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URSINUS COLLEGE BULLETIN.

VOLUME IX.

JANUARY, 1893.

NUMBER 4.

Ursinus College Bulletin.

PUBLISHED ONCE A MONTH FROM OCTOBER TO JUNE
INCLUSIVE; WITH A SUMMER SUPPLEMENT.

Editors:

J. M. S. ISENBERG, '93. E. S. NOLL, '93.
W. G. WELSH, '93. SALLIE HENDRICKS, '93.
J. HUNTER WATTS, '94.

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ANOTHER year has rolled by and we find ourselves on the threshold of a new one. Our experience during the past year has, no doubt, been very valuable, and will aid us in the work which lies ahead. Our mistakes and errors were many, but if we are not too blind we may profit thereby. As to what the year may bring forth, only time can tell, but it behooves us ever to be found in the midst of duty and ever seek to make the most of life and its mission. The BULLETIN wishes all its readers a happy and prosperous year.

*
* *

Well, it seems as if URSINUS is to have a gymnasium at last. We have been looking for it ever since we matriculated, and are glad to know that our ex-

pectations are soon to be realized. We have not, however, complained, because these expectations were not realized before this time, as we knew that the College had a big undertaking on its hands in erecting Bomberger Memorial Hall. Since this has been completed it has become evident that if we wish to have things in keeping with such a building, we must have a gymnasium. The Alumni, ever anxious to push the interests of URSINUS have taken the lead in the matter. A committee from their number is waiting on the students and friends for whatever contributions they may have for this worthy object. The committee is meeting with fair success. The students show their appreciation of the movement not only by contributing of their means, but also by doing the excavating that will be necessary to make the ground floor of the east wing of convenient height. We hope to see the whole thing—room, apparatus, and fixtures—all ready for use by the first of February. Any contributions from Alumni or friends will be thankfully received by Professor Alspach, the chairman of the committee.

*
* *

Another thing that shows the commendable liberality of our students is the response that was given to the petition circulated in behalf of Konkle, '95, in his late misfortune. Mr. Konkle was compelled to go to the Presbyterian Medical Hospital, Philadelphia, to be treated for the fracture of his nose which he sustained while engaged in playing foot-ball a month or so ago. The fracture was once thought healed, but broke out anew and made his second condition worse than the original fracture. We are glad to know that he is improving.

Mr. Konkle is a fine fellow and one that URSINUS could ill afford to lose.

* * *

The laws of the College have been printed and bound in neat pamphlet form, and are now in the hands of the students. By a careful and thoughtful reading of them, the student will know exactly his place and what is expected of him. With the enforcement of these laws we may hope to have better order and harmony in our work. It is very evident that the person conducting himself gentlemanly will have nothing to fear from such enforcement.

* * *

By the time this number is published the editors and students hope to have had a "Merry Christmas and a Happy New Year" and also be ready to show a willingness to enter upon the work of the new year with renewed zeal and energy. May we all have the honor of sharing the success and prosperity of our Alma Mater during the coming twelve months.

* * *

Dr. Schaff, in his recently published volume of Church History, the seventh, treating of the Swiss Reformation, gives his views on the great Reformer, Zwinglius. While, evidently, not favorable to the views of Zwinglius on the Lord's Supper, he is constrained to speak highly of his position, as in advance of the other Reformers on the great theological topics of that age. On the question of mutual toleration between Romanists and Protestants he gives credit to the First Peace of Cappel as introducing, for the first time in the history of Europe, the grant of toleration to both sides to freely hold their views alongside of each other in the same country.

* * *

"The Treaty," he says, "was not all

that Zwingli desired. The first and most important of the Eighteen Articles of the treaty recognizes, for the first time in Europe, the parity or legal equality of the Roman Catholic and Protestant Churches, a principle which twenty-six years afterwards was recognized also in Germany (by the "Augsburger Religionsfriede" of 1555), but which was not finally settled there till after the bloody baptism of the Thirty Year's War in the treaty of Westphalia, 1648." This was not of course the full toleration of later times. It required several centuries to secure this advance in public opinion.

* * *

All the great Reformers advocated the punishment of heretics. Lutherans persecuted the Reformed and, conversely, the Reformed persecuted the Lutherans. Both persecuted the Anabaptists and sent them to the stake or drowned them. But here was the first step in the direction of more liberal sentiments and a preparation for further advances in the same direction. It was the beginning of that movement which slowly and gradually opened the minds of men to the injustice of punishing opinions honestly held, by imprisonment and death. Zwinglius was of all the men of his day liberal in his views. His mind was broad enough to take in all classes and ages. He taught the salvation of infants and allowed that the spirit of God was not confined to Christian lands, but might take in the good men of heathen countries, if they followed the light of conscience which was in them. In this respect he anticipated the views of the present time. He was three centuries in advance of his age on these topics. The same may be said of his views on the Lord's Supper. The religious world has been moving toward the spiritual and symbolical presence of Christ until at the present time it is the predominant view. His liberal

and tolerant views trickled from his heart into the hand which was offered to Luther at the Conference at Marburg and was rejected. "Let us be friends," he said, "if we cannot agree."

