Only two songs in the collection spoke of the joys of climbing Mount Greylock: both were contributions of a clergyman of the Class of 1827.[24] In 1859, in fact, Mountain Day was calling few students to the mountains, and Chip Day, which had given institutional recognition to wood sawing, had recently been abandoned.[25]

Ralph Waldo Emerson would not have thought of himself in connection with gymnastics or college athletics, but his student-sponsored visits to Williams in 1854 and 1865 delivered the same verdict upon the orthodox construction of man and nature as did the student gymnasia. James A. Garfield could not sleep after hearing Emerson in 1854.[26] Another revealed the master's influence when he complained in the *Quarterly:* "The schools of our time . . . tell [young men] to be crammed with Euclid—learn from Locke, Paley, and Edwards that you are possessed of a soul, conscience, and will; but never to *think* that their false philosophy reduces the soul to physical sensation, conscience to calculation, free-will to mechanics, immortality to an eternal sleep, man to brute, and God to matter." What did the young Williams student suggest as a remedy? In language and thought right out of Emerson he proposed simply that man be "his own masterly and giant self," that he be "natural." [27]

Emerson returned to Williams to address the Adelphic Union for a second time at commencement in 1865, his one lecture on that occasion being sufficiently tantalizing to induce an independent group of students to invite him to return in November to deliver a series of six lectures on "American Life." Official recognition was, of course, resolutely withheld, as was use of the college chapel, the only campus building capable of containing the crowds which Emerson attracted. The students procured from the local Methodist clergyman the largest meeting house in town, and for a week Emerson held court in Williamstown, while lessons went unprepared and devotees worshiped at the master's feet.[28] Looking out of

24. A. D. Wheeler, "Away to the Mountain" and "The Return"; *Songs of Williams,* pp. 23–4.

25. See *Williams Quarterly, 3* (1856), 378–80; *10* (1862), 63.

26. Garfield to C. E. Fuller, Aug. 22, 1854; in Smith, *The Life and Letters of James Abram Garfield, 1,* 76.

27. O. V. Tousley, "Be Natural," *Williams Quarterly, 1* (1854), 236–9.

28. Emerson's visit to Williamstown in 1865 may be best traced in *Journals of Ralph Waldo Emerson,* eds. Emerson and Forbes, *10,* 107, 116–18; *The Letters of Ralph Waldo Emerson,* ed. Ralph L. Rusk (New York, Columbia University Press, 1939), *5,* 433–4; and Charles J. Woodbury, *Talks with Ralph Waldo Emerson,* New

the window of the room of one of his student hosts, Emerson one day caught a glimpse of the college chapel and asked how many faiths there were in Williamstown. Before young Charles Woodbury could respond, Emerson supplied his own answer: "Three thousand, five hundred people; three thousand, five hundred faiths in the village of Williamstown! Let yours not come from tradition. . . . Widen the circle, so as to admit ventilation." [29]

The kind of ventilation of which Emerson spoke derived from a more romantic view of nature and less circumscribed view of man than that purveyed by the college. Emerson spoke to the idealism of American youth and to its ready love of action. His popularity with the students suggests that for them there was a certain dryness in the intellectual diet that offered nature by way of the Bible, Locke, Paley, and Jonathan Edwards. In Emerson they found a richer fare which, while abandoning the conventional texts, encouraged them to be as independent in their approach to nature and self as they dared. Emerson at Williams was, in truth, a voice from the outside, but a voice that echoed wherever Williams students busied themselves in the enjoyment of nature and the expression of self. One such place was the playing field in Pittsfield, upon which intercollegiate baseball was born in 1859.

By the time the college was ready to take a serious interest in a gymnasium, the Williams undergraduate had found in baseball another instrument for the display and development of muscle, skill, and competitive prowess. The college hurried on its way, paying new attention to the gymnasium, introducing gymnastic exhibitions in 1867, levying an annual fee of three dollars upon all students for the use of the gymnasium in 1868.[30] Already, however, it was out of step. "The best the Colleges can do, is to give to the muscles a training . . . having for its end their symmetrical development, and perfection; that is, to give them a liberal education," Mark Hopkins said in 1858.[31] Ten years later the Williams catalogue, recognizing the importance of the gymnasium by extolling its equipment at the beginning of the section on departments of instruction, repeated Hopkins' sentiments. "It is believed," an-

York, Baker and Taylor Co., 1890. See also *Williams Quarterly, 12* (1865), 221; *13* (1865), 139, 140, 146.

29. Woodbury, pp. 33–4.

30. *Williams Quarterly, 15* (1867), 162.

31. *Public Exercises at the Laying of the Corner Stone of the People's College, at Havana, N.Y.,* p. 26.