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## Ursinus College Bulletin Vol. 9, No. 3, December 1892

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*Ursinus College*

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# URSINUS COLLEGE BULLETIN.

VOLUME IX.

DECEMBER, 1892.

NUMBER 3.

## *Ursinus College Bulletin.*

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### 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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THE cultivation of a proper *esprit de corps* in a college requires several conditions. The students must above all not be too much scattered, as for instance, in a large town or city. There they seldom meet except in the recitation room and have no time for conference. They hurry to the college and haste to get away. They have a distance to go and time is lost on the way and they must economize the hours to make up for that lost on the road. They can seldom stay long enough to talk over affairs of interest and importance to the college. There is but little co-operation and not much knowledge of what is done. The minds of the students must not be distracted by outside affairs. Politics, theatres, business, society, all hand in their claims and demand a large share of attention. There

is hardly time enough to go around. With an hour spent here and another spent elsewhere. With an engagement for one evening and a strong attraction for another evening. With the temptation to visit lectures and places of amusement every night in the week and special invitations on special occasions, the college is forgotten.

\* \* \*

For a common impulse animating the body of the students there must be a definite purpose in the college itself. In its origin, history and tendency it must trend in a special direction. This main stream must draw into it the rivulets and tributaries which are within its territory and make them swell the waters as they roll on to the sea. There must be a controlling interest to overshadow the seductive influences that are drawing in other directions. This will bring unity of purpose and co-operation in the work.

\* \* \*

It is highly desirable that such common impulse and co-operation should exist in every institution of learning. It secures greater interest and zeal in the work. It advances the studies of the pupils and quickens their energies in the cause. They need not be driven to effort but willingly and promptly put forth their energies with cheerful results.

URSINUS, happily, has the conditions. Let us have more of the results.

\* \* \*

The editors accept thankfully the expressions of appreciation of their efforts to make the BULLETIN represent URSINUS in its true light and character. But they cannot live on thanks; they should like to see such appreciation expressed in a more substantial way—for instance, by the payment of a subscrip-

tion that is in arrears, or by the contribution of some literary article of interest, or some item concerning an alumnus, former student or friend of URSINUS. This is not addressed to students alone, but to friends, students, alumni and faculty—one and all.

\* \* \*

The students have responded right freely to requests for contributions from them. A few, however, have hesitated, fearing criticism. Now, we are aware that any fool can find fault, but for such a one we should not care. On the other hand from the sensible and able critic we should always be ready to receive suggestions and comments. Whatever criticism may be given, it is only such that amounts to anything, and it should be sought rather than shunned. Cast aside this fear fellow collegians, and do your best; as the criticism your productions will receive, will only strengthen you for that of after life, which will be given far more frequently and severely.

\* \* \*

Although this term has seen considerable improvement in the singing during chapel exercises, yet we think still better results are desirable. As a step toward this, we suggest that a choir of four, eight, twelve, or sixteen voices be selected, which shall take the lead. It would be well if something were done immediately. All students, we believe, would welcome such a change and our worship would become more expressive and devotional.

\* \* \*

The Juniors have completed physiology, anatomy and hygiene, and have taken up psychology. Professor Spangler has introduced Murray's text book on the subject, believing that he can do more efficient work with it than with Hill's.

It has been demonstrated time and again that financially there is nothing to be derived from a popular lecture at URSINUS. This fact has kept the different societies from securing the services of the most eminent lecturers, and, in fact, has often kept them from securing any at all. This is the wrong view of the matter. The primary object of such lectures should be the psychological benefit derived therefrom, not the financial. The societies have always been able to make receipts meet the expenses, and hence should not for a moment think of giving up the lectures. On the other hand they should unite in formulating some plan for a regular course. We should be glad to hear from some one as to the most feasible plan.

\* \* \*

Among the Alumni of URSINUS few have shown more devotion and self-sacrifice than the Rev. S. H. Phillips. Although offered the permanent Professorship of Mathematics, Physics and Astronomy, he declined, preferring to remain in the active service of the ministry. He has, however, rendered very acceptable and efficient help in the college by temporarily conducting the classes of that professorship. He leaves the classes carrying with him their good will and best wishes for his continued success in the vocation of his choice, the ministry. May his Alma Mater continue as ever to have a warm place in his heart and may she in return be as zealous for his success and prosperity.

\* \* \*

The question as to whether URSINUS possesses social advantages sufficient for the student is frequently discussed on all sides, and sentiment has generally decided the matter in the negative. Indeed, the feeling at times is so strong in that direction that we frequently hear students regret that URSINUS is not situated in a city or at least in a larger town. While

we regret that our social advantages are not the most desirable, we affirm that our present location offers advantages which far outweigh the better social advantages of a city. If we were a university with all its technical schools and special courses, then a city would be most advantageous; but such we are not. We are a college, and better and far more competent men than we are have time and again pointed out the advantages which the country possesses over the city for a college location.

\* \* \*

The prayer meeting has rightly been called the thermometer which indicates the spiritual condition of a church. This figure may also be applied to the college, and we can say that the Y. M. C. A. meetings or other meetings for prayer and praise are the thermometer which indicates the spiritual condition of a college. We are glad to note that this thermometer at URSINUS indicates a very healthy spiritual condition. The week of prayer for young men, referred to elsewhere, was never better attended, and, indeed, what is more encouraging, was never so generally attended by all students. As the result of these meetings much and lasting good may be expected. Friends, patrons, and alumni of URSINUS in your prayers for her, do not forget this "strong right arm of the college."