* * *

In the government of the state he stood in the advance ground of liberty and independence for his native land. He caught the spirit of liberty and justice from the Bible, and consistently extended it to all men in Church and State. He prepared the first liberal and presbyterian form of church government for the Canton of Zurich, and the precursor of that which was subsequently introduced into Geneva by Calvin. Says Schaff, "Zwingli was the first among the Reformers who organized a regular synodical church government. He provided for a synod composed of all ministers of the city and canton, two lay delegates of every parish, four members of the small and four members of the great council. This mixed body represented the church and state, the clergy and laity. It met twice a year, spring and fall, in the city hall of Zurich, with power to legislate on the internal affairs of the church."

* * *

This was the beginning of the restoration of the laity to their share in the government of the church from which they had been expelled since the days of the Apostles, and to equality of representation which prepared the way for a just government in the church, and through Geneva, Holland, England and the United States for republican government and liberty in the state.

* * *

The marriage bells are kept jingling in the faculty. A short time back one of the oldest members of the faculty took a wife to himself for comfort and companionship, and now one of the younger

members has followed the example. The wedding of Prof. C. W. R. Crum, of URSINUS, and Miss Grace Ritchey, of Mercersburg, took place on December 27, 1892. May the stars shine brightly on the happy couple and the professor find the silken cords and marriage yoke a pleasure to bear.

* * *

If you have made your New Year resolutions this time positive, rather than negative, you have done well, and will find the change a wise one. What many men need most is not to "swear off" but to *swear on*, on to nobler deeds, better work, more elevated living. The best way to down evil is to overcome it with good.

* * *

Mr. John D. Rockefeller is one of that splendid brood—the crowning honor of the last quarter of the nineteenth century—which believes in administering its own charity, instead of leaving the work to the doubtful care of others. The rule is a wise one. And Mr. Rockefeller's latest gift to Chicago University has made the wisdom of it plainer than ever.

* * *

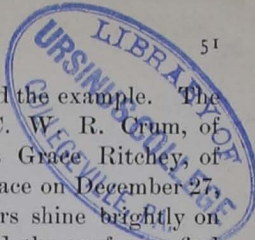
"This year,
You see,
Is '93.
It will
Not do
For '92;
So when
You write
It, write
It right."

COLLEGE CONTRIBUTIONS.

AN INTERESTING CHAPTER OF SWISS HISTORY.

(Continued from the December BULLETIN.)

THE Articles of Confederation drawn up by the three pioneer Cantons of Swiss independence, read as follows:



"In the name of God. Amen. As human nature is weak and wavering, it happens that what ought to be durable and perpetual is soon and easily forgotten. For this reason it is useful and necessary that those things which are established for the peace, the tranquillity, the benefit and the honor of man, be expressed in writing and made public by legal documents.

Therefore, we the inhabitants of Uri, Schwytz, and Unterwalden, make known to all who read these presents or hear the reading of the same, that, considering the times before us and providing for the difficulties to be encountered, and in order to enjoy peace and quiet the more fully, to protect and to defend our lives and our possessions, we have mutually agreed under oath that we shall aid one another in word and deed, with our persons and our goods, against one and all who have injured us or ours, or would attempt to do violence to any of us, so much so, that if any one of us be harmed in body or suffer loss of property, we are bound to stand by him, in order that by free will or by law, restoration or reparation be made.

"We furthermore bind ourselves by the same oath not to recognize any one as our lord and master, without the consent of all, in fact, each one of us, men as well as women, shall be under obligations to obey his natural lord and the legitimate rulers, in all things that are just and reasonable. Those lords, however, who do violence to any canton or would rule over it unjustly shall not be obeyed; for to such rulers no obedience is due until they have made right the wrongs done to the cantons concerned.

"We also agree among ourselves that no canton nor any one of our confederates shall make oath or do homage to any stranger, without the consent of the other cantons or confederates; that no

confederate shall enter into any alliance with any stranger whatsoever, without the knowledge and permission of the other confederates, as long as the cantons shall be without lords; and that, if any one of our cantons violates or transgresses any of the articles agreed upon and contained in these presents, it shall be declared guilty of perfidy and perjury, and shall surrender itself and its property to the other cantons." R.

(To be continued.)

EDUCATIONAL WORK OF THE REFORMED CHURCH IN THE SOUTH.

There are only three thousand members of the Reformed Church in North Carolina, and none are to be found in any of the States further South. There were at one time organizations in South Carolina and Georgia, but these necessarily disappeared through a lack of attention. If the Reformed Church would enter the South and have a share in the future mission work of this beautiful and rapidly developing section of our country she should know that she has a key to this in her membership and educational institutions in North Carolina.

No church can do a successful missionary work without good schools. The Reformed people in North Carolina have always had their eyes open to this fact, and in the early history of the Church there, every minister taught a parochial school. As time passed on and the membership increased it was felt that there must be a central institution of learning. A movement was inaugurated out of which grew Catawba College which was opened for the admission of students in 1851. Think of eight or ten ministers backed by a thousand members, without any outside help, undertaking the erection of suitable buildings for the purposes of a college. But they did it successfully, and in addition to this secured

bonded endowment of sixty thousand dollars.

This was just before the civil war. In that terrible struggle the men who had given the bonds lost their property, and of course the endowment was lost. The work of those noble pioneers was swept away. Though they were discouraged they did not despair. The buildings were used for the purposes of a high school until the year 1885 when the original charter was resumed, a corps of teachers secured, and a college curriculum made out. The high school was the means of giving many useful men to the Church and to the State. The first class was graduated from the college in 1889, two of those men now being in the ministry. The college now sends out regularly young men and women to render efficient service wherever called.

