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URSINUS COLLEGE BULLETIN.

Volume X.

MARCH, 1894.

Number 6.

Ursinus College Bulletin.

PUBLISHED ONCE A MONTH FROM OCTOBER TO JULY,
INCLUSIVE, BY THE STUDENTS OF
URSINUS COLLEGE.

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All contributions and changes in advertising, to secure prompt attention, must be presented or forwarded on or before the 15th of each month.

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SPRINGTIME, with it balmy days and exhilarating atmosphere, has come at last and has received a hearty welcome from all students and Professors of Ursinus. Soon the cry of the base ball enthusiast will be heard, and overworked students, affected by the common malady, "spring fever," will be seen basking leisurely in the morning sunshine.

A LARGE number of our collegians received circulars some time ago offering flattering inducements to students who desire to purchase orations, essays, theses, sermons and other productions on any subject whatever. Their prices vary according to the number of words and nature of the topics. This is a movement wholly antagonistic to collegiate training and to the intellectual development derived from the preparation of such discourses. If allowed to prevail, it would deprive the student of his own originality and would make him a mere mouth-piece for the display of other persons' ideas.



THE college world was startled some time ago at the horrible outcome of a dastardly trick played by certain members of the Sophomore class upon the Freshmen at Cornell, while the latter were enjoying the festivities of a class banquet. One life was lost, and a number of students were seriously affected by deadly chlorine gas, poured into the kitchen of the banquet hall. This was doubtless the result of the foolish spirit of rivalry, so prevalent in our larger institutions. Let us have college spirit, but but let that spirit be pure, noble and dignified. Happily, we can say that at Ursinus students treat one another as human beings, not as brutes and beasts, as has been done at several of our larger colleges and universities during the past year.



A MEMBER of the Faculty received a communication from the American Peace Society announcing that three prizes, respectively \$100, \$50 and \$25, are offered to the members of the Junior and Senior

classes of our American colleges and universities for the three best essays on the subject, "Economic Waste of War." The form of argumentation and general character of the productions will form the basis of the decision. It would be well if some Junior or Senior would compete for these prizes; for Ursinus offers to her students all the advantages requisite for that kind of writing—a thorough course in English, the study of the plan of the essay and argumentative rhetoric. The environments of college life at this place are favorable to deep and reflective thought. Let some worthy collegian of noble Ursinus stir himself up to a proper realization of his invaluable advantages and bring renown upon himself and his Alma Mater.



IT IS to be regretted that Ursinus has been accustomed to allow Washington's Birthday, Feb. 22, to pass by without any event worthy of the day taking place. As to how the day could be best observed, there are, no doubt, almost as many ideas as persons. But be that as it may, to our mind there could be nothing more productive of good and at the same time entirely fitting for the day, than the public rendition of a programme of a musical and literary nature. A part of the day, or the evening, if preferred, could be devoted to such a celebration. The literary part of the programme could be of a miscellaneous nature, embracing several declamations and essays, an oration and an address. Or, perhaps, the programme would more interesting if an oratorical contest or a joint debate between the literary societies were to make up its literary features. At any rate, we hope to see something definite done in time next year to make the day a memorable one in the collegiate year.

"IF YOU want the Alumni to take more interest in the BULLETIN, you must publish things that are interesting to Alumni. What they want to know is, not only the locals, society notes and the progress of the College, but also where their schoolmates and classmates are, what they are doing, and how they are faring in the race of life." Such remarks were made to the editor recently. He can say "Amen" to them, and is most willing to publish the desired information, if, however, he only knew where to obtain it. The Alumni of Ursinus are scattered far and near, and to keep track of them is something beyond our ability. Of course, it is not so difficult to obtain information concerning the Alumni who are in the ministry, for from time to time notices of their work appear in the various church papers. But all the Alumni are not in the ministry, and we have no means of obtaining news concerning them. In order, therefore, to make this department of the BULLETIN more interesting, we again urge the Alumni and friends to send us notices of their doings and whereabouts.



THE question of co-education is agitating our sister Reformed institution, Franklin and Marshall College. President Stahr has announced that the Faculty will ask the Board of Directors of that college to throw open the doors to young women on the same conditions on which young men are now admitted. It is thought that the request will be granted and the fair sex given the opportunity of competing with their brothers. Co-education was adopted at URSINUS more than a decade ago, and if a mistake was made it was that the plan was not adopted at the opening of the institution. While the number of female students is

not large, yet few if any of the male students would wish the doors closed to them. On the contrary we believe they all wish the number would equal that of the male sex. And we are of the opinion that our sister institution will be of the same mind when she has once opened her doors to women. But above and beyond this there is one reason why we greet this news. And it is this, it betokens a better day for the Reformed Church in the East. In her training, culture and methods so far as educational matters are concerned she was until the last ten or fifteen years characterized by an ultra-conservatism bordering on dry rot. Happily she is fast emerging from that state and the advances and rapid strides which her educational institutions are making are indicative of this if of anything. We shall, therefore, be most happy to welcome into the ranks of co-educational institutions the oldest college of our Church.