\* \* \*

Thanksgiving Day is over. There is no one who has not had something for which to be thankful. If there was nothing special, there were life, friends and privileges. All these latter things had URSINUS cause to rejoice in. But she had also special reasons for which to be thankful. First and foremost she can be thankful that Bomberger Memorial Hall, with its spacious apartments inviting young men and women to come and drink at the fountain of knowledge, stands on

the campus. Again she can be thankful for the prosperity that has attended her in a general way. Reader, never had URSINUS so bright a future, and hence never more reason to be thankful to the Giver of all things.

\* \* \*

The spirit of rivalry existing between the Freshman and Sophomore classes of our American colleges, in which brute force often shows itself to the detriment of both classes, has died out to a very great extent. In its place is being developed a spirit of friendship and mutual confidence. Within the last year or so especially has this been the case. Hazing, cane rushes, and bowl fights, which, to a very great extent, are relics of barbarism, are rarely practiced. In their places receptions and the like are being held in honor of the Freshies, and as the result we find that the Freshman is beginning to feel that the Sophomore is a college brother and not an enemy forever to be dreaded. This change is a desirable one, and plainly indicates that our colleges are moving in the right direction.

\* \* \*

The professors of URSINUS show a commendable liberality to the college. One devotes the whole of his salary to the college and beneficiary education. Another gives two-thirds of his salary. A third gives two-fifths, and a fourth gives one-third to help forward the interests of the institution. This shows faith in their work.

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#### COLLEGE CONTRIBUTIONS.

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##### CREMATION.

IF we acquaint ourselves with ancient history we find that cremation, the burning of the dead, was a custom which was practiced largely by some nations. These were mostly of barbarian element and not educated to any great

extent. But as we enter the land of Palestine, where true education existed, having for its basis Christianity, we see this custom almost disappears. It was, however, introduced in some countries at a later day, where it lost its existence. Yea, it stares us in the face to-day, and we naturally ask ourselves the question, whether we wish our bodies to be decomposed in an artificial way or in accordance with the laws of nature. It is, therefore, a question of the greatest importance and should be the mature consideration of every one, so that he may decide discreetly.

We shall endeavor to show very briefly that it is an unnatural and horrible process. It is also contrary to Christianity. First, let us look to the horror of the thing in itself. The crematories are constructed very differently, but one of the most common kind is a dome built of bricks, similar to that of a bake-oven, but larger, lined with plates of iron, and in it a plate with wheels, upon which the body is placed for cremation. Now imagine for a moment your dear mother who nurtured you so well, who spent so many sleepless nights at your sick bed, and who exercised the greatest care to promote both your physical and spiritual welfare, being placed in a crematory and after an hour or two her remains, which are now ashes, are put into an urn and set upon the mantel in the parlor. No doubt, often amid social festivities, suddenly everything would be hushed by the sons and daughters standing by the mantel and weeping over the urn of ashes. How repulsive and horrifying to contemplate!

The Digger Indians also have some form of cremation and they then take the ashes and smear them with gums upon the heads of the mourners. How pleasant it would be to have our heads plastered with the ashes of a dear mother or some other dear friend! It is true we have not risen to such a height in cre-

mation as these Indians, but if we consent to the custom the end that we may reach may be still higher; for instance, use the ashes instead of lime as did the Mexicans.

Again, it is contrary to the laws of nature. If we acquaint ourselves with the changes of the natural world, we find they are gradual and not sudden. We may go as far back as the creation and there we see the gradual formation of the earth. We see the same law in both plant and animal life; in the plant, the development is progressive—first the root, from which the stem grows, then the branches, and lastly the leaves; in animal life from the embryo state up there is a slow development. We see this design of God in all things. Why offend against all these laws which God has established? We can thus plainly see that slow decomposition is the only natural way.

Is it possible that we, in this nineteenth century, have risen to such mental development that we may question the holy word of God, where he says that, "Dust thou art, and to dust thou shalt return?" Have we risen to such sophistry that the course marked out by our Creator does not coincide with our advanced ideas? In a word, have we become wiser than our Heavenly Father?

If we look at the wonderful creation and how perfectly the heavens and earth are ruled, we plainly see our insignificance. It is evident that our intelligence is as nothing compared with a being of infinite wisdom. It is also just as foolish to question His word and plans which are perfect and which stand the test of all crucibles.

Lastly we have the plan of life laid down by One who was both human and divine, Our Lord and Saviour Jesus Christ. It is one which is perfect in every respect. Have we seen Him at any time in His life favor cremation?

Did He, while upon the cross on Calvary, give directions that His body should be cremated? No! we have no record that testifies to this effect. Yet, in His life, we find the will of God exemplified and a perfect plan of life marked out. It is, therefore, the grandest and noblest form of life of which we can conceive and should be the ideal of every one.

Having thus briefly viewed a few truths which show plainly that cremation is a horror, that it is contrary to the laws of nature, and that it is in direct opposition to the perfect plan laid down by our Saviour, shall we then favor such a movement? The answer to this question is no.

Then, let us who are living in a land where the sun of righteousness is shining and who are surrounded on every side by the light of the gospel, show that our sentiments are in great opposition to such a movement. Let us put our foot upon it. Yea, let us crush it to the earth, that it may never rise again.

Thus we shall promote our own welfare, we shall accomplish a great good for humanity, and above all we shall be upholding that precious Word which marks out to us the path to eternal life.

H. A. W.

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#### THE LIFE AND WORKS OF RACINE.

[Translated from the French of M. Auger.]

John Racine was born at Milon, December 12, 1639. He studied Latin in Beauvais College, and Greek under Claude Lancelot, sexton of Porte Royal. That learned man, author of many useful works, prepared him, it is said, in less than a year, to take up Euripides or Sophocles.

