilt,  
Since require thou wilt

At my hand its price one day  
What the price is, who can say?"

In answer to the world old thought that a man has a right to trifle with a pretty woman just because she knows no better, Browning suggests that her power of simply "liking" may be a simple sweet which, if love grew there, would destroy the soul; and later he asks:

"Shall we burn up, tread that face  
at once  
Into tinder  
And so hinder  
Sparks from kindling all that place  
at once."

In other words he asks, "Is it right to help dissipate what little capability of true soul life "a pretty woman" has?

Not only does Browning thus value the dignity and freedom of the soul but he also finds love as experienced by those souls to be the truest educational force that plays upon their lives. The white light of love reveals the stains upon the soul and leads by its purifying influence to a redeemed life. We have already mentioned the redemption of the wife in the poem "A Forgiveness

"Loved you. Double-dyed  
In folly and in guilt, I thought  
you gave  
Your heart and soul away from  
me to share  
At statecraft.



"And you still

Love me? Do I conjecture well or ill?  
Conjecture—well or ill! I had these  
years

To spend in learning you."

The hero in "The Worst of It" bears witness to this redeeming power of love in these words:

"The dull turned bright as I caught  
your white

On my bosom: You saved me—  
saved in vain

If you ruined yourself, and all  
through me."

Porphyria is led by her love to conquer the charms of the worldly life; to yield herself at last a pure soul into the embrace of one whom she loves. She dies without regret, or the fear of death. Likewise the lover in the poem "In a Gondola" has all hatred, resentment and the fear of death driven from his soul by the experience of love. He dies saying concerning those who have killed him:

"The Three, I do not scorn  
To death, because they never lived:  
but I  
Have lived indeed, and so—(yet one  
more kiss)—can die!"

Love as developed in Robert Browning is a force that not only destroys the evil working in the hearts of men and women but in a positive way reveals the divine in their own souls and opens up within them the consciousness of eternal years.

How wonderful is the significance

of a single moment of soul communion as Browning presents it. To one soul comes the revelation of its own endowments; of the soul's relationship to the right or wrong course in life; nor is that all; for in a single glance comes a vision of its own eternity.

"Doubt you if, in some such moment,

As she fixed me, she felt clearly,  
Ages past the soul existed,

Here an age 'tis resting merely,  
And hence fleets again for ages,

While the true end, soul and  
single,

It stops here for is, this love-way,  
With some other soul to mingle?"

It brings the revelation that the eternal experienced here, the soul's development out of weakness to strength, out of the flesh into the spirit, is one with the eternal experienced beyond, and is to be changed but in degree. What is here merely in its inception shall expand to its perfection in eternity.

"What if we still ride on, we too,  
With life forever old yet new,  
Changed not in kind but in degree,  
The instant made eternity—  
And heaven just prove I and she  
Ride, ride together, forever ride?"

As Abt Vogler is lifted into the realization of the eternal, time and space melt away, and the soul becomes a creator by the subtle potency of music; so human love reveals the divine; it makes the soul creation's lord.



"A woman ('tis I this time say)  
 With little the world counts  
 worthy praise;  
 Utter the true word—out and away  
 Escapes her soul; I am wrapt in  
 blaze.

Creation's lord, of heaven and earth  
 Lord whole and sole—by a minute's  
 birth—

Through the love in a girl!"

To the lover in the poem "By the  
 Fireside" this experience seems the  
 true end of life. He joyfully an-  
 nounces:

"I am named and known by that  
 moment first;

There took my station and degree;  
 So grew my own small life com-  
 plete,

As nature obtained her best of me—  
 One born to love you sweet!"

Deep set in the nature of man is  
 the longing for this soul commun-  
 ion; no rest or satisfaction comes  
 until this climax of life is attained.  
 With what soul-strugglings does  
 James Lee's wife seek to know the  
 obstruction to the consummation  
 of her desire; with what pathos  
 does Browning picture in "In appre-  
 hensionness," in "Two in the Cam-  
 pagna," and in "Evelyn Hope" the  
 lover's yearning for this perfect soul  
 communion. Therefore the nobility  
 of the loves of Evelyn Hope stands  
 out with marvelous power as he ex-  
 presses his faith in God for the ful-  
 fillment of his hope that his love  
 shall be reciprocated, and perfect  
 communion shall be attained in the

eternal years. "Love in a Life" and  
 "Life in a Love" are two poems  
 which describe the heart yearning  
 of two souls that spend their whole  
 lives in the pursuit of this soul  
 communion; ever it seems just at  
 hand, only to elude them; but, as  
 the lover in the latter poem ex-  
 presses it, hope is never given over.