DURING the past four or five years the reaper of death has been cutting a broad swath in the field of life where have stood the founders, supporters and friends of URSINUS. Those who have been gathered during this time to their fathers and to

their reward make a good sized list, and many honored and worthy names are upon it. Well does the editor remember the aged forms and hoary heads that were so conspicuous at the first two or three commencements which he attended at URSINUS. Years before he became a student of URSINUS their names had become familiar to him; for theirs were household names, inseparably connected with the history of the Reformed Church, for whose true and historic faith they so firmly contended. But to-day with but three or four exceptions they are not. However, although they are missed they are not forgotten and will not be, so long as noble and sacrificing labors are able to win the admiration of men. Their mantles have fallen upon those who are proving themselves to be worthy successors, and the work of the institution has not been allowed to suffer for lack of men for her various positions of trust and responsibility. But it is not enough that there be men to fill the positions made vacant by death or by withdrawals on account of the infirmities of age. It is the duty or rather should be regarded the privilege of all Alumni, students and friends to assist the institution in every possible way to carry forward its work.

CONTRIBUTIONS.

Are We Superstitious?

"It saves time to be credulous, and it saves time to be skeptical, but he who avoids both is alone wise in this generation, for he alone wins truth, which is worth the time and trouble."

Credulity manifests itself in a two-fold way, according as it is the offspring of fancy or terror. The one lies warm about the heart as folk-lore. It fills moonlit rills and dells with festive and dancing fairies; it sets out a meal for the Brownie; it places a pound of sticky taffy under the pillow of a love-lorn maiden

and sends a final blessing on the departing bride in the form of a handful of rice and an old shoe. The other is a bird of night, whose shadow sends a chill to the roots of the hair. It sucks blood with the vampire; it gorges itself with the ghoul; it is choked by the night hag; it passes away and dies under the witch's charm; it carries on unclean and unhallowed intercourse with Satan, thus giving up the fair realm of innocent belief to a dark and murky throng from the slums and diseas-

ed caverns of a debauched brain. Many hold that both have vanished from educated minds and that the superstition that comes to the surface nowadays is merely harmless sentiment; that the lingering belief in lucky and unlucky days, signs and omens, uncanny persons known as witches, haunted houses, are harmless idiosyncracies; that all such beliefs are vague and nebulous and that even children are skeptical when ghosts or fairies are mentioned. We nail a horse shoe over the door, but keep a policeman on the pavement; we plant our peas and beans according to certain lunar phases, but subscribe for the latest and best farm journals. Superstition, they say, has vanished as the dew before the rays of the morning sun.

But, with all this profound and scientific unbelief and contempt, is it not strange that the occult weathers age after age of criticism? Though we are living in an age of scientific ostriches, who mumble with their heads in the sand, that no one now believes in miracles, that ghosts never appear, that second sight and dreams that come true have all vanished before the light of knowledge and the scrutiny of science; yet, this persistency of the occult is a strange fact and a stubborn one, and we must pay heed to it on account of this very *obstinate persistency*, the test of reality, according to Herbert Spencer.

Ere proceeding, in order to clear the way, let us abolish the word supernatural, as we vaguely term that which transcends our ordinary senses, and let the distinction lie between known and unknown, not between natural and supernatural.

Excellent authorities tell us that the hazy phenomenon called the occult can be accounted for by fraud, credulity, hallucination or misunderstanding. But let us lighten the backs of these patient and

much belabored beasts of burden and shift the residuum of the indisputable, but unintelligible phenomena upon the animal that can bear the weight—Truth. That these phenomena are as prevalent to-day as they were in Biblical times is a fact. Compare the voices that spoke with the seers with those of Joan of Arc; the trances of Paul with those of Swedenborg; the miracles of healing with the faith cures of the present day. In fact, things are beginning to look black for the skeptics who have denied the so-called miracles, both in and out of the Bible. A new opinion is now slowly but surely gaining ground. It is this—that there is a sub-stratum of truth in the alleged phenomena called the occult, both past and present; that they obey the same laws and exhibit the same characteristics, whether hinted at in Egyptian papyrus four thousand years ago, recorded in Scripture, embedded in the legends of Greece and Rome, or reproduced in the Nineteenth Century seance.