Experience proves that there is not any language, or even any science, in which with application, aptitude, and with, what more rarely are found, good masters, one is able to make such rapid

progress. But the Greek is so extensive, so broad, its forms are so varied, so expressive, and the greater part of the words composing it have such delicate shades of meaning, so fugitive and yet so distinct to those who are able to use it, that those who have made a profound study of that language are with difficulty persuaded that nine or ten months, or even a year, if you please, were sufficient for Racine to be well prepared to take Euripides, or even Sophocles, whose writings are not without obscurities even to thousands of critics.

Racine showed in his early years a very great inclination for poetry. His greatest pleasure was to go and hide himself in the woods, where silence is favorable to meditation, and even seemed to invite him hither. There it was, when alone, he read without ceasing the Greek tragedies until he could repeat them from memory, and had the courage to translate into his own language, for the first time, the tunes, expressions, and images.

Having found the Greek story of the Amours of Theagenus and Charicles, he read it greedily until his master, Claude Lancelot, stirred by the indiscreet zeal and little reflection with which he passed over it, and fearing the result of such a course, snatched the book from him and threw it into the fire. A second came to grief in the same way. The young man bought a third of the same kind, and when he had committed it to memory, he carried it to Lancelot and said, "You may now burn this one with the others."

His first attempts at Latin and French poetry were not very successful; but it is so difficult to write in a dead language that one can scarcely reach mediocrity. So we can easily pardon Racine for writing bad Latin verses. Horace and Virgil are able to console us for the poor success of the moderns in that kind of poetry.

A man of genius was moved to enshrine in a beautiful Latin verse the

memory of two events which founded an epoch; the one in the history of science, the other in the history of the empire; but he did not attempt to write an ode or an epistle, or a poem in a language that was no longer spoken. Racine saw, above all, the good taste of preferring the accomplishment, so necessary and so rare, of writing a language with purity, elegance, and precision to the vain pleasure of making barbarous and insipid rhapsodies in a language which the workers, even the porters of Rome understand, write and speak better than we do.

As soon as Racine had finished philosophy he made himself known, and advantageously too, by a poem entitled, "The Nymph of the Seine." This piece, which was published in 1660, on the occasion of the King's marriage, was judged the best of all those prepared on that subject. Chaplain, at that time Ruler of Parnassus, and who had been consulted by Racine concerning his ode, spoke so favorably of him to Colbert, both of the ode and of the poet, that the minister sent him a hundred *lois* from the King, and a short time after Racine was given a pension of six hundred *loises*.

W. G. W.

(To be continued.)

#### URSINUS AND THE EASTERN SYNOD.

Certain individuals and a few classes in the Eastern Synod of the Reformed Church still keep up an issue with reference to the standing of the Theological Department of URSINUS COLLEGE.

They make the objection that according to the Constitution of the Reformed Church all teaching in Theology, and the preparation of young men for the ministry, must be confined to a few men to be called "Teachers of Theology," who enjoy the exclusive privilege and must not be interfered with or limited in any way in the enjoyment of that monopoly. They accordingly object to the

teaching of Theology in URSINUS as an infringement of that monopoly. This question was brought forward and gone over in the early history of the college, when certain charges were brought against the Rev. Dr. Bomberger and his co-adjutors, by the Lancaster party in order to suppress the teaching of Theology in URSINUS. Of course the two tendencies in the Church were back of this movement. We do not propose to open the controversy just here, but simply to point to the decision which was given by the highest judiciary in the Church, the General Synod. At the Synod of Martinsburg, in 1872, charges were made and complaint entered that certain individuals were assuming the office of Teacher of Theology in URSINUS COLLEGE contrary to the Constitution of the Reformed Church. These charges arraigned the guilty parties as amenable to the Synod and required an immediate cessation under the penalty of the censure of Synod. Against these charges it was contended that the Synod had no jurisdiction in the case, as ministers must be tried by the Classis in which they reside, and can only be reached through that Classis. Secondly, that these ministers did not assume to be "Teachers of Theology" in the constitutional sense, but that they were elected and appointed under a charter of the State of Pennsylvania, and held office, as in the case of a majority of seminarians of different denominations in the United States, with the same right to teach theology as possessed by professors in the Universities of Europe and America. Thirdly, that the right to teach Theology is given by ordination and that every minister by virtue of his ordination possesses that right and that it cannot be limited or infringed by a constitution. This would substitute a divine institution, instituted by God as of world wide importance when He sent His disciples into all the world to preach

the gospel, to a human enactment intended to confine the teaching of theology to a few individuals and for a special and local purpose. Fourthly, that the office of Teacher of Theology is an unscriptural office, not found in the ministry in any age of the nineteen centuries of the Christian Church and totally unwarranted by any passage of scripture or claimed by any church fathers or reformers in the sixteenth century. Fifthly, that in the days of the Apostles and all through the history of the church ministers have prepared young men for the ministry, without installation in the special office of "Teacher of Theology," and their work has never been questioned. In fact that this was the only method of preparing young men for the ministry for many centuries and that all the older ministers of our own denomination were prepared in this way. To contend that this method is illegal is thereof to go contrary to all precedent.

But notwithstanding these arguments, such was the impetuosity and zeal of the Synod of Martinsburg that the charges were sustained. An appeal was taken to the General Synod, which subsequently met in the same year in Cincinnati, and the decision of the lower body reversed. The reasons given by the higher body were thus stated by the committee appointed to formulate the decision. "The committee appointed to draw up a paper in regard to the points decided in sustaining the appeal of Prof. Henry W. Super against the Synod of Martinsburg beg leave to report. 1st—That the General Synod has decided that the conduct of the Rev. J. H. A. Bomberger and those associated with him in Ursinus College, in giving theological instruction at the request of the Board of Directors, is not disorderly nor contrary to the constitution of the Reformed Church, although they have not been invested with the office of Teacher of Theology nor are con-

ducting their theological teaching under the direction of the Synod of the United States. 2nd—That the General Synod has decided that the Synod of the Reformed Church in the United States acted unconstitutionally in assuming original jurisdiction in the case of one of the ministers of the Philadelphia Classis."