"No sooner the old hope goes to  
 the ground

Than a new one, straight to the  
 self same mark,

I shape me—

Ever

Removed!"

To the soul who attains com-  
 munion comes the realization of  
 this vision; communion which at  
 first is the exceptional becomes an  
 abiding reality. In the poem "By  
 the Fireside" the husband says:

"At first, 'twas something our  
 two souls

Should mix as mists do; each is  
 sucked

In each now; on, the new stream  
 rolls,

Whatever rocks obstruct.

So complete becomes the com-  
 munion that he adds:

"When, if I think but deep enough,  
 You are wont to answer,  
 prompt as rhyme;

And you, too, find without  
 rebuff

Response your soul seeks many  
 a time

Piercing its fine flesh-stuff."  
 In this wonderful soul communion



sometimes it is the woman, again it is the man that leads unto ever deeper revelations of the divine. In the poem "By the Fireside," which comes as an expression of Browning's own heart, the husband utters these words:

"Oh, I must feel your brain prompt mine,

Your heart anticipate my heart,  
You must be just before, in fine,

See and make me see, for your part,

New depths of the divine!"

In the light of this evidence of the power and sacredness of the experience of human love, is it any wonder that Browning holds that the marriage of convention as illustrated by the poem, "The Flight of Duchess," "The Statue and the Bust" and "My Last Duchess" is an immoral marriage and that it benumbs and destroys the soul? Browning presents three courses as open to the soul so bound who has come to the realization of the evil of that condition. One is to submit and willingly remain in an immoral life; another is to have the desire to be rid of the immoral bonds and yet then weakness to fail to gain freedom; while the third is not only to desire freedom but to gain it. The Duchess decided on the latter course as the only method of gaining the possibility of real love and true life. The lovers in "The Statue and the Bust" followed the second course and committed

an immeasurable wrong; for through weakness they not only failed to attain true communion but their very potentiality for loving faded away and their power and place in life as individual forces vanished. The lover in the poem, "The Worst of It" expresses Browning's belief that it's better to concentrate all the evil of one's life into a single act which brings the evil vividly into consciousness and then come to one's true self, than to live a life without energy and with sin in the heart.

"For better commit a fault and have done—

As you, Dear:—forever and choose the pure,

And look where the healing waters run,

And strive and strain to be good again,

And a place in the other world ensure,

All glass and gold, with God for its sun.

Is it any wonder that Browning feels that the dissipating and the neglecting of the potentiality of love is connected with the unforgiven sin? To fail to respond to this power of loving is to eternally lose it, says the lover in "Christina." The woman in "Dis Aliter Visum" in passing her judgment upon the man who refrained from expressing his love to her because of her imperfections said:



"You fool, for all  
 You love! Who made things plain  
 in vain?  
 What was the sea for? What, the  
 gray  
 Sad church, that solitary day,  
 Crosses and graves and swallows'  
 call?  
 Was there naught better than to  
 enjoy?  
 No feat which, done, would make  
 time break.  
 And let us pent-up creatures  
 through  
 Into eternity, our due?"

"But what's whole can increase no  
 more,  
 Is dwarfed and dies, since here's  
 its sphere.  
 The devil laughed at you in his  
 sleeve!  
 You know not? That I well be-  
 lieve;  
 Or you had saved two souls, nay  
 four."

The woman in "Youth and Art"  
 in after years recognized that there  
 was once a time when the  
 potentiality for loving existed in  
 her soul but because it had been  
 neglected, it had gone forever.  
 "People think we are living souls  
 but in reality we are dead," is her  
 judgment of herself and the man  
 she might have loved. Could any  
 severer judgment be passed upon  
 the sin of neglecting the potentiality  
 for loving!

Thus we have found that Brown-

ing presents love as the supreme  
 thing in life because of its redeeming  
 power, and because of its revelation  
 of the eternality and divinity in  
 man. Out of this faculty comes  
 our truest revelation of God; comes  
 the prophecy of the Saviour, the  
 noblest gift of God to man. In the  
 poem "Saul," David is led to the  
 conclusion that because his love,  
 the love of the creature, would lead  
 him to sacrifice himself to save  
 Saul, therefore the love of God, the  
 love of the Creator, would ulti-  
 mately bring God into human form  
 to save mankind.