Some of the darkest chapters in the world's history are those which deal with sorcery and demoniacal possession. For fifteen hundred years the clergy denounced it with the emphasis of authority. Legislators of almost every land enacted laws for its punishment. Nations that were completely separated by position, by interests, by character, were united on this question. Not counting imprisonment and torture—torture beyond the wildest flights of modern fancy—it is estimated that the number of persons who perished, chiefly by fire, in Christian Europe and America, to be from one million to nine million. Probably four million is a correct estimate. All the persecutions of heathenism against Christianity can not pale the horror of the crusade against witches set on foot by the members of the Christian churches and

by civil rulers in sympathy with them. Learned and ignorant, Romanists and Protestants, believed in the reality of witches and their supposed heinous and impious association with the Prince of Darkness. Even Luther hurled an ink bottle at the Devil's head—the wall of the monastery—and said “I would burn all these witches: I would have no compassion on them.”

A short review of the history of witchcraft and sorcery will be necessary in order to trace out and assign reasons for its rise and persistency in forcing itself upon the minds of men. Magic and sorcery prevailed among the Greeks and Romans. With the advent of Christianity there came a great change. It brought forth the truth of a soul as an individual entity to be either saved or lost. After the death of Christ, Christians were filled with a sense of the awful presence—omnipresence—of Satan. This intensely realistic sense of evil spirits and their sway caused men to see everywhere the finger of Beelzebub, the prince of devils. Like the locusts of Pharaoh of old this scourge of evil spirits was all over the land. Small wonder then that the soul was thought of as a piece of property that could be transferred by deed of gift or sale to the powers of darkness. In and after the sixth century evil spirits and sorcery held full and unquestioned sway. The mantle of paganism fell upon the shoulders of the new Church. The Devil stalked about as a black man, as a hideous animal, a priest, or even in the form of Christ. In the twelfth century the witch proper made her first appearance. Not until then had the idea of a formal and deliberate compact with the Devil, which endowed the person with the power of working miracles and of transporting herself through the air to pay her homage to the evil one, appeared. Then

began a veritable reign of terror. The fatal scourge, the Black Death, paralyzed men's minds with a dread and uncertain fear. Small wonder that poor and suspected witches should pay the penalty. The Reformation did not change the state of affairs. So in the fifteenth and sixteenth centuries the skies of continental Europe were still lurid with the flames of burning witches—women whose hearts were purer than those of some of the learned theologians who exhausted all the resources of their eloquence in describing the iniquity of that sex whose charms had rendered celibacy so rare. They applied to her the words of Chrysostom, the golden-mouthed orator, who calls her “a natural temptation, a desirable calamity, a domestic peril, a deathly fascination.” How could such a despised creature plead for mercy at the shrines of scholastic theology and learning?

The reaction against such cruelties and barbarities came at last. Men's minds slowly are realizing that there is no compact between man and Satan save that of soul and heart. Slowly, I say, for in 1860 a woman was burned in Mexico, as also in 1874. In 1879 and 1880 several persons were burned in Russia for this supposed crime. To-day county papers circulate reports of bewitched cows and milk pots. In one of our neighboring counties a man fired a gun at the Devil hiding, as he thought, in a pot full of skimmed milk, and, the gun exploding (due to the Devil's power), shot off the index finger of his right hand. He bore the pain cheerfully, feeling assured that he had scared away the Devil forever.

What are the causes for this universal belief in the occult; why this superstition that stands over, like unfinished business, from one era of the world's history to the other?

Without a doubt the imagination is, and always will be, the great mythologizer. Its action on the mind is two-fold. Its reaction on the mind in its crude form of child-like wonder gives us the mythology that broods over us in our cradles, mingling the lullaby of a mother and the wintry evening legends of the chimney corner, brightening day with the possibility of a divine and heroic encounter, darkening night with intimations of demoniac ambushes. Again, it is manifested in the creative or poetic faculty. Primarily, the action of the imagination of the mythologizer and of the poet are the same, in so far that they both force their consciousness on the object of their senses. But to Shakespeare all nature was only a many-sided mirror, which gave back to him a thousand images, more or less beautified or distorted, magnified or demeaned, of himself, till his imagination comes to look upon his incarnations as having an independent being. To his mind, the witches in Macbeth are realities, not the creations of a mere poetic fancy.

Can we not trace to this tendency of the mind to confound, under certain conditions, the external with the subjective, the cause of the origin of the belief in the occult and these many phantasmal appearances? The hypochondriac is tracked by the black dog of his own mind. The habitual confusion of the mind is insanity: what is the state of the mind of the poet and other persons of an imaginative temperament? Stilling holds that, as health is the normal poise of the mind, all this is the result of disease, for disease lowers the tone of the mental instrument. Poets, though possessed by the creations of their own brains, are curbed by the artistic senses, while less regulated organizations forever dwell upon phantasmagoria and dreams—dupes to their unrestrained imaginations.