If now the professors, according to the above decision, were not acting unconstitutionally in 1872 in conducting a theological department in URSINUS COLLEGE they are not acting unconstitutionally at the present time. The above individuals and classes, however, are acting unconstitutionally in opposing the above decision. They profess to have great regard for the Synod and for church authority, when it suits their side of the house, but when it conflicts with the interests of their party they defy the authority of the General Synod and fly directly in its face. The action of these few men has been constantly directed to the attempt to wriggle out of the consequences of the above decision, and to reverse it by their conduct. How they can reconcile this with a good conscience and their obligations to be faithful to their vows, we must leave to God to decide.

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#### AN INTERESTING CHAPTER OF SWISS HISTORY.

Rudolph I, German King and eldest son of Albert IV, Count of Hapsburg, died July 15th, 1291. Seventeen days later, says Daguét, the popular Swiss historian, the valleys Uri, Schwytz and Unterwalden renewed their temporary alliance and declared that it should continue as long as the mountains surrounding them. This was the true origin of the Swiss confederation, and the date is August 1st, 1291. Accordingly, the Swiss celebrated the six hundredth anniversary of the origin of their confederation, on the first of August, last year.



It required time, however, to cast off the Austrian yoke. In 1307, sixteen years later, little progress had been made. Three of the most prominent men in these valleys, Werner Stauffacker, Arnold Melchthal, and Walter Fuerst, met at Gruetli, on Lake Lucerne, one night, and resolved under oath to break the bonds of slavery, to expel their tyrants, and to restore to their country its ancient rights, or die in the struggle for liberty. On the seventeenth of November, in the same year, says the historian Tschudi, these three men returned to this sacred place, with thirty other noble men, ten from each valley. They promised one another under oath that no one would undertake any thing without notifying the rest, that they would defend their ancient privileges without mistreating their Governors, and that they would be faithful to one another, even unto death. The three leaders then advanced within the circle, which had been formed, and with uplifted hands, swore, in the name of God, who created the peasants and the rulers and vouchsafes to both the enjoyment of all the rights of man, to fight manfully for liberty and to hand down the same to their descendants. The rest of the men then repeated the same oath.

January 1st, 1308, marked the beginning of an organized struggle for liberty. In all parts of the three valleys or cantons, the people were armed and the fighting began. The neighboring valleys responded to the signal. The Austrians were completely surprised; they were routed, and liberty triumphed. In the town hall at Brunnen, the original articles of confederation, drawn up by the three pioneer cantons of Swiss independence, were for a long time preserved. These articles were adopted by each canton as it subsequently became a part of the confederation, and they formed the basis of the federal constitution later on.

We shall endeavor to furnish these re-

markable articles for the next number of the BULLETIN.

R.

### AN IMPORTANT EVENT.

#### MEETING OF COLLEGE ASSOCIATION OF THE MIDDLE STATES AND MARYLAND.

THE fourth annual convention of this association was held at Swarthmore College, Friday and Saturday, November 25th and 26th, 1892. The following programme was observed in the deliberations:

#### FRIDAY.

9.00 A. M.—Meeting of the Executive Committee—Informal Gathering and Registration.

10.00 A. M.—Address of Welcome,  
By President DE GARMO.

How can High Schools be made so Uniformly Efficient that their Graduates may, without Further Preparation, enter College?

1. Experience in New York State.  
MELVIL DEWEY,  
Secretary Board of Regents, State of N. Y.
2. Experience in Western States.  
JAMES MACALISTER,  
President Drexel Institute, Phila.
3. Proposals for Middle States.  
GEORGE W. ATHERTON,  
President Pennsylvania State College.

#### DISCUSSION.

11.30 A. M.—Best Methods of Determining and Recording Scholarship and Students.

Referee, DR. HORACE JAYNE,  
Dean of the University of Pennsylvania.  
Co-Referee, Prof. M. H. RICHARDS,  
Muhlenberg College, Pa.

#### DISCUSSION.

2.30 P. M.—How can the Highest Educational Efficiency be Secured for English in American Colleges?

1. General View,  
Prof. FELIX E. SCHELLING,  
University of Pennsylvania.
2. Relation of English Literature to Philosophy and Ethics.  
Prof. AMBROSE J. FAUST,  
Catholic University of America.
3. Relation of English Literature to Æsthetics.  
Prof. F. A. MARCH,  
Lafayette College, Pa.

4. Scope and Function of Rhetoric and Composition.

Prof. CHARLES E. HART,  
Rutgers College, N. J.

DISCUSSION.

4.00 P. M.—College Libraries—How Best Made Available for College Uses.

Referee, GEORGE WM. HARRIS,  
Librarian of Cornell University.  
Co-Referee, Prof. J. H. MORGAN,  
Dickinson College, Pa.

DISCUSSION.

FRIDAY EVENING.

8.00 P. M.—President's Address—Observations on Higher Education in the United States.

SETH LOW,  
President of Columbia College, N. Y.

SATURDAY.

8.30 A. M.—Geography as a Scientific Basis for the Study of History and Biology.

1. Of History.

D. C. GILMAN,  
President of Johns Hopkins University.

2. Of Biology.

DR. SPENCER TROTTER,  
Swarthmore College, Pa.

DISCUSSION.