Catawba College is a centre which has held together the forces of the Reformed Church in North Carolina and around which they have rallied. It is possible that had our fathers not established this institution there would be no Reformed Church in that State, but that it would have disappeared as in other sections of the South. That was a large undertaking for a handful of men, but they were brave and trusted in God for success.

What of the future? To do a successful work a college must have a sufficient endowment. Catawba College does not have this. The classis, with no outside help, has erected good buildings and paid for them. The general fund is at present perhaps less than fifteen thousand dollars. The alumni association proposes to endow a professorship with ten thousand dollars, half of which has been subscribed and the remainder will be secured. This is being raised by subscriptions of one hundred dollars each. It is hoped that the brethren in the North will come to the help of Catawba College.

It is now proposed to establish a theo-

logical department in connection with the college. This is a crying need. When once we have a theological school in the South we can readily supply all the charges with pastors, which now it is impossible to do.

The Reformed people in North Carolina are noted for their aggressiveness in education. The superintendent of public instruction who has served the State during the last eight years, is a member of the Reformed Church. There are always members of our church in the Legislature.

The church is in possession of a number of academies which render very acceptable service to the cause of education. There are generally two teachers in charge of these academies, a principal and an assistant. In addition to English and Mathematics, Latin, Greek and the natural sciences are taught. Instruction is also given in vocal and instrumental music. These academies prepare for teaching in the public schools, and admission to College. Within the last three years the two charges in Davidson county have erected three splendid buildings for academic purposes and now have an encouraging number of pupils.

Considering all things the Reformed Church is rendering efficient service in the educational field in North Carolina. And in these educational institutions the church has a means of pushing her missionary operations further South.

J. C. LEONARD.

THE LIFE AND WORKS OF RACINE.

[Translated from the French of M. Auger.]

PART SECOND.

This first success made such an impression on Racine that he desired to devote his whole time to poetry. But contrary to his dominant taste, he, through the solicitations of his friends and parents, resolved to apply himself to the study of law or theology, in either of which it is

difficult even with fine talents to gain the favor of the public and make a lasting reputation.

And through deference to an uncle, who wished to resign a benefice in his favor, he choose the study of theology and applied himself to it, but without neglecting his cherished desire. "I pass my time," he writes to Fontaine, "with my uncle, St. Thomas, Virgil, and Aristotle."

He made extracts from the Greek poets, he read Plutarch and Plato. He studied especially his own language, which he always spoke so correctly and to which he could always give, by the choice of words, a propriety of expression, and by the joining of words so favorable to each other, associations new and striking, a richness and power, and a movement in which he had no equal.

Upon returning to Paris, in 1664, he made the acquaintance of Moliere, that poet so philosophical that among his successors he had no rival and whom Boileau regards as the greatest genius of the reign of Louis XIV.

A delicate circumstance, in which Racine conducted himself in a manner excusable in his age, caused a coldness to spring up between Moliere and him, which lasted as long as they lived. But they did not cease to respect each other and mutually gave the dues which belonged to each.

Racine joined himself the same year to Boileau, who boasted of Racine's attainments.

From that moment was established a friendship between them which lasted without interruption until the death of Racine, and it infused the sweetness into their lives which is not alloyed by personal troubles, while small things which came between the friends only served to bind them closer. "Alexander" was played in 1665. Corneille, to whom Ra-

cine had rented it, said to him, "You have a grand talent for poetry, but in the drama you are lacking."

This judgment may appear strange to us when contrasted with the estimation and opinion which we hold of Racine. Especially when it is viewed in the light of the profound admiration with which his works inspire us.

But when one reflects that it is not the author of "Iphigenia," "Phedra" or "Brittanicus," that Corneille holds in mind, but a young author who had written "Thebiade" and "Alexander," one does not doubt that Corneille was sincere. We say he was in error, for that which was said in criticism of "Alexander" was not heard of "Andromache," which was played two years later. This effect was brought about by the great length of time which separated the two productions and the application of Racine to the study of the Odes of Horace.

"Andromache" excited the same enthusiasm as did "Le Cid" and did not merit it less. The congratulations which Racine received because of the success brought by a single rendition by Corneille, who played it exceedingly well, were most flattering and thus showed the height of his success. For when an art or a science has already made great progress amongst a people it requires the highest genius and great-st acuteness to reach beyond the limits of mediocrity.

It was the success of "Andromache" which gained for Racine the title of Prior of Epinay. But he did not long enjoy this. For the benefice was placed in dispute and all the fruit which came to him from it was a suit which was not clear either to himself or to the judges, and he tells us in the preface of "The Plaideurs" that this suit was the occasion and the cause of that play being written.

EVE: HER SPHERE.

Though critics and cynics, with hypochondriacal fears and misgivings, are predicting the decline of American oratory, yet, as long as manly women, and womanly men, with voices that ring with the true and pure essence of oratory, both from the sacred and profane rostrum, pursue that deceptive and illusive *ignus fatuus*, woman's rights, may we not entertain hopes that oratory will continue to thrive and grow and prosper while this philanthropic race designs to turn a listening ear to their very plausible and convincing arguments?