Lecky, the historian, advances three reasons for the belief in the supernatural, so called. He regards the primary and probably the most powerful cause for this delusion to be the belief that natural phenomena of a hurtful type are the result of the actions of evil spirits. "In the darkness of the night, amid the yawning chasms and the wild echoes of the mountain gorge, under the blaze of the comet or the gloom of the eclipse; when famine has blasted the land; when earthquake and pestilence have slaughtered their thousands; in every form of disease which distort the reason, in all that is strange and deadly, man feels and cowers before the supernatural." A second cause he finds in the fact "that any religion that rests largely on terrorism will engender a belief in witches, ghosts and magic." Christianity, as long as it rests on the basis of eternal punishment and the wrath of God will be haunted by the fear of evil spirits. Lastly, the support from the Bible, "Thou shalt not suffer a witch to live" is a Levitical code well known to all of us. Endor is a landmark in the history of witchcraft. Job was afflicted by the Devil. In the New Testament Christ gives his disciples power over unclean spirits and demons. Philip baptized Simon, the sorcerer. Saul, of Tarsus, finds in Paphos, a certain sorcerer, a false prophet.

Though we cannot give a true and correct theory for these unintelligible phenomena, yet the facts exist, and therefore we cannot and dare not "pooh hoo" them away. Whether there are ghosts and witches extant is a question that each one must answer for himself; it is a matter of personal responsibility, but we cannot say as an eminent French lady did, that she did not believe in ghosts, but was very much afraid of them.

Expectation vs. Realization.

All men are holding in view some object for which they are striving; which they are pursuing; and from which they are seeking pleasure or profit. Hence the question, Does not the expectation of that for which our efforts and labors, our time and money are spent give more pleasure than its realization?

Some children look forward with pleasure to the days when they shall be free from the restraint of father and mother. They think that the commands of their parents interfere with their pleasures. They despise what is called "apron string government," and long to become men and women, when they will be their own masters. When they arrive at the years of manhood and womanhood they soon find that they must obey laws sterner and more severe than those that were given them for guidance in childhood. They, likewise, find that these cannot be violated with impunity, and that the penalties which follow a violation of the laws and rules governing society are fully as severe as those by which their childish follies were corrected, if not more severe. Many who have reached manhood can recall the dreams of their childhood and say, while it is pleasant to live and work, life is not what they expected it to be. They looked forward with pleasure to the time when they could take up the duties of life; when they could go out into the world and seek their positions. Before they entered upon the realities of life they saw only the pleasant and profitable; after engaging in the struggle for a few years they saw that many things were unpleasant, and that labor does not always yield profit.

Doubtless there are some who are more successful than they expected to be, but they are in the minority and that by a large majority. Some men have risen from

low positions to high ones. Lincoln, Garfield and Grant are examples of this class. Aaron Burr and Benedict Arnold are examples of another class. It is not necessary for one to be unsuccessful in life to say that manhood is not what he pictured it to be.

Children are generally very impatient to start when they are preparing for a day's sport, whether it be a fishing party, a Sunday school picnic, or a frolic of any kind. We must admit, too, that they derive as much enjoyment from such sources of pleasure as any one; yet the expectation of the pleasure generally exceeds that which they receive.

The reasons for this are: First, they have almost always a longer time to look forward than the time of the actual enjoyment; second, they frequently expect more than is possible to be received; third, sometimes amusements of this sort have things connected with them that are not agreeable.

Children are not the only ones who have this experience. Older persons often expected great sport, and not infrequently they meet with disappointment.

Some amusement is advertised to be a great treat. They go, and find sometimes a humbug, sometimes an entertainment of some merit, but not anything near what the advertisement promised. In some few instances they may meet with all that is promised. Or they may plan to go on an excursion, public or private. Most persons will think of the expected pleasure for a far longer period of time than the excursion itself takes up. Annoyances frequently occur which cause vexations and mar the pleasures of the day.

In the various sphere of life among the world's renowned men, realization has not equaled expectation.

After the discovery of America, Columbus may have hoped to become the recip-

ient of much praise from his sovereign and from the Spanish people. We all know he did not receive what he deserved. Shakespeare and Milton were not appreciated until they had been dead for many years. There are many other authors and inventors who have toiled all their lives for the good of mankind and have not received their just deserts.

When the men who have striven for earthly pleasure, honor and wealth reach the end of their lives, they will find that life has not been what they expected, and they will see that the abundance of their possessions will avail nothing, for they are not enduring. They will find that time and money and energy have been spent for that which vanishes and passes away. Only those who are careful to obtain an abundance of enduring things, of heavenly treasures, will find that realization far surpasses expectation. '97.

The Relation of Professor and Student.

In this day there is much talk of where the course of the college should end and that of the university begin; more is said as to how far they overlap. But little or nothing is said of the relations of professor and student.