10.00 A. M.—To What Extent is Student Government Available in College Discipline?

Referee, MERRILL E. GATES,  
President of Amherst College, Mass.  
Co-Referee, JAMES M. TAYLOR,  
President of Vassar College, N. Y.

DISCUSSION.

The persons appointed to read papers were all present to discharge their duties, except Dr. MacAlister, of Drexel Institute; Prof. Faust, of the Catholic University at Washington; Dr. Jayne, of the University of Pennsylvania, and Dr. Gates, of Amherst. The addresses of the last two gentlemen were read by Swarthmore professors, in the absence of the writers. The papers were all prepared with great care, and without exception reflected credit upon the colleges represented. The selection of men for the programme was judicious, representing all the grades of institutions belonging to the association in every locality.

THE ATTENDANCE.

There were about fifty delegates present in addition to the professors of Swarthmore. URSINUS was represented by Professors Reichenbach, Stibitz, Als-pach, Spangler and Dr. Sechler, of the Board of Directors. In glancing over the published proceedings of the association we find that URSINUS has had one or more representatives at every meeting. This speaks well for our college. The professors who have attended evince thereby a disposition to acquaint themselves with the men engaged in higher education, who are active in furthering its interests, and with the best methods of carrying forward the work. The effect of such contact and wider knowledge of methods of work is directly helpful to them, and will indirectly benefit the college.

BUSINESS TRANSACTIONS.

The business of the association occupied a remarkably small portion of the precious time of the convention. The Executive committee formulated all matters requiring action, and their recommendations were usually adopted without debate. A very promising enlargement of the scope of the organization was effected this year within ten minutes time. The constitution was amended so as to admit to membership the preparatory schools, high schools, and normal schools within the territory of the association, and to reduce the membership fee to five dollars a year for each institution. A committee of three was appointed to make an effort to secure legislation this winter that will lead to the organization of high schools throughout Pennsylvania which will prepare students direct for college. The duty was assigned to President Atherton, of State College, Provost Pepper, of Philadelphia, and Chancellor Holland, of Pittsburg.

OBSERVATIONS.

The tide of sentiment in the conven-

tion of this year with reference to the sphere and importance of the college in distinction from the University appeared to be the opposite of last year's drift. Then it was said that "the effort to underpin professional education with liberal education was a failure." This year there was a well-defined sentiment developed which acknowledges the college as an integral part of an ideal scheme of higher education. It seemed to be felt that better and easier work ought to be done in the preparatory schools, so that the college could receive the student at the age of sixteen and hand him over to the university at twenty as an A. B., to do a year's work yet for the degree of A. M., or two years for the Ph. D. degree; or to enter the professional school immediately upon graduation from college, and be ready to enter upon his life-work at the age of twenty-three or twenty-four.

The masterpiece of the convention was Professor March's paper on "The Relation of English Literature to *Æsthetics*." The whole subject of English in American colleges was admirably presented in the papers read and elicited aggressive discussion. Professor Shelling expressed the opinion that students should be required to write a composition every week throughout the Sophomore and Junior years, and to do proportionate work in the English language during the Freshman year, and in English literature during the Senior. Dean Andrews, of Colgate, emphasized the necessity of the professors in the college being models of correct English and requiring faultless work in the language from the students in all the recitation rooms. It was ludicrous to notice the imperfect exemplification of their own ideas which characterized the efforts of some of the tyros who took part in the discussion of the subject.

The father of the association, Ex-

President Magill, of Swarthmore, seems to have lost none of the energy of his earlier years, and gave evidence in all he said that his native vigor has not abated. His ideas are clear-cut and definite, and he expresses them in vigorous English. The handsome entertainment of all the delegates by Swarthmore College was doubtless his suggestion, and added greatly to the charm of the convention.

Swarthmore's buildings and grounds are very much more spacious than those of URSINUS, but not superior in design or condition. The writer has now been at all the colleges in Eastern Pennsylvania and unhesitatingly declares that URSINUS stands second to none in location, and in buildings and grounds. All we need to do is to make more advantageous use of the improvements which the liberality of friends has bestowed upon our Alma Mater.

H. T. S.

## THE LITERARY SOCIETIES.

### SCHAFF SOCIETY.

THE lecture by John R. Clarke, on "To and Fro in London," was well attended and proved not only entertaining, but also highly instructive. Mr. Clarke sustained his deservedly popular reputation, and will, should he come again, have a still larger audience. His praise is spoken on every hand.

### TWENTY-SECOND ANNIVERSARY.

The twenty-second Schaff anniversary will be held Wednesday evening, December 21st, 1892. The change from Thursday to Wednesday evening, was made so that a fuller attendance of students might be had, as heretofore never more than about two-thirds have remained for such occasions.

The following is the programme for the anniversary: Salutatorian, A. J. Walter, '96; First Orator, G. W. Shellen-

berger, '95; Second Orator, H. H. Long, '94; Third Orator, L. J. Rohrbaugh, '94; Eulogist, W. H. Erb, '93; Schaff Orator, J. M. S. Isenberg, '93.

The committee of arrangements is as follows: W. G. Welsh, '93, chairman; G. A. Stauffer, '94, H. H. Hartman, '94, R. C. Leidy, '95, and Thompson, '96.

The public is cordially invited to attend the exercises.

#### ZWINGLIAN SOCIETY.

The Zwinglians will hold a concert in the near future which promises to be unusually interesting. Watch the announcements and avail yourselves of a rare treat.

The following members are seniors and will be graduated next June:

William U. Helffrich, Fogelsville, Pa.  
Whorten A. Kline, Sell's Station, Pa.  
Elias S. Noll, Basket, Pa.  
C. Edgar Reber, Middle Spring, Pa.  
George A. Rohn, Tiffin, Ohio.  
Harvey A. Welker, Red Hill, Pa.