But this clamoring for emancipation—does it not show a weak place, or a wrong place, in the nature and character of every woman who stands and pleads upon the spot where the Creator placed her, neglecting her own true work and life, while claiming the right to do the work and live the life of a man? Woman was no more made for the rage and uproar of party strife, the rights, functions and privileges of citizenship, than she was made to sing bass or to command an army. Any sober-minded person, studying woman—not that one who is on the war path, pleading an injured innocence and demanding rights of which she claims the sex is unjustly deprived—but that woman who is the queen of the human heart and mistress of the moral destinies of humanity, the better half of this terrestrial orb, the brightest luminary in God's creation,—will and must regard this movement, however well meant, as a perversion, a monstrous mistake, a peril to her noblest being, against which her highest functions and faculties utter a protest stronger than the words of man.

It is time that we begin to see that the true sphere of woman lies, not in the whole universe as God made it, and of which she is trying to become assistant lord, but in the home, an institution

founded by God in the Garden of Eden before the Capitol was thought of, or the Temple reared. This is woman's throne, her trust, the glory of the State, the hope of the Church and the destiny of the world.

In the lull following the making of man there is a peculiar, at least striking fact connected with the sublime order of creation. It was not until stars commenced to shine, birds to sing and flowers to bloom; not until Adam had assumed the place as lord of creation and keeper of Paradise, that the missing link in the mystic chain of being was supplied. If Matthew Henry's quaint saying that "Man was dust refined, but woman dust doubly refined, one remove further from the earth" is true, why was a work of such importance deferred until the verdict "good, very good" had been pronounced upon all that had been created? Be that as it may, the best always comes last, and all animate and inanimate creation never had a greater impulse to shout creation's symphony, than when Eve, herself the thrilling chorus of the hymn, was presented to Adam. He had gazed upon the bewitching beauty, and had listened to the weird melody of the sighing winds of his Eden home; he had experienced loneliness and solitude, but now, creation was complete, and he recognized in this new companion a being, who by her superior charms, met the noblest wants of his nature and was worthy to be called *woman*.

By the creation of woman two facts of vital importance were established, the fact of sex, and the interdependence of the sexes. These facts are the basis of the true merit of society, the family. Human nature and the fitness of things demand that man cannot exist in the world as an isolated unit, but impelled by a force more subtle than magnetism, a force which may be conducted across the globe, over prairies and mountains,

through forests and seas, impelled by such a force, which can only be love, he flees from the icy fetters of solitude and founds the family. Here, then, is the nursery of the race for the well-being of the individual and the progress of society physically, economically, intellectually and morally; and it is here, by divine revelation and physiological laws that woman is to find scope for fulfilling her mission and destiny.

If the family is the rehearsal for society and the educator of the race, and if woman is the queen and supreme ruler in it, how is she to accomplish so high a mission? Affection gives the answer. Has it ever occurred to you why the human infant is kept so long in a state of absolute dependence, whereas a few weeks or months suffice to mature the young of animals?

The human infant is not a creature of instincts, but a being of reason, affections and will; a being that acts with responsibility to man and to God. The littleness of man in his infancy points to the grandeur of his future, and for this greatness he must be educated. He cannot reach it by instinct; he must be trained and disciplined in reverence, obedience, submission, trust, love, self-government, knowledge and in virtue. For such an education the family was instituted, and only here can it be attained. Dependent infancy, imitative childhood, inquiring youth, these demand the tender, loving, patient and controlling care of the family. Maternal love—that most mysterious and most potent of the forces that guide and control our being—is the only power upon earth that can fitly educate man. God has given the mother instincts and affections equal to this responsibility, and it is on account of this relation, the utter weakness of man in his infancy and the strength of woman's love, that the seal has been set to the primeval law of marriage.

Let woman, therefore, cease her struggles for an emancipation which she has already attained, as was prophesied; for, whereas man, through the fall, was compelled to toil for daily bread, woman had a glorious future promised to her. Why, then, should she claim rights and privileges that would mark an abnormal condition of society? Let her use her finer faculties, her delicate and beautiful presence, her graces and charms of person and manner, her intuitive affinities for the true, the good and the pure, her all-pervading, all-controlling influence, in education, art, science, manners; and above all, use them in the home. This is her prerogative, and she has no right to vacate it by reducing herself to a mere tool of productive industry, a "numerical factor in political economy."

O, noble sister, what a prerogative is yours! what a future opens wide its portals for the fulfillment of your destiny! Home, that brief word of our good old Saxon tongue, there lies within it the wealth of all language, of all affections, of all pure memories, of all innocent hopes: the prattle of the infant, the gleeful laugh of childhood, the song of the maiden, the cheerful labor, the merry pastime, the sweet repose of evening when toil is ended, the household stories and diversions, all revolving around one centre, and that center *love*. These four letters are the chord of human happiness for every gamut; wherever the scale of life begins, they form its perfect harmony. Here is your sphere, and here alone can you fulfil your destiny. No unjust restrictions have been put upon you; no being, not excepting the angels who fold their wings before the throne of God, is endowed with such royal rights as you are. Rise, therefore, to your dignity, let no great faculty of your soul fall into decay from lack of opportunity, and as you advance, you will carry needy, suffering humanity up with you, until it rests,

healed and in peace on the bosom of
God.

W. U. H.

THE LITERARY SOCIETIES.

SCHAFF SOCIETY.

TWENTY-SECOND ANNIVERSARY.

On Wednesday night, December 21st, 1892, the Schaff Literary Society celebrated its twenty-second anniversary. Pleasant weather added to the festivities, and as a consequence Bomberger Memorial Hall was filled with an intelligent and appreciative audience. Only the speakers of the evening and the President of the College, with the clergyman who offered the invocation, appeared on the stage during the exercises. Heretofore all the members of the Faculty were seated there. On this occasion, however, seats were reserved for them and their wives immediately in front and on the left of the stage. A crayon portrait of Dr. Schaff, and the charter of the Society rested on easels at either side of the speakers.

