

What a Yale Student Spends a Year

THE RICH YOUNG MEN DEVOTE MUCH LESS MONEY TO BOOKS THAN DO THE POOR

DR. WILLIAM B. BAILEY, of the Yale faculty, has for several years been making an investigation of the cost of living of college students. Yale juniors and seniors who have been in his classes have handed in weekly accounts of their expenditures, and from these Dr. Bailey has deduced his results. It is the first authoritative study of such statistics in Yale, says a New Haven correspondent of the Kansas City Star.

Dr. Bailey has found, for instance, that the average yearly expense account of a Yale student is \$1000. Some spend as much as \$2000 for a year at Yale, while some get along on as little as \$300. The study which Dr. Bailey has made of the figures handed in to him by Yale men show, he says, that the more money a student has to spend the more he will put into pleasures. He also says that a comparison of the expenses of high stand and low stand students shows that the poorer scholars spend more on pleasure and harmful amusements, while as a rule the man who stands highest in his classes gives the least attention to the pleasure side of his college life.

The average Yale undergraduate who spends in a year \$1000 divides his money about as follows: On necessities, which include rent, tuition, board, clothing, laundry, medical attendance, traveling, furniture and minor expenses he spends an average yearly of about \$300; on books, periodicals and stationery he spends \$50; on pleasure, which includes theaters, pool and billiards, social functions, flowers, music, society dues, chance suppers and athletics he spends an average of \$200; on tobacco and intoxicants \$50. Out of his total bank account for the year the average Yale man spends 72 per cent for the necessities of life, 18 per cent for pleasure and 4 per cent each for stationery, including books, and for tobacco and liquor.

Dr. Bailey compares this with the expenses of the average unmarried instructor at Yale. The instructor spends a little more on necessities, less on pleasures, about twice as much on books and half as much on tobacco and drinks. Compared with the same set of figures gained from the expenses of the average young men of about the same age as college undergraduates, but on salaries in banks, shops and business offices, and who average \$1500 a year expenditures, an interesting result is shown. Where the college man spends 72 per cent of his income for necessities, the unmarried business man spends 55 per cent. Where the Yale man spends 18 per cent for pleasure, the college man on the same financial plane spends 31 per cent. The average young business man in New York spends 10 per cent of his total income on wines and cigars, where the Yale student spends 4 per cent. The commonly accepted dictum that the average college man is addicted to cafes, as compared with the young man out of college, evidently does not hold good from the figures collected by Dr. Bailey. The average Yale man spends \$1000 a year, while the average young business man in New York spends \$1500 a year. The average Yale man spends \$28 a year on the theater, where the business man of his own age spends \$50. In pool and billiards the New Yorker also spends more money than the Yale man. A curious deduction from the figures collected by Dr. Bailey is that the unmarried young business man in a large city like New York spends his money in much the same proportion as the richer and more luxurious Yale student.

Poor, Rich, Richer.

How Yale men of varied means apportion their annual income is shown by Dr. Bailey. Three classes of Yale students were asked to hand in weekly statements of their accounts—those who spent under \$700 annually in class 1, those between \$700 and \$1000 in class 2, and those who went above \$1000 a year in class 3. The result of this comparison is interesting. Nine out of every ten of the richest men, class 3, spent less on books than their poorer fellows. Board was the heaviest item with the poorest class and clothing the heaviest with the richest. The poorest men spent more on athletics than either of the richer classes. The following table prepared by Dr. Bailey shows the comparison of percentages in expense between the poor, richer and richest sets of men.