There is a vast difference between the positions held by instructor and pupil in the university and those held by them in the college.

In the university we have units. In the college we have a unit. In the university the individual is lost in the mass. In the college the individual is pre-eminent. In the university the professor is known only as to his mental abilities. In the college his social and intellectual sides are daily discussed. The legislative actions in the higher institutions are the deliberations of a body of men called the faculty. In the smaller they are the re-

flections of the mind of one or two men.

In the university the professor deals with classes; in the college with individuals. In most larger institutions he lectures; in most smaller he asks questions.

The university professor praises, condemns, ridicules and derides classes; in the college he aims at the individual.

But what is to be gained by this comparison? Let us see. We are members of a small college. Therefore, we should be thoroughly acquainted with our relations and understand how to better them and remedy defects. Let us review some of these.

We are accepted into a close acquaintanceship by our professors, because our daily contact renders anything less almost impossible. They make some friends because their preference so dictates. Some are ridiculed because their conduct excites it; some are praised because they merit it. In short, the little things, the particulars, are constantly noticed and take the more prominent place of generalities.

A professor can be popular or not so through his dealing with his classes. He may, or may not, become a good instructor, according to the amount of earnest study he puts on human nature. He may not, except to his hurt, be the exponent of the views of one class in opposition to the views of another class. He can not judiciously be the advocate of one class in inter-class contests. He must recognize only individuals in dealings which effect more than one class.

The days of one man stemming a flood in a certain direction are gone; and a professor whose opinions run counter to a strong tide of opinion in a small school had better await his opportunity to be counted with a majority than to stand single handed, obstinate, or, perhaps, bigoted, against the stream.

Students and professors in the individ-

ual colleges must recognize individual rights. Life is too short to resent or defend fancied insults. The slips of a school boy's life should not be taken as the central current of the stream, but as the eddies along the bank; and none need fear that these eddies will develop into bottomless whirlpool, if the bed of the stream, as it proceeds, is built of solid rock. Persuasion, not force, is the cry of the day. Arbitration, not war, is the producer of peace. The days of the knights are gone. Each man fights his own battles. None have henchman to do his bidding; none seek champions to decide his cause before the courts. But each and every student is on his good behavior. Show him the true gentleman, and he will imitate him, as he does all other things. Show him the Jesuit, and Jesuitic he will be. Show him the person ever ready to take offense, and he will despise or laugh at you. Be truly friendly to him, and he

will uphold you. Be truthful to him, and he will honor you. For in the close daily contact the professors can work on the students as the potter on his clay. As the wax worker delicately shapes and moulds a beautiful flower, so can their characters be moulded. But if their hands are soiled by pride, selfishness, deceit, untruthfulness and trickery, they will mar the beauty of the flower and leave upon it an ineffaceable stain.

Looking these things in the face, we see how much we are keepers of great treasures. The masters are diamond cutters. A single blow may mar all the beauty of the work for ages of time. Let both professor and student realize their proper relation to one another, and appreciate the difficulties and advantages of this phase of their life and gird well their loins, that they may better run the race set before them.

A STUDENT.

SOCIETY NOTES.

Zwnglian.

The Society is in a flourishing and healthy condition. A look over the work of the past term is sufficient to indicate the progress and the better understanding of our excellent motto: "Kairon Gothi," (know thy opportunity).

One of our foremost and energetic members has taken upon himself the the responsibility of having a coverlet made for the piano. It is to consist of blocks of silk, satin and plush. These blocks will be a foot square and will be given by the members and friends of the Society. Each donor will have his name worked in beautiful letters upon his block.

We are sorry to note that sickness has penetrated our Society and has prevented two most active members from attending our regular sessions for several evenings.

Mr. Charles D. Lerch has been confined to his room for more than three weeks with a serious affection. Mr. Ray D. Miller, who was compelled to remain in his room for some time, has gone home. Both gentlemen have the sympathy of their fellow-members. It is hoped that we may have them with us again next week.

At the first meeting in March the Society held an election of officers. A list of names of the newly elected officers, who are to look after the interests and welfare of the Society during the following eight weeks, is herewith attached: President, John D. Hicks; Vice-President, O. R. Frantz; Recording Secretary, Frank P. Laros; Corresponding Secretary, Newton Kugler; Treasurer, E. M. Scheirer; Chaplain, A. L. Stubblebine; Musical Di-

rector, Andrew L. Horst; Editor No. 1, O. B. Wehr; Editor No. 2, D. I. Kunkle; Critic, C. D. Lerch; Janitor, William Buchanan.