But love is not only the supreme  
 thing in life; but it is the supreme  
 factor in the life to come; it is im-  
 mortal.

"No! let me taste the whole of it,  
 fare like my peers,  
 The heroes of old,  
 Bear the brunt, in a minute pay  
 glad life's arrears  
 Of pain, darkness and cold.  
 For sudden the worst turns the  
 best to the brave,  
 The black minute's at end,  
 And the elements' rage, the fiend-  
 voices that rave,  
 Shall dwindle, shall blend,  
 Shall change, shall become first a  
 peace out of pain,  
 Then a light, then thy breast,  
 O thou soul of my soul! I shall  
 clasp thee again,  
 And with God be the rest!"

B. G. LIPSKY.



## A Glimpse of Lake Tahoe.

HIGH up in the heart of the Sierra Nevada Mountains, seven thousand feet above the level of the sea, lies the beautiful Lake Tahoe. The boundary line between the states of California and Nevada passes down through the centre of the lake, thus giving to each state a portion of this valuable possession. Like a glittering, priceless jewel, the shimmering sheen of water reposes in splendor, while immense towering mountain peaks, surrounding it on all sides, lift their stormy snow-capped crests to the very zenith of the sky, and with their rocky inaccessible fronts, extending in an unbroken line from base to summit, defy the world without, as if faithfully to guard the invaluable treasure committed to their charge by an all-wise Creator.

The traveller who would reach this beautiful body of water must take the branch line of the Lake Tahoe Railway and Navigation Co. at Truckee, a town on the main line of the Southern Pacific railroad. This branch line is narrow gauge, and for fifteen miles the diminutive road follows the Truckee river up to the lake, from which the river has its source. Through a narrow

gorge the river rushes down from the lake between massive mountains that tower threateningly above the stream, as if ready at a moment's notice to come thundering down to blot out and obliterate every trace of the river winding its sinuous way below, turning and twisting, here rushing rapidly, there gliding smoothly but swiftly, like some monster serpent angered by his foe and rushing down upon his enemy to do mortal combat with him. Here the river rushes headlong over a cataract and flings its immense body with a deafening roar upon the water below, breaking before it reaches the bottom into white mists of spray, which cover all its lower surface with a fog-like blanket of vapor; there it dashes with a mighty impetus against the bulwark of a massive stone which is planted firmly in the middle of the river's course, and breaking itself with the force of the impact into a million particles, throws these high into the air, and rushes on leaving them to hover in a cloud-like mist over the broad surface of the immense rock.

Finally the lake itself is reached and as the first sight of it bursts upon the view the effect is dazzlingly



brilliant. An immense sheet of water forty miles long and fifteen miles broad, lies glistening in the sunlight, catching and reflecting the rays of the sun like some vast mirror. Far in the distance where the dark blue water seems to rise up to meet the clouds in the sky, mountain peaks, hazy and indistinct to the sight, lift their cloud-obscured crests to the heavens, and with their rugged, irregular outlines break the monotony of earth and water.

A closer observation reveals gently sloping shores covered thickly with evergreen, pine and fir trees, and rising gradually to meet the mountain ranges on whose craggy summits the everlasting snows repose.

The lake reaches its acme of beauty in its water. Clear and pure as crystal it is almost transparent to the sight, for objects forty feet below upon the bottom of the lake may be clearly distinguished by anyone upon its surface. This quality is possessed by no other body of water on the globe. Another feature which this lake alone possesses is the changeable color of its water. To a person gliding over the surface of the lake,

the water at first seems to take on a light bluish tint, which gradually and almost imperceptibly deepens to a darker shade of blue; this in turn gives place to a light greenish color which grows darker, to be replaced again by the blue. And so it interchanges and reverses and spreads out a panorama of beautiful tints, shading into each other and interwoven together like the colors in some mystic rug of Oriental workmanship. The cause of this beautiful phenomenon has never been explained.

A sight of this magnificently beautiful body of water will remain ever with one. The startling and unusual indications of the peculiar workings of nature to be seen about this lake, make a vivid and lasting impression upon the higher sensibilities of man's nature, an impression which can never be eradicated; and above all, to the devout soul there comes a realization that God moves in all the forces of nature, that all things commonplace and essential, beautiful and glorious, alike are given to man by Him, and that He not only is "All" but is in all.