The opening number of the programme was a march by Miss Mary Wiest, '84. The Rev. E. Clark Hibshman, '86, then delivered an earnest prayer, after which A. Judson Walter, '96, Tradesville, Pa., gave the salutatory. His subject was "Looking Backward."

Mr. Walter spoke of the progress which the society had made, also of the many improvements about URSINUS during the year.

W. S. Hibshman then rendered a trombone solo, after which G. W. Shellenberger, '95, York, Pa., delivered an oration on "Our Public Schools." The speaker reviewed the history of the schools of our state and enforced the importance of giving them our hearty support and sympathy.

The second oration was on "The True

Greatness of Nations," by H. H. Long, '94, Riegelsville, Pa. This speaker stated that a nation was not such a personality as man, but one that contemplated perpetuity and whose end is perfection. True greatness consists in securing that perfection.

After a piano duett by Mrs. Witmer and Miss Weist, W. G. Welsh, '93, York, Pa., delivered an oration on "Invention—Its Future." He reviewed its history and spoke of its grand possibilities here in America.

Mr. Carl Royer then rendered a clarinet solo which elicited a hearty encore, to which he responded. "John Greenleaf Whittier" was then eulogized by Wm. H. Erb, '93, Pennsburg, Pa. The Quaker poet's great work for humanity, in his humble way, was pictured in a pleasing manner.

After the rendition of a bass solo by Mr. Welsh, the Schaff oration was delivered by J. M. S. Isenberg, '93, McConnellstown, Pa. His subject was "The Imagination—Its Value." He showed that our progress in some of the most important departments of knowledge would be impossible without this faculty, but that it should be cultivated and carefully guided in proper channels.

Miss Grace Fogel then rendered a piano solo that brought forth such hearty applause that she was compelled to favor the audience with a second number.

After a few announcements President Super pronounced the benediction and another milestone in the history of the Schaff Society was passed.

The Society is especially thankful to those who so kindly furnished the musical part of the programme. Great credit is also due the Committee of Arrangements, which was as follows: G. A. Stauffer, '94, Chairman; H. H. Hartman, '94, Frank Barndt, '94, R. C. Leidy, '95, and A. C. Thompson, '96.

SCHAFF LIBRARY.

Owing to the expenses incurred in furnishing its new hall the Schaff Society has not expended any money during the year on its library. It has, however, received some valuable additions through friends. By the kindness of Dr. Schaff complete sets of all his works may now be found on its shelves. The society appreciates the interest shown by the distinguished gentleman whose name the society bears.

ZWINGLIAN SOCIETY.

Frederick R. Wertz, one of the active and efficient members of the Zwinglian Society, left URSINUS last term to complete his course at the Pennsylvania College, where he intends to enter the seminary. The names of the active and honorary members of the society were lately transcribed into a new registry that is large and durable enough to last a century. The members realize the comforts and advantages of their new society hall very sensibly. The gas light and steam heat are special attractions. Both are highly appreciated. The next anniversary will be held on Thursday evening, March 23d, 1893.

NEWS ABOUT COLLEGE.

THE WINTER TERM.

THE Winter Term of the college opened Tuesday, January 3d, 1893, with no special incidents of interest, the usual opening address being dispensed with. There was a good accession of new students and the old students returned to their duties almost without exception and with commendable promptness. Thus far the work of the session has progressed quietly and encouragingly.

JUNIOR CLASS.

At a special meeting of the class of '94,

held in December, considerable important business was transacted. The following is a list of officers elected to serve during the Winter Term: President, Geo. A. Stauffer; Vice-President, J. Hunter Watts; Corresponding Secretary, H. H. Long; Recording Secretary, F. H. L. Witzel; Treasurer, Geo. E. Deppen, Jr.

Frank Barndt, one of '94's most worthy and honored members, has entered the Junior Class at Pennsylvania College.

There is much talk of a Junior banquet to be held sometime during the current session, but time, the revealer of all things, will show of what material the Juniors are made in this matter.

Y. M. C. A.

Some time ago the Zwinglian Literary Society presented to the Y. M. C. A. two pairs of curtains. These curtains were formerly used in the old Zwinglian Hall in the north wing. They have been hung between the prayer meeting and reading rooms, thus adding to the attractiveness of both rooms. The Y. M. C. A. feels very grateful to the Zwings for the valuable gift, and at a recent meeting a vote of thanks was tendered them.

TWO SENIOR ITEMS.

The Senior Class has elected the following officers: President, W. G. Welsh; Vice-President, E. S. Noll; Secretary, Miss Shuler.

The class has decided to get a class emblem in the shape of a ring. Helffrich and Miss Hendricks were appointed a committee to procure a suitable design.

PERSONAL.

Ross F. Wicks addressed one of the men's Sunday afternoon gospel meetings at the Norristown Y. M. C. A. in December. His subject was "The Manly Resolution."

GENERAL TOPICS.

SOME ELEMENTS OF SUCCESS.

[Extracts from an Address delivered by Honorable Chauncey M. Depew at the recent Annual Commencement of the Peirce College of Business, Philadelphia.]