At a recent meeting of the society the following officers were elected:

President—George Rohn.  
Vice President—J. Hunter Watts,  
Recording Secretary—Irwin Conkle.  
Cor. Secretary—Charles Peters.  
Critic—J. Howard Johnson.  
Chaplain—Osville Frantz.  
Treasurer—Frederick Wetzel.  
Usher—Elias S. Noll.

#### OLEVIAN SOCIETY.

The present officers of the Olevian Society are:

President—Sallie C. Tyson, '93.  
Vice President—Mira Johnson, '94.  
Recording Secretary—Anna Shupe.  
Cor. Secretary—Evelyn Bechtel, '95.  
Chaplain—Anna Phipps, '96.  
Editor—Lillian Rhoades, '93.  
Treasurer—Nora H. Shuler, '93.  
Critic—Sallie Hendricks, '93.  
The society not having a suitable room

of its own in which to hold its meetings the Schaff Society has very generously offered it the use of its hall. The offer has been gratefully accepted. The Olevians regard this a great privilege, and the Schaffites may feel assured that their kindness is fully appreciated by all the members.

#### NEWS ABOUT COLLEGE.

##### Y. M. C. A. NOTES.

THE week of prayer for colleges, November 14th-19th, was duly observed by the URSINUS Association. Notwithstanding the fact that the students were called upon to make a greater sacrifice of time than usual by spending an hour each evening at these meetings, the majority of them were in attendance.

Members of the Faculty and some friends of the institution were also present, and thus sanctioned the good work that is being done by the Y. M. C. A.

All the persons who delivered addresses, with two exceptions, were from a distance. The following is a list of the speakers: Rev. J. W. Meminger, Lancaster, Pa., Monday evening; Dr. James I. Good, Dean of the Theological Department, Reading, Pa., Tuesday evening; Rev. O. H. E. Rauch, Royersford, Pa., Wednesday evening; Rev. Prof. H. T. Spangler, Collegeville, Pa., Thursday evening; Rev. F. C. Yost, Phoenixville, Pa., Friday evening; Rev. Prof. C. B. Alspach, Collegeville, Pa., Saturday evening.

##### MISCELLANEOUS ITEMS.

Barndt, '94, has returned to school after a short rest at his home.

Sult, Senior Seminarian, is at his home, Thornville, Ohio, on business.

A Dramatic Club has been founded at the college. The membership will be limited to fourteen. Owen, '94, is presi-

dent; Mench, '97, secretary, and Culver, '94, business manager. The club expects to present a play by the opening of the winter term.

The latest and prettiest song now being sung is entitled "The Indian Summer Time." It is by the popular author, Will L. Thompson, East Liverpool, O. The price is forty cents. Send the author half price and you will receive a copy.

The Executive Committee of the Board of Directors has elected Professor Crum, of Maryland, to the chair of Mathematics and Physics, vacated by Rev. Samuel H. Phillips, A. M. Professor Crum is a graduate of Johns Hopkins University, a Doctor of Medicine and is reported to be a man of fine ability. URSINUS extends him a cordial welcome.

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#### GENERAL TOPICS.

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##### A MOUNTAIN VIEW OF NATURE.

LET us in imagination climb the mountain side and take an ideal view of surrounding nature. All about us are subjects of interest, of which we as students are curious to know the why and the wherefore, the where and the whither. We feel the awe steal over us strangely, as well as the soothing companionship of solitude in this communion with nature. As I lean on this rock and think, this rock rough and craggy, with here and there on its desolate bareness a moss grown patch, like an oasis in the desert, I think of the vast periods which have come and gone since this old red sandstone rock became a piece of dry land. And I wonder who can tell of the great epochs which passed before its birth, or count the cycles upon cycles of decades, each with its myriad of events, since its formation? I marvel greatly when informed that this rock, now so stable, was not always here, that it once was torn from the mountain side and

rolled in the deep until its rough edges became smooth as the pebbles of sand on the shores to-day, which are washed down the mountain side and down the river and form the deltas at the mouth, and which will again crystallize into rock in ages to come, as this has done in ages past. When, too, vegetative life sprang up where before there was desolation.

That old log, that fallen pine, a hundred years ago a towering sentinel among its kindred on the mountain top, noted within the memory of man for its straightness, its greenness and its majesty—a pine that once shaded the deer and the dusky savage, which if it could speak would tell of Washington and his patriots marching to the Revolutionary War—would tell of white as well as dusky lover, long since dead and turned to dust. The oldest residents, the aged and the infirm, who knew this tree in their youth, a giant in the forest that lies mouldering now, was once a landmark that now arises in their memory like a ghost and is gone, conspicuous only by its absence.

This old tree can boast of ancestors dating from the carboniferous age, when coal was elaborated for the use of man, when by a miraculous process of Divine dispensation the condition of man would be made tolerable in ages to come. We can now see how essential are the vast periods of time and processes of nature by which mineral and vegetable products of coal and oil were created for the future use of man. Though apparently at first sight nature seemed so void and chaotic, yet to the intelligent Christian who believes in a process of development in which he sees, feels, and knows that the wisdom and power of God have prepared the earth for man, for his habitation and supplied it with his necessities, it is not so.

In all this the good man feels the revelation of immortality and the supreme power of the Almighty. So does the

skeptic. No infidel looked out from the mountain top, reasoned upon the creation of the earth, or upward at the kindling orbs, or downward upon the valleys which have undergone myriad changes, while about him the great and natural hold sway, but that feels the spiritual. No infidel, I say, comes here to deny his God, and to preach annihilation, when every rock and tree and living thing points to immortality—to a great Designer, potent to work His will.