	Poor.	Rich.	Richer.
	per cent.	per cent.	per cent.
Necessities	72	55	55
Pleasure	18	31	20
Stationery and books	10	10	15
Tobacco and drinks	4	4	4

Some of the items collected by Dr. Bailey show the way these different sets of Yale men spend their money. A poor student spends on an average \$90 for room rent during his college year, \$21 for board, \$21 for clothes, \$20 for traveling, \$23 for books, \$5 for theater, nothing for pool and billiards, \$5 for social functions, \$2 for flowers for his best girl, \$5 for gambling, \$10 for athletics and \$2 for suppers. The man who has a little more money lets himself out a little on his pleasures. He spends \$141 a year for room rent, \$126 on board, \$49 on clothes, \$58 for traveling, \$23 on books, \$2 on theater, \$4 on pool and billiards, \$23 on social duties, \$4 on flowers, \$23 on dues to secret societies, \$12 on chance, \$15 on athletics, \$15 on suppers. The richest man goes up on his poorer classmates all around. He has a better room, lives at a better "eating joint," dresses better, travels more, spends more on his room furniture, gets more costly books, goes to the theater more, is a better pool and billiard player, spends more on the girls of his acquaintance, takes in the musical events, can afford to join the college fraternities, goes in for gambling on college athletic events, spends a great deal more on suppers and is a more liberal supporter of athletics. He spends 14 times as much as the poor man on tobacco and wines. The average yearly expense of the rich Yale man is \$155 for his room, \$135 for his board, \$236 for his "jeans," \$113 for traveling, \$61 for room furniture, \$45 for books, \$71 for the theater, \$11 for pool and billiards, \$23 for social functions, \$15 for flowers, \$11 for music, \$35 for fraternity dues, \$25 for gambling, \$40 for tobacco and wines. The annual average of the Yale poor man is \$673, of the richer man \$752, of the richest students, \$1465.

The Richest and the Poorest.

A curious comparison can be made from these figures as to the proportion spent by the richest men on necessities and pleasures and that of the poorest men. Taking students who spend over \$2000 yearly and men spending \$300 and under, the figures show that the richest men spend 82 per cent of their income on necessities as against 90 per cent by the poorest men, 36 per cent on pleasure as against 8 per cent, and 8 per cent on tobacco and wines as against nothing. On the other hand, the poorest men at Yale spend a great deal more on books and stationery in proportion to their income. Another comparison made by Dr. Bailey is between the good scholars and the low standard ones. As stated above, this shows that the better scholars are much more careful of their living. They spend more on necessities and naturally on books, and much less on pleasure. Yale's high-stand men spend 1 per cent of their income on tobacco and wines where the poorer scholars spend 8 per cent.

Another interesting comparison is made by Dr. Bailey between the way Yale men spend their money and the way college girls spend it. Smith and Vassar College

girls spend their money in about the same ratio as Yale men who have moderate means. But while Yale men spend about one-seventh of their money on clothes the girls spend a fourth. This is an interesting side light on what goes on at Smith and Vassar. Another interesting thing is that Yale men spend much more on periodicals and books than the college girls. A Yale man takes four magazines or newspapers to one taken by a Smith or Vassar girl. The Yale man also spends twice as much on books. This would seem to stick a thorn in the side of the literary critics who have always maintained that it is the young women who support the magazines.

Compared with the Yale "co-ed," the "long-haired girl" of the Yale Glee Club song, the Smith and Vassar girls are not so much more careful of their money as the poor Yale men spend theirs. They spend half as much on clothes as the college girls do. Of course the girls do not spend anything for the "vices" of the men, such as pool and billiards, athletics and tobacco and wines. But they do spend an inordinate amount in candy, low cream sodas, "tea," and to their credit, charity. There is no mention of that factor in the Yale financial budget.

Vassar, Smith and Yale.

A comparison of the way Smith College, Vassar and Yale women graduate students spend their incomes has been computed by Dr. Bailey. On necessities, including clothing, the Smith girl spends \$75 annually, the Vassar girl \$78 and the Yale "co-ed" \$471. On books, periodicals and stationery the Smith girl spends \$27 yearly, the Vassar girl \$21 and the Yale "co-ed" \$58, showing that the graduate student who is a woman in a man's college is much more interested in her library than in her clothes. In the pleasure account some interesting things are found. Thus on the theater the Smith girl spends \$15, the Vassar girl \$15 and the Yale "co-ed" \$39 for the Vassar girl and \$6 for the Yale "co-ed." In social functions, also, the Smith girl leads. She spends \$22 a

Extraordinary Moral Insanity

THE CASE OF JANE TOPPAN, WHO POISONED 31 PERSONS, AS REVIEWED BY A SCIENTIST.