ONE of the fallacies which beset our calculations in youth and which ruin the careers of thousands is a false measure of success. If I should put the question to many young gentlemen, What is success in life? their answer would be, "A million of dollars." And yet a million of dollars is a very small part of what constitutes success in life. The phenomenal fortunes that have been accumulated in this country have captured the imagination and distracted the attention of its young men. It is a little over 200 years since William Penn founded this city, and yet in that two hundred years the United States has not produced a hundred men, it has not produced fifty men, it has not produced twenty-five men, it has not produced ten men—who have accumulated fifty millions of dollars. It has produced a few men who have accumulated a million of dollars. But when you take into consideration the eighteen million breadwinners in this country to-day and then ask the question how many of them have accumulated a million of dollars, you will find that it is not two per cent. of the whole.

There is another fallacy, and that is that the accumulation of money is the test of brains and common sense. A man with a great deal of brains and a vast amount of common sense may accumulate a great deal of money. There is no reason in his brains and in his common sense and his culture why he should not. And yet, with an unusual opportunity to observe rich men, with my conditions as a professional man being such that they have poured into my office as if they had been rolled out of a hopper, studying the

causes of their rise and the elements of their success, I have found that a man may have a faculty for money-making and be absolutely deficient in everything else. I have known men worth a million, worth five millions, worth ten millions, worth fifteen millions, worth twenty millions of dollars, who have never read a book or a newspaper, never taken any interest in politics, or known anything about religion except as a superstition—and they were superstitious—who had no views and no interest in anything except in the accumulation of money. But they had a phenomenal gift of discovering by processes which they could not explain and did not understand how a dollar could be turned into ten dollars every time.

The true success in life is those elements which enable you to be of some use to yourself and of some use to your time. It is the elements which make you loved and sought by your environment at home, in the church, in the community and in the shop. Every young man who has put into the bank at the end of the year a little saving has done something toward the commencement of a career. Every man who has purchased and owns a home in which he lives and has secured an income by which he can live in it, no matter how frugally or how economically he has to live, that man is already a success. The rest is simply so much surplusage. As to what constitutes happiness in the world, that is a matter of contentment, that is a matter of conscience; that is a matter of the right view of one's position and of one's duties in life.

Now, I have but one rule, and I formulated it some years ago, to give to those who hope to succeed in the world, and that is Stick, Dig and Save.

When Andrew Johnson suddenly changed his politics and the fear was imminent that he intended to revolutionize

the Government, he wanted to remove from office the great Secretary of War, Edwin M. Stanton. Everybody felt that Stanton was the citadel of nationality with so erratic a President. Charles Sumner framed a message and sent it from the Senate of the United States, and immortalized a common English word; and that sentence was "Stanton, stick."

Having settled upon your vocation in life and decided what it shall be, don't doubt about it, don't be changing around, but *stick*. Take a little time to ascertain what your special talent and special bent are. One man may be a good lawyer and a poor preacher, and one man may be a good mechanic and a poor storekeeper. There is nothing in this world which is so cheap as a misfit. You go into a clothing store and the proprietor will present to you a garment that has in it the best goods and the dearest he possesses. It is made by his most skillful workmen in every department, but he offers it to you at one quarter what he does anything which he will make for you because it is a misfit. And a misfit, no matter how expensive or costly is cheap. So look out at the start that you have not made a misfit. It is pretty soon discovered. A misfit doesn't come in one department or another department of the same business. The businesses upon which we may enter can be easily divided into the professions and the practical pursuits of life outside of the professions; they can be divided into work which is done indoors and work which is done out of doors. Some men thrive inside with the thermometer at 90, and others thrive outside with the thermometer at zero. I was told many years ago a story. I have repeated it since and been charged that it was a chestnut. It is a peculiarity I find with my stories. But a chestnut is better than no nut at all. I once went to see a friend of mine—and this happened many years ago—

who was a classmate and a preacher, and I found playing upon the lawn a lusty boy, and I said: "Sam, what are you going to do with that boy?" "Well," said he, "I believe in the doctrine of natural selection. I believe that a boy should follow the bent of his own mind, and you should discover what that is and then educate him in that direction."

"I said the other day, 'Wife, that boy has reached a period where we ought to find out what he is going to be,' and so we got up an original experiment. We put him in the parlor with a Bible, an apple, and a silver dollar. And I said, 'Wife we will go and leave him. If, when we get back he is poring over that Bible, he will follow my profession, and we will make a minister of him. If he is examining that apple we will make a farmer of him. If he has got that dollar in his pocket we will make a lawyer or a banker of him.' When we came back that boy was sitting on the Bible, eating the apple out of one hand and holding the dollar tight in the other. And I said, 'Wife, that boy is a hog. We will make a politician of him.'"

There is another rule, and that is dig. Most young men think it is *infra dig.* to dig. The classical scholars will no doubt understand that. The great curse of the young men of the county is that they formulate their relations to their business thus: "I am hired to do such work. I am paid so much to do it. That is a great deal less than I am worth. I will do just what I am compelled to do and am paid to do and not one thing more." The young man who enters business with that idea never rises.

Then, as to saving. Whenever I have talked to young men on the duty of saving, my newspaper friends have come out afterwards and said: "Mr. Depew, you are preaching the doctrine of sordidness." Well, I have no respect for a

man who is not sordid enough to save for his family in his old age. You say it is hard to save. But I say any man whose habits are right, whose health is good, can save.