G. MINER SMITH.



## A Book Review.

### In and Out of the Old Missions.

**M**R. GEORGE WHARTON JAMES' large circle of enthusiastic readers is always eager to receive any new work from his eloquent pen, and this beautiful book enhances his fame greatly. In the frank foreword he acknowledges that he is no historical expert but rather a sympathetic student of the old missions. The original features of the book are enumerated, among which are: An Analysis of the Details of Mission Architecture; The Mural Decorations; A Pictorial Account of the Furniture, Pulpit, and other Woodwork; also of the Brass Work, as Candlesticks, Crosses; and the Various Saints of the Missions. The work is well grouped and abounds in most interesting information concerning the life of the early California days. It is a valuable book that ought to be in every California library as well as in the private libraries making any pretense to collect California works.

The first chapter, The Founding of the Missions, contains the result of the latest researches and throws much light upon the history of those times. The struggles of the founder are portrayed with sym-

pathetic interest and the relation of cause and effect clearly given. The indomitable will and courage of the padres are emphasized, along with the motives that prompted the kind treatment of the Indians. The sketch of Serra's work teems with appreciative estimates of his generous nature and no one can ponder it without being impressed by the nobility of his character. Such devotion and self-sacrifice might well be admired. His personality is revealed when he welcomes the commission to go as a missionary in the wilds of California: "To minister himself and to be able to call upon others to minister when he could not go—this was bliss indeed."

The discriminating statements of the author show his carefulness. "One thing is seldom remembered by the generality of writers upon the missions, and that is that all the Padre presidentes were functionaries of the Spanish Inquisition. Yet on account of the hearts of the Padres being so humane, there is record of only one case coming to trial in California."

An entire chapter is given to an illuminating discussion of the con-



dition of the Indians at the coming of the Padres, and another to the description of the life of the Indians under the Padres. With unprejudiced statements the author convincingly shows that the Indians were not so miserable as some have represented them. He dwells upon their ready acceptance of the instruction of the learned Padres and well asserts that "People are not civilized nor educated in a day. Brains cannot be put into a monkey no matter how well educated his teacher is." Much contemporary proof is given to show the advancement made by the Indians in the half century under the control of the Padres. The pictures of the daily life are absorbingly interesting and give a first class insight into the beautiful relations that existed between the Fathers and the Neophytes. Mr. James' conclusions may well challenge serious thought: "Therefore, let it be distinctly understood that the Indian was not the thoughtless, unimaginative, irreligious, brutal savage, which he is often represented to be. He thought well but still originally. He was religious, profoundly and powerfully so, but in his own way; he was a philosopher, but not according to Hittell; he was a worshiper, but not after the method of Serra, Palou, and the priestly coadjutors."

The chapter on The Secularization of the Missions, is an ex-

cellent contribution to the history of California. The celebrated scholar, Dr. Richard Green Moulton, while in California, expressed his enjoyment in reading the same and how clear and convincing was the style of the author. All fair-minded students of this mooted question, in the history of the state, will be deeply interested in the author's discussion of the question, "Was the secularization of the missions by Mexico, a wise, just, and humane measure, at the time of its adoption?"

This is followed by an extended narrative of the founding of each mission, where the distinguishing features are clearly designated and the life at each mission portrayed in a most interesting manner. Historical investigators will find food for contemplation in the account of the "first discovery of California gold" in the narrative of the Mission at San Fernando. This was eight years before the great days of '49. "And the first California gold dust ever coined at the government mint at Philadelphia came from these mines."

The art lovers and students will find of absorbing interest the chapters on the architecture of the missions, and interior decoration. The information has been obtained by personal study and much that is new in regard to the ability of the Padres in the line of artistic work is here revealed. The insight



thus given into the methods of the workers in fresco and paint is excellent, and the wealth of description makes the account most instructive. Mr. James thinks that Serra loved best the chapels at Monterey, and that the four missions best expressive of architectural zeal and fervent affection are San Luis Rey, San Juan Capistrano, San Antonio de Padua, and San Carlos Carmelo. Of San Antonio, the author soliloquizes: "What visions of centuries of power and influence must have cheered the faithful sons of Holy Church as they planned the structures!" Of Carmel, "Here Serra's power and love are felt . . . . It was upon Carmelo that he expended his most immediate affection. This was his home, his special abiding place: therefore tower, star-window, arches, columns, and walls evidence his influence." The author thinks they did not succeed so well in interior decoration and that their appreciation of color was limited. He gives a definition of a fresco as distinct from distemper: "A true fresco is executed with mineral and earthy pigments upon a newly laid stucco ground of lime or gypsum; so that the colors sinking in become as durable as the stucco itself."