A few months ago through the columns of the BULLETIN the Society promised to bring to the College one of the best and most widely known lecturers on the platform. This promise was literally fulfilled on the evening of the 28th of February, when Robert J. Burdette, the world-renowned humorist and moralist, delivered a lecture on the subject, "A Twice Told Tale, or the Rise and Fall of the Mustache." A large and appreciative audience greeted Mr. Burdette, who portrayed so vividly and humorously the scenes attending the boy's career from innocent

childhood to golden old age. We are confident that he has won many new friends and admirers in the College and this vicinity, and that his return will be eagerly looked for by all persons appreciating the merits of true morality and wholesome humor.

Our twenty-fourth Anniversary will be held Friday evening, the 16th. A full report of the exercises will be given in the April number. At this writing it promises to be one of the most interesting in the history of the Society. All the orators have good subjects and have prepared good orations. Instrumental music has been secured to enliven the occasion. An enjoyable time is expected by all.

LOCALS.

A local! What shall I write?

I think and look across the heather;

When a small cloud meets my sight—

I know—I'll write about the weather.

It is fine.

Play ball.

Anniversary.

Easter is coming.

Fix up the back-stop.

Get the "diamond" in proper condition.

We bade good-bye to skating on the 26th of February.

"Please push on our door, it won't open." Day students' room.

School will close for the Easter vacation on March 22d.

Star-gazing is among the pastimes indulged in by the Seniors.

According to the circulars which have been sent out the recitation periods next term will be a half and three-quarters of an hour in length in the Academy.

All news, including stale jokes and

rusty chestnuts, will be thankfully received by the editor of this department.

The latest fad with the Freshmen, a monkey for a boutonniere—a fitting combination.

Pleonasm is greatly indulged in by some of the students.

HERE RESTS THE
EBRARD L. GESELLSCHAFT.

Born 1888. Died 1893.

Aged 6 Years.

REQUIESCAT IN PACE.

What is the most valuable thing to be procured in College? Why, that is easily answered—BULLETIN stock, to be sure.

What class is authority on etiquette? It is a noticeable fact that while the Seniors do not claim to be authority they are, however, universally regarded and imitated.

A discouraged Freshman's soliloquy:

Oh, to be a Sophomore,
 And with the Sophomores stand;
 A pipe within my pocket,
 A pony in my hand.
 I'd offer to thee, Father Zeus,
 Thanks from a verdant heart;
 And all my lessons I'd translate,
 At least translate in part.

Is it proper to read a letter in chapel?
 Put the letter into your pocket when
 the President begins to read the Scrip-
 tures.

The following Seniors delivered ora-
 tions during the past month:

"Popular Discontent,"	- - - - -	Fogel
"Unity in Complexity,"	- - - - -	Hartman
"William Mutchler," eulogy,	- - - - -	Long
"Requisites of American Citizenship,"	- - - - -	Owen
"The Influence of Chaucer Upon English Literature,"	- - - - -	Rohrbaugh
"Roman Catholicism,"	- - - - -	Royer
"The Study of the Bible in the Christian College,"	- - - - -	Stauffer
"George W. Childs," eulogy,	- - - - -	Watts

The college sermon for March was
 preached on Sunday afternoon, 11th, by
 Rev. F. C. Yost, '76, Phoenixville, Pa.
 His text was found in Matt. 6: 10, "Thy
 Will be Done." The discourse was one
 of the best and most practical that has
 been delivered here this year.

The musical organizations of Ursinus
 gave their second concert of the year on
 Tuesday evening, March 13. A fair
 audience was present. The following
 programme was rendered:

PART I.

"The Jolly Chinaman,"	- - - - -	Orchestra
"Dame Durden,"	- - - - -	Octette
Selections,	- - - - -	Mandolin Club
"Paluma," Cornet Solo,	- - - - -	J. M. S. Isenberg
"Air Varie," Violin Solo,	- - - - -	S. Schmalenbach
"The Jolly Serenaders,"	Reproduced by pho- nograph as played by orchestra, A. L. Stubblebine	
Waltz—"Dream of the Ocean,"	- - - - -	Orchestra

PART II.

"They Kissed, I Saw them do it,"	- - - - -	Octette
"Chopin's Funeral March,"	- - - - -	Orchestra
Violin Duet, selected,	- - - - -	Schmalenbach and Bachman
"Paul and Virginia,"	- - - - -	Cornet Duet.
Selections,	- - - - -	Isenberg and Faringer.
	- - - - -	Mandolin Club

"White Squall," Vocal Solo,	- - - - -	W. B. Jackson
"The Water Mill,"	- - - - -	Octette
"Nigger in the Barnyard,"	Descriptive Conglomeration Orchestra.	

Personals.

Deppen, A., was visiting friends at
 Linfield, Pa., on the 4th inst.

Royer, '94, spent Washington's Birth-
 day at Cherryville, Pa., his home.