JANE TOPPAN, the poisoner of 31 persons, after 3 1/2 years' confinement in the insane hospital at Taunton, Mass., is approaching—has reached—the secondary stage of her ailment, moral insanity, and is believed to be near her end. Until within a short period the visitor to the hospital was unable to observe even the least trace of insanity. The question used to be asked, "Why is she here? She seems to be as sane as her attendants." But now her mental delusions are frequent, almost constant, and were any one outside to see her there would be no doubt of the appropriateness of her incarceration.

She has abandoned the careless, cheerful frame of mind in which she has heretofore been and is now fretful, peevish, even ugly, fault-finding, fearful of eating because of suspected poison, complaining of her treatment, morose—everything but remorseful. The intellectual insanity, following the moral insanity with which it is now believed Jane Toppan has been afflicted from birth, will in all probability result in her death, possibly within a twelvemonth. She has dwindled to almost a skeleton.

Dr. R. H. Stedman, of Boston, one of the three alienists upon whose certificate the woman was committed, and who has made her case a study ever since, says: "In this after history we find brought into bold relief the inherent, underlying defect of weakness which was noted, but only obscurely seen earlier for want of opportunity for proper observation, and also the outgrowth therefrom of pronounced intellectual change in the shape of positive delusions. These, together with the other and characteristic manifestations, afford the strongest confirmation of the patient's insanity, intellectual and moral."

In the course of his discussion of the case Dr. Stedman says further: "The patient's insanity, of a delirious state in the course of moral insanity is apparently not uncommon and affords another and strong argument for the contention that intellectual involvement in some form is an essential feature of the disease, or, in other words, that there is no such thing as a mental disorder affecting the moral sphere alone."

reserved to designate a congenital, primary, constitutional and permanent mental condition affecting the moral nature and unassociated with any intellectual impairment. These patients have good memory and understanding, ability to reason and contrive, much cleverness and cunning, and a general appearance of rationality, consistent with every defect of control, absence of moral sense and human sentiments and feelings, perverted and brutal instincts, and propensities for criminal and various other acts which may be perpetrated deliberately and cleverly planned, yet committed with little or no motive and regardless of the consequences to themselves and others. This latter point is important as indicative of a perversion of the fundamental instinct of self-preservation (Kelllogg). In their general conduct, also, these individuals are rarely governed by the same motives that govern sane people, whether criminals or not, and it is often difficult to see what the motive is."

Jane Toppan is now 45 years old. Not much has been ascertained of her earliest life; but it is known that she and her sister were placed in a foundling hospital by their father, an eccentric man who was very freely. The sister is a respectable and capable woman. A younger sister is a chronic insane patient. A third sister led a dissolute life and is dead.

The kind and Christian training which Mrs. Toppan gave her ward (whose name had been Honora Kelly) was thrown away; her incorrigible propensities for deceit, falsehood and trouble-making never absent from the first, proved too much, and she was sent away.

It is thus evident that her taint is in-born. Once she told Dr. Stedman: "I don't know what I am, but I have an uncontrollable desire to give poison without regard to consequences."

All her poisoning was done with opium, with a fatal dose of atropine, and the draught was so given in Hunyadi water to be unsuspected by the patient and by the physician as well.

DOGS MUST BE LINGUISTS

And They Understand Some of the Conversation Between Men.

London Spectator.