Wisely does Mr. James emphasize the love that prompted all this labor: "To the mission Fathers the completed church was dear, beautiful, and sacred, because beautiful to

the best of their ability, and raised with the ardor of their whole souls to the glory of God." The last chapters about the woodwork and brass candlesticks is most delightful to the artistic reader, who will revel in the wealth of information contained therein.

The style of the book is exceptionally good, the narrative simple and direct, the description not too florid but graphic and beautiful. An interesting personality is revealed in the author's comment, and the sympathy of the reader is aroused. A typical descriptive passage is that of the mission San Jose de Guadalupe. "What a fine location it is! With beautiful rolling hills behind, the mission Park to the south, the front view leading the eye over fertile meadows and pasture land . . . beyond which is the placid and silvery face of the bay. Further still, on the western shore are trees, foothills, and the bold Santa Cruz range. During the rainy season all this verdure and woods is washed clean and everything is rich, green, and beautiful. In the summer the green is contrasted with the gold, and in the fall and winter new tints come into the leaves about to fall."

The publishers, Little, Brown and Company have brought this book out in a style befitting its subject matter. The one hundred illustrations greatly enhance the artistic value of the work and make clear the things and places described. It should be read by all desirous of becoming familiar with the true nature of the work of the Mission Fathers.

VIOLA PRICE FRANKLIN.



## Library Notes.

The Outlook has been added to the magazines on the reference table. The World Today and Public Opinion are also found there. Will not some generous persons contribute The Harpers, and The Atlantic after they have finished reading them?

It is interesting to note the taste of different students as manifest in their choice of magazine reading. There is one young man, however, who reads all the magazines and always is the first eagerly to consult the new ones. The Independent is very popular.

The recently acquired books upon historical subjects are in great demand. The loan library from the State has been continued for three months longer. It is used constantly and is of great service to the students.

It augurs well for the life of a college that has such a large attendance of students in the library as ours can show; especially is the room crowded during the afternoon when the young investigators in history jostle the philosophy seekers.

Since Dr. Harper's death, his picture has been wreathed in a palm branch, and beautiful flowers placed by it. California roses and fragrant violets attest the grief all students

feel at the death of this wonderful educator.

Among the recent additions to our California alcove are two beautiful volumes, "Yosemite Legends" and "In and Out of the Old Missions." They are both beautifully illustrated and contain most interesting information for all students of these phases of California life.

The California Promotion Committee, through Mr. Rufus Jennings of San Francisco, has generously sent us a large collection of booklets about California, which will greatly enhance the material about the State.

Joaquin Miller in a characteristic letter to Mrs. Franklin promises to send his "latest and best" to our authors' shelf. This will be greatly prized and a noteworthy addition to this shelf.

Our San Jose friends, who so numerous patronized the lecture on "Macbeth" by Dr. Richard Green Moulton, will be glad to know that about forty dollars remained after expenses for the library. It will probably be spent for some appropriate busts and pictures, and also some choice books.

Mr. Frazier was kind enough to bring to the library, as a gift from Messrs. Johnson and Temple, in-



surance agents, a number of blotters, which are appreciated greatly.

The files of the Daily Palo Alto and The Californian are now kept in our library. But no daily newspapers are on our tables. Will not someone give us the Mercury and a San Francisco daily?

Congressman E. A. Hayes is attesting his interest in the library by sending many valuable government publications. Eleven mail bags recently came, while books and pamphlets are arriving almost daily.

Among these recent acquisitions are two very artistic volumes, "The History of the Capitol," by Glenn Brown. These contain reproductions of the beautiful paintings in the capitol and much of interest from an architectural standpoint. The science departments are especially favored in this collection on

account of the numerous books on geology, biology and ethnology. The history department receives a number about civic affairs in Cuba, the treaties, and other foreign relations. Several volumes of the proceedings of the American Historical Society are exceptionally valuable.

The Congressional Record is daily consulted and the students are keeping in touch with the work of Congress.

The research work done by the young men for their debates is most commendable. Most thorough has been the preparation this week for a debate about the employment of labor for the work upon the Panama Canal. It is the custom of the librarian early each week to collect this material in the library for ready reference and set it aside for the use of the debaters.