Wagner, '94, S. T., preached in Brown-
 back's charge, Chester county, on the 4th.

Fogel, '94, spent a few days under the
 parental roof during Washington's Birth-
 day.

Wicks, '96 S. T., the "Boy Lecturer,"
 delivered a lecture at Green Lane, Pa.,
 on the 3d inst.

Stubblebine, '96, and Gilds, '97, gave a
 phonographic entertainment at Schwenks-
 ville on the 3d inst.

W. U. Helffrich, '96, S. T., was called
 to his home at Fogelsville, Pa., on the
 7th inst., owing to the serious illness of his
 father.

Steckel, '96, and Spatz, '97, were at
 Green Lane on the 3d inst. to listen to
 Wick's lecture, "Getting on in the
 World."

Stauffer, '94, accompanied by his chum,
 Rohrbaugh, '94, were visiting friends in
 Lehigh county during the latter part of
 last month.

John R. McKee, A., was called to his
 home at Blain, Pa., on the 17th ult., on
 account of the sickness of his father, who
 died shortly afterward. Mr. McKee
 has our warmest sympathy in this time
 of sore affliction.

Prof. Kavanagh recently occupied the
 pulpit of the First Reformed Church of
 Philadelphia for two successive Sundays,
 owing to the sickness of the pastor, Dr.
 Sehler. He also occupied the pulpit of
 Heidelberg Reformed Church, York, Pa.,
 March 11.

President Spangler, during a recent trip through the central part of the State, visited Wilson Female College, Chambersburg, Mercersburg College, Bloomsburg Normal and the public schools of Waynesboro and Milton. He also delivered an address on "Higher Education" at a church work convention in the city of Danville. During his temporary absence the chapel exercises were conducted by the Deau, Prof. Weinberger.

The Rev. Jacob Freshman, a converted Jew, who has been laboring faithfully for fifteen years among his own people in

New York city, was the guest of the college for a few days at the beginning of this month. He preached in St. Luke's Reformed Church on the morning of March 4, and in Trinity Reformed Church in the evening of the the same day. Mr. Freshman, on both occasions, delivered very impressive sermons and manifested a deep spirit of enthusiasm in the work in which he is engaged. The students were highly pleased with the opportunity of listening to him. He also conducted the exercises in the chapel on Monday, the 5th inst.

WINTER MEETING OF THE BOARD OF DIRECTORS.

The directors of the college held their winter meeting March 8th. On account of the illness of members and vacancies in the Board, which can be filled only at the annual meeting in June, the attendance was small. The President, in accordance with the requirements of the laws of the college, submitted a report reviewing the work of the academic year and offering specific recommendations for the consideration of the Board.

The Treasurer's report indicated the effect of the financial stringency of the country upon the income of the college. The donations have been less in amount, and bills are more difficult of collection. The Patterson bequest is still in the hands of the executors, and there is no probability of relief from that source for some months to come.

The Board took favorable action upon the following recommendations of the President:

1. That Prof. P. Calvin Mensch, A. M., M. D. Ph. D., be appointed Professor of Biology. Thus far he has held an appointment only as Instructor.

2. That the Academy study hall be furnished with new desks and black-

boards; that the partition that now divides it be removed, the room be repapered, and that the Faculty provide for constant oversight of the room whenever it is open by the instructors of the department.

3. That to guard against the spread of infectious or contagious diseases in the college dormitories, the building used as an office by President Bomberger, now situated in the rear of the Ladies' Hall, be removed to a suitable spot on the college grounds, and be fitted up as a temporary infirmary.

4. That a free tuition scholarship be offered to a graduate from any high school of the State who receives his full preparation for college in the regular classes of such school, and who has maintained a grade of 7.5 in all his preparatory studies and of 8.5 in his examination for admission to college, the scholarship to be enjoyed by the recipient as long as he maintains in the college the grades here specified.

5. That the sons and daughters of ministers of the Reformed Church be granted free tuition scholarships in the College, or free tuition when no such

scholarships are available, and that the children of ministers of other denomina-

tions be granted tuition in the College at one-half of the regular rates.

THE ALUMNI.

'75. Rev. J. H. Sechler, D. D., of Philadelphia, has been unable for several weeks to fill his pulpit on account of sickness.

'84. Rev. Henry A. Bomberger, A. M., pastor of the Heidelberg Reformed Church, York, Pa., and Miss Ada S. Williams, of Philadelphia, were united in wedlock on the evening of March 6th, at 7 o'clock, in Gethsemane Baptist Church, 18th street and Columbia avenue, Phila. The ceremony was performed by Rev. Byron A. Woods, D. D., assisted by President Spangler. Many invited guests witnessed the pleasant ceremonies.

Among the many friends the BULLETIN extends its most hearty congratulations to the happy couple.