But I have talked too much to you on the money side. Let me tell you this: "Diligent in business is a good man serving the Lord." What does this mean? I have told you how to be diligent in business. But no one can give his whole time to business. If he does, he is doing injustice to the business. Everybody must have recreation in some direction, and that recreation had better take the form of intellectual pursuits. You should have what your bent is for. If it is for botany, join a botany class. If it is for mineralogy, get a hammer and join a mineralogical class. If it is for history, join a history class. Cultivate the library. Read the newspapers. Read the best magazines. Join the Young Men's Christian Association, or any other association which furnishes healthy surroundings for the soul, for the mind or for the body. Go anywhere where you can have access to the library. You will soon discover the bent of your mind. Then pursue it. Just think of the opportunities of a youth to become self-educated. And that is often as good as any kind of an education. When you young men say you have no time I will tell you how to get time. Take the odd moments. There is a liberal education in odd moments. Breakfast is never ready when you get down there. Dinner is never ready when it is announced. Lunch is always late. The Sunday dinner is always thirty minutes to an hour behind time. Utilize that in reading.

Of the 1300 missionaries in China (of whom some 575 are ordained) 58 are Germans, who also have about 1000 of the 17,000 in the schools, and 2500 of the 40,000 communicants.

GENERAL COLLEGE NEWS.

THE first free school was started at Brooklyn, in 1633.

The oldest college in America is Harvard, founded in 1638; William and Mary is second, and Yale third.

The first normal school was founded by La Salle, at Reims, France, in 1685.

The oldest American State Normal School is located at Lexington, Mass.; and the oldest in Pennsylvania, at Millersville.

Seventeen States have laws on compulsory attendance at public schools.

Prof. Albert Harkness, the well-known Greek professor at Brown, has resigned after holding the chair for thirty-seven years.

There are 150,000,000 copies of the Scriptures in circulation in heathen lands.

The missionary societies are ten fold what they were eight years ago.

The increase in Christian membership in heathen lands is thirty times more than at home in proportion to the number of ministers employed.

Although the first college for women was opened only twenty-five years ago, 40,000 women are now in attendance at colleges.

Two Chinese ladies have taken the examination for admission to the medical department of the University of Wisconsin.

There are 700 men in all departments of the Freshman Class at the University of Pennsylvania.

Johns Hopkins, the founder of the University that bears his name, entered Baltimore nineteen years of age with sixty-two cents in his pocket; and died worth seven millions of dollars. He worked harder to make the first thousand than he did to make all the rest.

It is said they have a newly invented machine at Yale for measuring how tired

a student is. This will cause a great revolution in college affairs, for the professors can now feel the mental pulse of the student and determine what pressure of lessons and examinations he can stand. How would it do for the faculty of our college to order several of the machines?

Westminster College, Missouri, has received a bequest of \$150,000 from Mr. Sausser, to be used to create a special endowment fund in Christian apologetics and scholarships, for candidates for the ministry of the Presbyterian Church.

THE ALUMNI ASSOCIATION.

IMPORTANT SPECIAL MEETING.

A SPECIAL meeting of the Alumni Association was held in Bomberger Memorial Hall, on Wednesday afternoon, December 21st, 1892, at 3.30 o'clock.

The meeting was called for the following purposes: First, to hear and act upon the report of a committee to propose new members of the Association; second, to arrange a method of selecting nominees from the Alumni Association to be elected as Directors of the College; third, to hear and act upon the report of a committee to formulate a plan for the endowment of an Alumni Professorship, and fourth, to consider the advisability of holding a banquet in the city of Philadelphia, and act upon the same.

Rev. J. L. Fluck, '88, President of the Association, called the meeting to order, and F. G. Hobson, Esq., acted as Secretary. Between twenty and twenty-five members were in attendance, and the discussion of the matters claiming attention was prolonged and animated, an adjourned meeting in the evening, immediately after the exercises of the Schaff Anniversary, being found necessary before even the more essential details only, could be disposed of.

The final conclusions reached related chiefly to the adoption of definite regulations for voting for Alumni Directors, under the action taken by the College Board upon this point last Commencement. This action was as follows:

The term of service of members of the Board hereafter elected shall be five years. As vacancies occur in the membership, the Alumni Association shall have the privilege of nominating candidates, until five members shall have been thus elected. Thereafter the Alumni Association shall have a representation of five members in the Board, not more than one of whom shall be elected annually, except to fill vacancies in this representation.

The regulations ultimately fixed upon by the Association for meeting this provision are as follows:

1. The Secretary shall notify all members of the Association of the manner of voting, together with a list of all persons eligible to be voted for.

2. The first vote shall be without nominations. Every member of the Association eligible shall be considered in nomination.

3. The Secretary and College Librarian shall canvass the votes.

4. The preliminary vote shall be canvassed within one week after the time limited for the closing of the same.

5. The Secretary shall then transmit to every member of the Association the names and number of votes cast for the ten persons receiving the highest number of votes on the preliminary vote, and fixing the time within which final votes will be received.

6. Each member in good standing may vote for three members on the preliminary vote, and two members on the final vote.

7. The final vote shall be canvassed and certified to the Board of Directors of the College, the one receiving the highest number of votes being first certified. If such person is not elected by the Board the second highest shall be certified, and so in regular succession.