To the man who believes in death as the end of all, all this peerless beauty, purity and grandeur, all this glory of design, all this love of tender mercy that pervades and controls the Christian's motives, and makes a Christian's happiness—all this is as "ashes in his mouth."

Nature is to all such a sealed book, received without an emotion, I might say with fatal indifference, except the significance that the world is rich in material for artists, for scientists, for mechanics, and for professionals—rich in physical energy, but spiritually dead. For here on the mountain top the conventionalities of life are dismissed, the dusky highways and the marts of men dwindle to their true value.

When Satan took Christ up on an exceedingly high mountain to tempt him, he had not as yet learned that the spirit of the Comforter avoids the haunts of men, and from the mountain top the ambition and avarice and all the train of evils stand as an unclean thing to be denied. For the religion revealed to-day is as it was 1800 years ago, and the man of God as he drinks in fresh exhilarations of nature, feels the impress of new ministrations, feels the old revelations anew, that man is not born to die, so that if the body is weary and the spirit despondent, the harmony of all causes and effects, proceeding from the Great Intelligence, is a solace to a belief in immortality.

In cherishing spiritual sentiments, we

become as little children; we lose the grossness of material life in the interest and love of others; and there is no place like the mountain side to bring us to this condition of feeling. Here we become sensible to beauty, here we see the clouds gather in forms and we give them figure and relationship. We hear voices in the wind and wave, and wonder what they say while we pity the misfortune of those blind to the glory of God's works.

In this solitude we see the light that illumines the world and we feel the fullness of life. It is no wonder that Christ went up into a mountain to pray, for it is a principle of natural law that in the high and secret places of worship there is spiritual, moral and physical development. For there is a perceptible relation between man and nature, of which we are conscious when we resort to or converse with the beauties and sacredness of nature. On the silent ascent of the mountain a man may deny himself. He stands in awe before the mystery and majesty of the Unknown. Nor can he long remain insensible to the power and wisdom and evidence of design about him. He involuntarily worships without cavil, without criticism. He's *en rapport* with the truth that makes him free. That truth which makes him deny worshipping his wordly image and leads him to worship the spiritual in heaven.

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#### EXCHANGES.

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THE *University Mirror* made its appearance just in time to receive recognition. It looks fresh and neat. An article on the benefits derived from the study of English literature is very ably treated in its columns under the following heads: It creates a taste for reading and a taste for the best literature; it is the best study to cultivate deep and original thinking; it calls into play a person's powers of judgment and

reason. Finally, it is asserted, that although many other benefits (such as a knowledge of history and biography) might be mentioned among those derived from the study of literature, the most valuable of all acquisitions gained, is the habit of reading thoughtfully, so that what is read may be remembered and converted into power.

The *Geneva Cabinet* is one of our best balanced papers. It is full of valuable information in every department. The most interesting article is on "Marriage in India." It says: "In the Brahmin Caste, a young man marries at twenty-two, and the girl at eighteen. The parents make the selection. The marriage ceremony is an ostentatious display. In the second caste the boy marries at eighteen and the girl at sixteen. In the third caste the boy marries at sixteen and the girl at twelve. In the fourth caste the weddings are cruel in the highest degree. The boy is a mere child of ten, while the girl is seven when they are married. The freedom of our country is attributed to education but the true reason is found in religion and the belief in our Saviour Jesus Christ."

The *Free Lance* is well edited and deserves commendation. The following is one of its editorials: "The first term of a college course is a season of habit-forming; you are seeking your level, which should not be as the inanimate pebble tossed to the brook's stony bed, but as a rational man seeking the means conducive to the best end. The first term is the great factor in every college man's career. In that time is laid the foundation on which is most probable to repose all your subsequent work. So be very sure of your bearings before fixing the basis of so important and lasting a calculation."

The *Hesperus* in its November number gives a clear explanation of the College Senate: "The Senate shall consist of six

members, appointed as follows: Two Seniors, two Juniors, one Sophomore, one Freshman, elected by their respective classes. Before taking his or her seat, each member shall sign a constitution, to which shall be prefaced the following pledge: 'I hereby sign this constitution, promising to act as judge upon all matters brought before me, and to endeavor in all my decisions to seek always the good order, decorum and best interests of the college.'" The Faculty, of course, subject to the trustees, is the law-making body for the government of the students. The Senate will have mostly judicial functions. It will also serve as a body through which faculty and students can become acquainted with the views and feelings of one another.

The *Mercersburg College Monthly* merits our congratulations. It advocates sound doctrines and common sense. The following are two extracts: "The great abuse and corruption which the English language suffers at the hands of scholars and intelligent people in general are due not so much to ignorance or lack of knowledge as to thoughtlessness and hasty utterances. They are familiar with the principles governing the appropriate use of words and sentences, but fail in the application of them to their own peculiar needs."

"Here is what a preacher said to the members of his church who were addicted to the use of tobacco: 'Just leave your tobacco outside on the fence rail, or lay it on the curb before you enter the church of God, and I will assure you that it will be there when you go for it, as a dog won't touch it and a hog won't even go near it.'"

The Quarter Centennial Memorial Volume of Muhlenberg College is now being distributed to subscribers. The volume contains 84 pages and gives a complete history of the institution.

## GENERAL COLLEGE NEWS.

W. M. Astor has promised \$1,000,000 to found a negro university.

Little Miami University is not only proud of her two sons, Benjamin Harrison and Whitelaw Reid, but she adds to her prominence by conferring the degree of LL. D. upon William McKinley, another favorite son.