## Notes of Interest.

### Special Services at the College Park Church.

The religious meetings conducted by Mrs. Barrett at the M. E. Church have been helpful and inspiring to very many of our students. Mrs. Barrett is not a sensationalist in any sense. She has presented the claims of Christianity earnestly and has shown a splendid spirit of charity sympathy. The students and members of the faculty are grateful for her influence not only upon the college but also upon the community.

Several delicate instruments for measuring and detecting currents of electricity have been received at the Physics Laboratory. The new apparatus has about filled all of the available room and the laboratory begins to present a crowded appearance. This progress is encouraging.

### The New Gymnasium.

Students are receiving much benefit from the new gymnasium. Classes in Physical Culture are being conducted four times a week and the Basket Ball team occupies

the building on Wednesday afternoons. The room presents a neat appearance and is a source of great pleasure to the young men and women of our institution.

The Late Dr. Harper's program of daily work while President of Chicago University:

5:00 to 5:30—Rises.

5:45—Drinks cup of coffee.

5:45 to 6:45—Dictates letters, gives instructions and works hard in study.

6:45 to 7:00—Takes bicycle ride on fair days.

7:00—Eats breakfast.

7:30—Begins three hours of hard work in study.

11:00—Recitation.

12:00—Lecture.

1:00—Luncheon.

1:30—Filling special appointments with faculty members and others.

4:00—Reception of general callers.

5:00—Bicycle spin or other exercise.

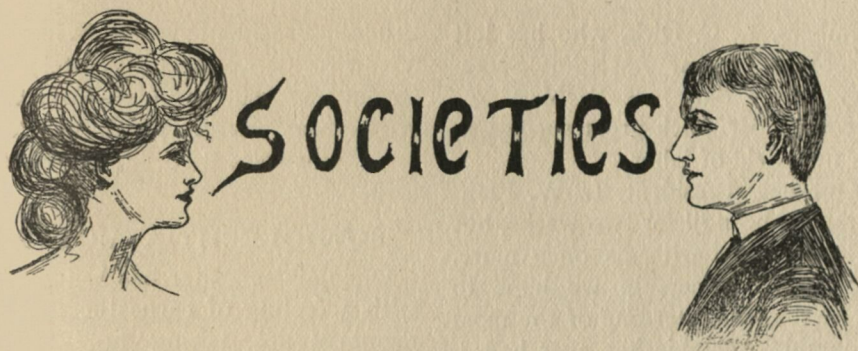
6:30—Dines.

7:00—Plays cornet or rests.

7:30—At work in study.

10:30—Retires, if tired.





### EMENDIA.

Emendia has begun a new semester's work in real earnest. We are looking forward to good work and hope this will be one of our best years.

The following officers were elected at our regular business meeting:

President, Etta Waddington; Vice President, Grace Smith; Recording Secretary, Elveda Turner; Corresponding Secretary, Myrle Saunders; Treasurer, Edna Ormsmy; Chaplain, Hazel Dixon; Sergeant-at-Arms, Lucia Northup.

We have already added to our list the name of Miss Luddemann. We are glad to welcome Miss Hopkins back into active work again.

Our first regular program meeting was held last Friday, January 19th, at which an interesting program was rendered.

### CARTESIA.

We are striving to make the year nineteen hundred and six the most successful one in our history. This

will mean faithful work, but we have a good membership and our prospects are bright.

The first literary meeting at which our new President, Mr. Trevor, presided, was a success. We were very glad to have visitors at our meeting, and especially glad to see Mr. Evans, an active Cartesian of six or seven years ago, who proved to us that absence only makes the heart more fond.

We extend a cordial invitation to the readers of the Pharos to visit our literary meetings at 8 o'clock on Friday evenings.

### ADELPHIA.

With the opening of the spring semester Adelpia looks forward to a prosperous year. By the return of J. A. Damm, who was out of school last semester, we begin the year with thirteen members. Although small in numbers, we intend to make up in the quality of work done. We greatly regret the loss of one of our most promising new



members, L. C. Dick, who has left school to become Assistant Secretary of the San Jose Y. M. C. A. We wish Mr. Dick great success in his new field of labor.

Our new President, L. W. Flanders, has been ill for two weeks, but is able to be with us once more. Under his leadership we hope to make this semester one of the most profitable Adelphia has ever had.