8. To be voted for, a person must be (a) a member of the Association for three years; (b) his dues must be paid in full.

Another important item of business disposed of was the election of a large number of theological graduates, and gentlemen upon whom the college has conferred honorary degrees from time to time, to membership in the Association. This was done to meet the enlarged condition as to membership contained in article three of the new constitution, which sets forth that "Any graduate of the first degree in the Collegiate department, any graduate from the Theological department, and any person who has been admitted to a degree higher than the first in the institution, may become a member of this Association by signing or causing to be signed his or her name to this Constitution and paying a membership fee of one dollar.

And further that, "Persons entitled to membership in this Association shall be elected thereto by a majority vote before exercising any of the privileges of membership."

There was a failure to reach any final or definite conclusions of special interest with reference to the endowment of a professorship or the proposition to hold a banquet in Philadelphia.

Since the meeting, notices have been mailed to every member in arrears, and on February 15th, 1893, the names of all Alumni and Alumnae who are square on the books at that time will be sent out to be voted for under the new regulations.

A neatly printed copy of the revised constitution has also been forwarded to each member. In addition to this the newly chosen members have been advised of their election and requested to signify their pleasure with reference to an acceptance of the same.

PERSONALS.

[Alumni and others can render a service by sending items of interest for this column. All such items, to receive prompt attention, must be addressed to URSINUS COLLEGE BULLETIN, Collegeville, Montgomery County, Pa.]

'73. Rev. F. F. Bahner and family, Waynesboro, Pa., were kindly remembered by Trinity congregation of that place during the recent holiday season in a handsome purse and numerous valuable articles for household use.

'76. The Tulpehocken charge, Berks county, of which Rev. H. J. Welker is pastor, contains 725 members.

'76. Rev. George S. Sorber's church at Watsonstown, Pa., recently dedicated a fine new organ.

'77. Rev. A. B. Stoner is meeting with success in his work at Fulton, Mich. The corner-stone of the new church edifice at Factoryville, included within the limits of his field, was laid late in the fall, and since then the building has been progressing favorably. It is to be a neat, rectangular shaped structure, with tower and steeple at one corner, built of wood frame, brick veneered.

'79. Rev. A. R. Thompson, who has been suffering with paralysis for several years, fails to show any signs of improvement. The disease has affected his voice so to make it difficult for him to speak, whilst his limbs are almost entirely disabled. Mr. Thompson has a wife and five children at home dependent on him for support, and as he is unable to do anything for them they are in great need of help. A number of friends have already come to his assistance. Among the instances of this kind the Sabbath school Christmas offering of St. John's Reformed Church, Phoenixville, (\$23.50) was sent to them. But further aid should be rendered to meet the necessities of the case. Let some of Mr. Thompson's old college acquaintances respond. A

letter directed to Collegetown, Montgomery county, Pa., will reach him.

'82. A. W. Bomberger, Esq., has resigned the editorship of the *Daily Times*, Norristown, which he has held since June, 1891, in order to devote his entire time to his Philadelphia law practice. Mr. Bomberger has had an office in that city, at No. 608 Chestnut street, for the past five years.

'84. Rev. J. W. Meminger has entered the lecture field. His lecture on "The Art of Conversation" deals with a subject on which very little has ever been written or spoken, and yet a subject that touches every life for good or ill, shapes every character and moulds the destiny of the individual, the community and the nation. The lecture was recently delivered before the Perry county Teachers' Institute and made a lasting impression.

'87. The address of Rev. William A. Korn is Cross Keys, Virginia.

'87. Walter Bomberger has accepted a position in the Comptroller's department of the main office of the Pennsylvania Railroad Company, Fourth street below Walnut, Philadelphia.

'89. The dedication of the new church edifice of the mission at Royersford, Rev. O. H. E. Rauch pastor, took place on Sunday, January 1st, 1893. The new building is of stone. It stands on a large and well located lot, and all that has been done is permanent. The main room will be used for Sunday school, and a primary school is accommodated in a room separated from this by sliding doors. In all this space about four hundred people can be seated. The total cost of erection and furnishing was \$4700, all of which is paid but \$1000. The dedication services were interesting and impressive, and contained for Mr. Rauch great cause for joy and encouragement in his work.

'89. The congregation of Rev. Wilson Delaney in the city of Philadelphia has

increased to such an extent that a new church is necessary. A beginning has therefore been made in this direction and \$2000 has been already subscribed. Mr. Delaney has obtained permission to visit the congregations of Philadelphia Classis for the purpose of presenting the cause to the people, and will act upon it in the near future.

'90. Rev. H. E. Kilmer was ordained a minister of the gospel and installed in the North Lima, Ohio, charge late in November last. The members of the two congregations of the charge gave him a cordial reception and have rallied around him in special work which he has already undertaken in such a way as to give promise of a prosperous and successful pastorate.

EXCHANGES.

CIVILIZATION has never attained to a higher degree of excellence than that which is enjoyed at the present time; but it would be the perfection of egotism to assert that the high water mark has been reached. At the present time the popular taste demands, and institutions of learning grant, many things that are below the standard that perfect civilization would set. And, strange as it may seem, foremost among these is the present abuse of athletics. It is true that athletics is a necessary part of a college, but too much of even a good thing will harm. There is no room to doubt that in many colleges at present the passion for athletics is so strong as to be harmful.—*The Comenian*.

May a woman preach? Immediately on propounding this question we hear the rustle of Bible leaves. St. Paul's opinions are valued in this as in no other place. A woman deciding to preach should be as sure of a "call" to the work as are many of the opposite sex who occupy the pulpit to-day.—*The Sunbeam*.