EVER since the dog became the servant of man he has also had to be a linguist. If the annals of dogs and men were searched it would be found that the former had in their day been proficient in the understanding of tongues dead for centuries, as they will be in the future of the languages of nations yet unborn. "Argo" doubtless obeyed the orders given by Penelope in the most ladylike Ionic of the day; the dog of Alcibiades was no less proficient when addressed in up-to-date Attic by the club porter in Athens, and we may be very certain that all the dogs on the canvases of Cuvy and Teniers were equally familiar with the dog language of double Dutch.

"Don't say that before 'Snap.' 'Snap' don't know he's only a dog. He thinks he's folks!" was an American appreciation of the quickness with which dogs understand and resent anything rude said about themselves. The degree to which they comprehend doubtless differs, and is probably in most cases limited to the perception that their name is associated with laughter or a censorious tone of voice when mentioned to others. Also the range of conversation, and of activities to which it refers, is so large in the average gentleman's house that a dog often gives up the effort at understanding more than actually comes in his daily comfort. It becomes bored by the demands on its attention, the more so as it has as a rule nothing to do to keep it busy. But any one who has spent any time, let us say, in fishing quarters in a Northern farmer's house, cannot fail to notice how simple and few the items are which make up the routine of the day, and how completely the dog—there is always a dog, and that a collie—understands all that is going on, and probably more of what is said. These farmers are very silent people, as a rule, speaking seldom, and then only about practical matters. When happy and comfortable, their practice is to sit quiet, not to talk. So the dog takes very special notice when a remark is made, knowing that it is usually connected with the doing of something by other people or by itself. It is quite used to be told to "mind the baby" or to "stay by the house," while the wife goes out, and it knows exactly and to the minute that every person and every animal about the little farm will be doing at any given time. It is thus that it also learns to understand talk which refers to these objects of interest.

St. John in his "Wild Sports of the Highlands," says: "The dog that lives with his master constantly sleeping before his fire instead of in the kennel, and seeing and hearing all that passes, learns, if at all quick-witted, to understand not only the meaning of what he sees going

on, but also frequently, in the most wonderful manner, of what is being talked of." He then mentions the instance of his retriever, which understood all that was going on as to the sporting plans of the day. As he remarked at breakfast, "Rover must stop at home today; I cannot take him out," he never attempted to follow him; while if he said, "I shall take Rover with me today," he was all excitement. But the most curious example of (a probably polyglot dog's understanding of conversation was shown him by a shepherd. Like the dogs of modern Greece, which keep watch along the little banks which inclose their masters' barley fields, the shepherds "watch their masters' small crop of oats with great fidelity and keenness, keeping off all intruders in the shape of cattle, sheep and hares. A shepherd once, to prove the value of his dog, which was lying before the fire in the house where we were talking, said to me in the middle of a sentence concerning something else, 'I'm thinking, sir, the cow is in the potatoes.' The dog, which appeared to be asleep, immediately

jumped up, and leaping through the open window, scrambled up the turf roof of the house, where he could see the potato field. He then, not seeing the cow, ran and looked into the byre, where she was, and finding that all was right, came back to the house." The shepherd being the same thing again, when the dog once more made its patrol. But on the doubt being uttered a third time it got up, looked at its master and when he laughed, growled and curled up again by the fire. It is greatly to the credit of canine intelligence that dogs seem able to understand not only orders given in any pure language, but also those given in debased or mixed languages. It is, perhaps, the origin of the phrase, "dog Latin," which the dog teams used when the Klondike was first discovered were worked in a kind of "pidgin French," a mixture of old Canadian-French, English and Indian. The order to start was "March!" which all the trained dogs understood. This the English miners turned into "March on!" Its origin and the term in which the first slide dogs had heard it was "March,

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Sheep Without Wool.

Country Life in America.

The Department of Agriculture has recently imported five woolless sheep—four ewes and a buck—for use in the extreme Southern States. A heavy crop of wool is a burden in hot, dry districts, resulting in a direct ill effect on the quality of the mutton. These sheep are being experimented with by the Bureau of Animal Industry. They are hardy and are easy keepers. They were brought from the Barbadoes, where they proved available