'86. Rev. James B. May, B. S., of Bangor, Pa., has rededicated a church in his charge at Flicksville. Rev. S. H. Phillips, A. M., of Durham, preached the sermon in the morning.

'89. Rev. Wm H. Shepp, A. B., formerly a minister of the Reformed Church, and recently a missionary under the Presbyterian Board in Delaware, has been obliged, as the result of overwork, to relinquish his work, and has returned home to Tamaqua, Pa.

GENERAL COLLEGE NEWS.

The University of Leipsic is worth nearly \$20,000,000.

Eighty per cent. of the citizens of the United States can read and write.

The senior class of Yale numbers 185 students, 54 of whom wear spectacles.

The University of Chicago conferred its first degree of Ph. D. upon a Japanese.

Of the twenty-nine mayors of Boston, thirteen have been graduates of Harvard.

The University of Pennsylvania is raising \$150,000 to erect a Y. M. C. A. building.

During President Dwight's administration of seven years, Yale has received \$4,000,000 in gifts.

In the last twenty-five years \$11,000,000 have been given in this country to women's colleges.

The Italian government has ordered English to be added to the list of studies of the colleges of that country.

Noah was the first pitcher; he pitched the ark within and without. The game was called on account of rain.—Ex.

In the class of '91 at Harvard forty men worked their way through, twenty-five spent less than \$500 and three more than \$3000.

Lafayette has bought land for an athletic field on which a grand stand and club house will be erected at a cost of about \$10,000.

A fund of \$2,000 has been raised by the class of '42 of Yale, the income of which is to be used to encourage extemporaneous speaking.

The will of the late Thomas H. Skinner, D. D., formerly of the McCormick Theological Seminary in Chicago, leaves \$25,000 to Parsons College, Iowa.

The oldest college graduate is said to be Dr. James Kitchen, of Philadelphia, Pa., who was graduated from the University of Pennsylvania in 1819.

The sum of \$50,000 has been received by the Treasurer of the building fund for the proposed Student's Hall at the University of Pennsylvania. The name of the donor is withheld.

The largest scholarship given by any American college is the Stinnecke scholarship at Princeton. It is awarded for excellence in Latin and Greek, and amounts to \$1500 annually.

More than thirty men will compete for the honor of representing the University of Michigan in the oratorical contest. Eleven of these are from the literary department and twenty-three from the law department.

The University of Cairo, a Mohammedan institution founded A. D. 973, has over 10,000 students, the largest number of any educational institution in the world. The University of Paris has almost as many.

A lawyer, having the degree of LL. D. from two universities, was puzzled to know how to express the fact that he had twice received the degree, but finally adopted the mathematical plan, and wrote his name, J. K. Blank, L4D2.

The Harvard Annex has changed its name to that of Radcliffe College. It is named in honor of Anne Radcliffe, who in 1640, gave £100 to Harvard, and who was the first woman in America to show an active interest in educational institutions.

The colored people of the United States support seven colleges, seventeen academies and fifty high schools, in which there are 30,000 pupils. They have 1,500,000 children in the common schools and 24,000 teachers. More than 2,500,000 of the race can read and write.

The American University at Washington has received from a New York woman, through Bishop John F. Hurst,

\$100,750, for the endowment of a professorship. It also received a few weeks since a gift of \$100,000 from a man in Ohio. Both donors refuse to allow their names to be made public.

The present rector of Berlin University has been compelled to lay aside the old official mantle and to order a new authoritative garment. The present cloak of rectorship has been worn for the last one hundred and ninety-two years. The cost of the new mantle will be \$600, but the long service of its predecessor will shame opposition.

Of the 501 students in attendance at Johns Hopkins University, 20 are fellows, 18 fellows by courtesy, 222 graduate students of medicine, with 46 physicians attending medical lectures, and 178 undergraduates and special students. The total number is less than last year. President Gilman loudly calls for additional endowment. The income of the endowment has been seriously diminished. The income of one source has been decreased to the amount of \$75,000. He desires also new buildings with the halls fitted for the collections made in geology, mineralogy, zoology, botany, ethnology, archaeology and bibliography.

"Where are you going, my pretty maid?"

"I am going to college, sir," she said,

"For I am an ambitious gay co-ed,

And I am going to college, sir," she said.

"And what is your fortune, my pretty maid?"

"To be independent, sir," she said,

"And able to earn my butter and bread

By what I learn in college," she said.


"I believe I will marry you, my pretty maid."

"Oh! no, thank you, sir," she said,

"You are wealthy and worldly, but not well-bred,

Not manly as college boys, sir," she said.

S. M. G. in *The Occident*.

 This periodical is on file at the editorial rooms of "The University Review," 236 Fifth Avenue, New York, where all college men are given a hearty welcome.