Harry A. Garfield, oldest son of the late President James A. Garfield, and a recent graduate of Williams, has an appointment to a professorship in the new law school of Western Reserve University, at Cleveland, Ohio. He is regarded as a lawyer and teacher of great promise.

The University of Michigan last year graduated 689 men, the largest class ever graduated from an American institution.

Social life at Vassar presents many interesting phases to the 130 new students who have this year entered its freshman class, and are being initiated in the various clubs and societies of the students.

The 146th year of Princeton's existence began last September, with every indication of continued prosperity. Her present roll of students numbers over 1100.

Cornell University entered upon its twenty-fifth year this fall. It is estimated that between 1500 and 1600 students have already registered.

A joint debate will be arranged this year between the Harvard and Yale unions. The place of the debate will probably be the Tremont Temple in Boston, and a banquet will be given at one of the principal hotels.

Harvard, University of Michigan, Yale and the University of Pennsylvania are the four largest institutions of learning in the United States.

Buchtel College has decided to try a new system of government. All matters of discipline shall be referred to a committee composed of members of the fac-

ulty and a certain number of students chosen from each class.

Williams, Dartmouth and Columbia have dispensed with commencement exercises.

Brown has become a semi-military college. Military tactics are required in the freshman and sophomore years, but are elective in junior and senior years.

The University of Michigan chorus, numbering 300 voices, has been invited to sing at the choral celebration which will be given at the opening of the World's Fair next May.

Yale was chartered in 1701, and since then has graduated 15,346 men, of whom 7,820 are now living.

The age at which pupils are allowed to enter the public schools differs widely. Of the forty-nine states and territories six admit them at four years of age, nineteen at five, twenty at six, three at seven and one at eight. The states admitting them at four are Maine, Connecticut, Florida and Alabama. Montana, North and South Dakota admit them at seven, while Texas excludes all until they are eight.

The plan which has been long maturing in the active and resourceful brain of Bishop Hurst, of the Methodist Episcopal Church, for a National University at Washington, is at length confided in part to the public. Bishop Hurst has set about raising an endowment and building fund of \$10,000,000 chiefly among the people of his own denomination. He is to have the co-operation of Mrs. John A. Logan, who will raise \$1,000,000 or more among the Methodist women. The institution is to be for post-graduate students, and Washington is chosen as the place in order to make available the priceless government museums and libraries at the capital. We give good wishes and congratulations to the Bishop, his colleagues and their enterprise.

Sixty thousand students this year en-



joyed the benefits of the university extension lectures by Oxford professors. Ten thousand of them were artisans.

Ex-President Hayes has set young people an example worthy of imitation by becoming a member of the Chautauqua class of 1896. He is now seventy years of age, but does not feel too old to keep up with the progress of the age in literature, science and philosophy.

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### THE ALUMNI ASSOCIATION.

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#### 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.]

'75 Rev. E. Garver Williams has removed from New Winchester to Waldo, Ohio.

'77. Rev. M. H. Mishler, of Pottsville, recently resigned the pastorate of the First Reformed Church, of that city, for the purpose of assuming the pastorate of the Hill charge, Berks county. The Pottsville congregation, however, refused to accept the resignation.

'87. P. Calvin Mensch, M. D., has taken up post-graduate work at Johns Hopkins University, and, consequently, is now a resident of Baltimore, his present address being No. 1309 Linden avenue, that city.

'89. Rev. W. H. Stubblebine, of Shenkel's charge, Chester county, has received and accepted a call to the First Reformed Church, of Scranton, Pa., where he will succeed Rev. A. S. Bromer, '88.

'89. Rev. Samuel P. Stauffer, of South Whitehall, Lehigh county, has been called to the pastorate of Zion's charge, Blain, Perry county, and has already assumed the duties of this field.

'90. Rev. C. Henry Brandt, of Burkittsville, Md., has accepted a call to Bloomsburg, Pa.

### CLIPPINGS.

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#### OVER THE WAY.

There is crape on the bell knob over the way,  
And my little children they will not play,  
But stand looking out through the window pane,  
Through the growing dusk and the misty rain;  
And their eyes are wet with the teardrops' spray,  
For there's crape on the bell knob over the way.

They do not know yet if it means that pain  
Is passed from the man who walked with a cane,  
Or the bright little girl has fallen asleep  
With whom so oft they have played "Bopeep,"  
Or mother or father has gone to stay—  
That crape on the bell knob over the way.

They only know this: There is something less  
In the house that was full of blithesomeness.  
They know there is sorrow, and tears are shed  
By some that are living o'er some one dead.  
And they haven't a cheerful word to say  
While there's crape on the bell knob over the way.

I am worried now that they feel it so,  
And I bend my mouth to their pink ears low:  
"Dears, it only means there is rest so sweet  
For a tired heart and two tired feet."  
Then I stop. They'll say over there some day,  
"There's crape on the bell knob over the way."

—*Youth's Companion.*

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#### POETS.

A few may touch the magic spring,  
And noisy fame is proud to win them:  
Alas for those who never sing,  
But die with all their music in them!

—*Holmes.*

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#### LITTLE THINGS.

A good-bye kiss is a little thing,  
With your hand on the door to go,  
But it takes the venom out of the sting  
Of a thoughtless word or a cruel fling  
That you made an hour ago.

A kiss of greeting is sweet and rare  
After the toil of the day.  
And it smooths the furrows plowed by care,  
And lines on the forehead you once called fair,  
In the years that have flown away.

'Tis a little thing to say, "You are kind,  
I love you my dear," each night,  
But it sends a thrill through the heart I find;  
For love is tender, as love is blind,  
As we climb life's rugged height.—*Exchange.*