#### RHIZOMIA NOTES.

This semester opens auspiciously for Rhizomia. All her active members are back again, ready and willing to do conscientious work. The spirit displayed at the first meeting was admirable, and we feel safe in predicting for the society one of the best semesters in her history, if this spirit is maintained throughout the term.

At the first meeting the following officers were installed: R. S. Kuy-

kendall, President; D. H. Williams, Vice-President; A. L. Winter, Recording Secretary; O. C. Coy, Corresponding Secretary; G. C. Pearson, Treasurer; R. G. McIntyre, Attorney.

#### SOPHOLECHTIA NOTES.

Our new semester has begun well with a feeling of earnestness. The members are taking hold of the work in a most gratifying manner, and we're looking forward to the best semester we've ever had.

The new officers elected are as follows:

President, Margaret Lewis; Vice-President, Lillian Gatzeman; Recording Secretary, Hilda Osterman; Corresponding Secretary, Constance Branstetter; Treasurer, Gladys Brown; Sergeant-at-Arms, Caroline Hanson; Directresses — Elizabeth Plummer, Katherine Hughes, Myrtle Allison.





## Editorials.

### Has a student the right to use tobacco?

THAT great injury is done to college students through the use of tobacco there can be no doubt. Can the college student then claim a moral right to its use? We believe that he cannot. Many a young man has gone to college from the High School or the Academy and has there been taught to smoke. The freshman in many of the institutions of higher learning today is invited to smoke and is not considered to be a man unless he complies. But is not life too serious and is there not too much to be accomplished by the individual in the brief span of seventy years to admit of the right to burden oneself with a useless, much less a harmful habit? It is a sad sight to see a fellow student invite the young freshman, who is away from home and who is a stranger to the customs of college to indulge in the use of a narcotic like tobacco. Many of those who enter college halls are mere boys in their ways of thinking and they have not arrived at the place where they can really act without the counsel of friends. The one who invites such a student to participate in anything that will injure him is indeed despicable. Many a young man has learned to smoke because he has gone to college. In schools of higher learning there is a bond of influence that has a marked effect on the lives of those who are students and in spite of the emphasis laid upon the fact that persons should live according to the highest standards irrespective of what others say or do it is nevertheless true that the customs prevalent in student life influence to a very great extent the actions and the thoughts of the individuals that make up the student body.

In all of our smaller colleges that have academies associated with them the influence of the smoker is nothing short of pernicious because custom has a greater effect on younger than on older minds. Let boys of fifteen contract the habit of using tobacco and it is safe to say that at the end of the college course the majority of such persons will be confirmed slaves to this habit.

Not only is tobacco injurious in and for itself but in some cases its use leads to habits that are inconceivably worse than the tobacco habit and the self-confident college man who entices his fellow student to smoke does not know but that the cigar or cigarette which he gives to him who is under his influence will open the way that leads to forms of dissipation



more injurious than tobacco itself could possibly be.

Let no student try to persuade himself that he has no responsibility. We are responsible for every influence that grows out of our lives and if we are honest with ourselves we shall recognize this to be true.

Persons enter college to train the mind in order that it may do better work; they do not expect that institutions of learning will teach them the use of narcotics which destroy nerve power.

### The Power of Choice.

**WE** possess the power of choice and it is inevitable that we should exercise this power of choice. When some crying need is presented to us and we wait to consider it, finally neglecting to respond to the duty presented, we have really chosen not to respond because our opportunity to help passes never to return. One does not escape the burden of choice by saying to himself "I will not now consider the problem" for the changes wrought by life's daily processes may place one in the attitude of disregard for duty even though he does not say to himself "I will not fulfil my obligation."

The way we live every day is determining our choices. We can give ourselves up to the pursuit of pleasure in and for itself until we become intoxicated with the desire to be amused and then in some unexpected moment circumstances compel us to face some duty—a duty perhaps which requires the sacrifice of some enjoyment in order that it may be performed. Under the stress of the moment the desire for mere pleasure which has been fostered almost unconsciously leads us to turn away from that moral obligation which demands an answer. Then we awake to the realization that we have so lived as to make it harder for us to do right and easier for us to do wrong. In such a moment some choice may be made that will change the whole course of our lives and the moral responsibility rests upon ourselves because we have chosen to follow something that was not the highest—something that seemed very trivial at the time; perhaps nothing greater than indulgence in some seemingly trivial bit of selfishness but the single step led to another and another until our life was permeated with self-seeking and it became inevitable that we should choose selfishly. The laws of choice operate as ceaselessly and as resistlessly as the law of gravitation and a wrong choice in regard to something that seems to be of little consequence may set in motion destructive forces within us that will wreck our lives.



## Athletics.

Basket-ball, which was formerly under the direction of the Y. M. C. A., has been enrolled by the Student Body in its code of athletics. The prospect for a winning team this year is bright, although two of our best men are out of the game with badly sprained ankles.

On Saturday evening, January 13, our team played the San Jose Y. M. C. A. team and was defeated by the score of 20 to 13. At the end of the first half the score stood 13 to 12 in our favor. At the opening of the second half, H. J. Smith, who was playing forward, sprained his ankle and had to be replaced by

an inexperienced man. To this and to a lack of practice is attributed our defeat.

The team which is to represent U. P. in future games has not been picked yet, but sufficient good material is at hand to form a team which will be a credit to the school. At the last practice, 12 or 15 men were out in suits. Six new suits have been purchased for the team.

The manager hopes to arrange for games with Stanford University, University of California, Santa Clara College and the San Jose Y. M. C. A.

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The new year opens with bright prospects for our paper.

This is the dullest season of the year in all lines of business and naturally we suffer a reduction in our advertisers. But our old standbys have come up nobly to the rescue and some new names appear for the first time this month. Don't forget to patronize these advertisers.

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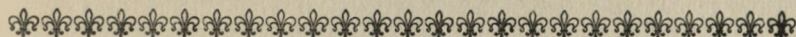


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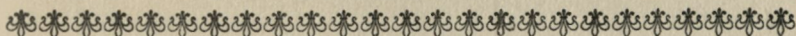


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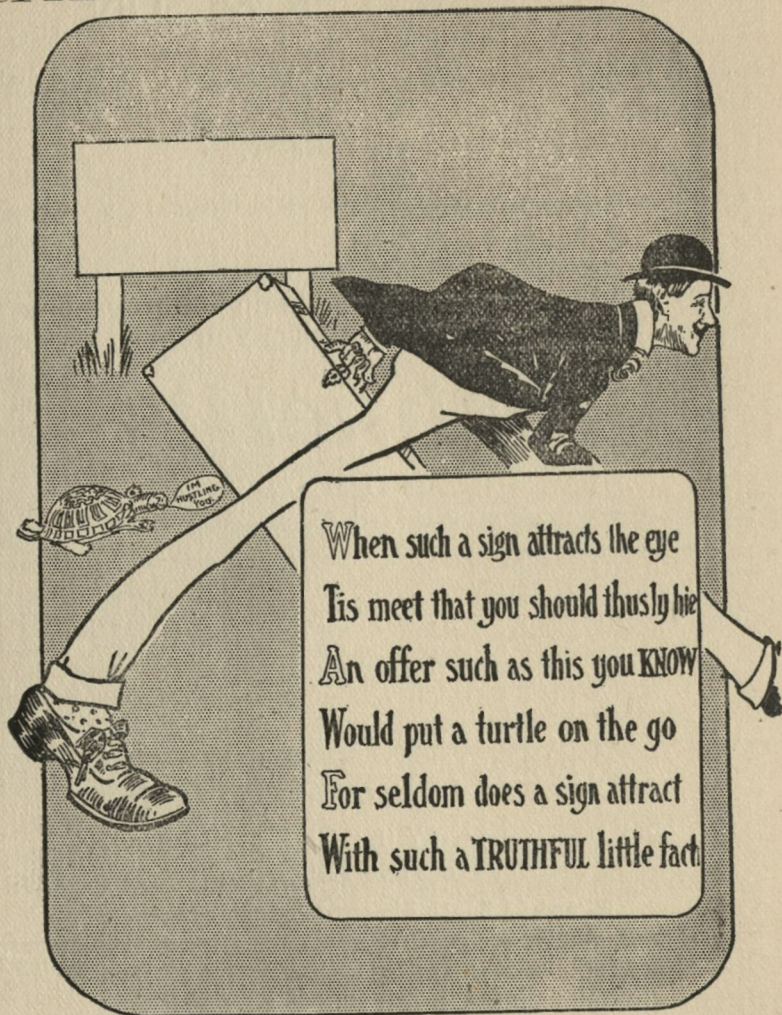
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