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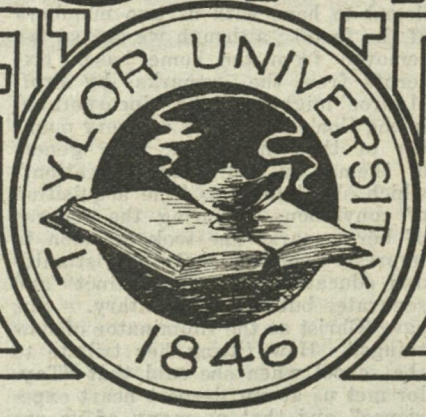
Miss Drape

TAYLOR UNIVERSITY

ECHO

VOL. 8

No. 14



*Friendship cheers like a
sunbeam, inspires like a brave
leader, binds like a golden
chain, and guides like a heav-
enly star.*

APRIL 19, 1921

TAYLOR'S INTEREST IN M. E. CONFERENCE APPOINTMENTS

The appointments of Taylor students in the North Indiana Conference for the coming year is as follows:

J. S. Denbo—Fiat, Fort Wayne District.

V. Huneryager—Stroh and Mongo, Fort Wayne District.

John Collier—Macy Ct., Logansport District.

Wm. Moulton—Matthews, Muncie District.

Mont Oliver—Whitely, Muncie District.

E. Nordin Gilbertson—Roll and and Grant St., Muncie District.

J. W. Rose—Summitville Ct., Muncie District.

A. W. Pugh—Home Park, Wabash District.

Ira Rankin—Morris Chapel, Wabash District.

J. Floyd Seelig—Sims, Wabash District.

BARRETT COMES

BACK TO UPLAND.

There was great rejoicing Monday when word came from the M. E. Conference at Elwood that Rev. M. E. Barrett had been returned to Upland for another year.

Probably no pastor was ever more generally beloved or held in higher esteem by all classes and conditions of people. During the past three years, we venture to say, there has not been a home in Upland or vicinity that has not felt the touch of his presence in some way or another. He has been in the forefront of every movement for the betterment of the community. Versatile, eloquent, enthusiastic, lovable, he has won the hearts of his people and we look forward to a year of great achievement under his leadership. In fact he is already laying plans for a great program this year.

TAYLOR UNIVERSITY BANQUET AT ELWOOD.

One of the greatest social events at the M. E. Conference at Elwood was the Taylor University banquet, which was held at the M. P. church Friday evening at 5:00 o'clock. One hundred sixty people attended and quite a number were turned away for lack of room.

The meeting was presided over by Rev. P. B. Smith, president of the North Indiana Conference Alumni Association. A musical program was rendered during the evening, consisting of the Taylor song by all, and vocal solos by Mrs. Myrtle Stant, Revs. Miller and Seelig. Dr. Lyell Rader gave a short spicy address. Dr. James M. Taylor told of his acceptance of the presidency of the school. He spoke of the need of a school such as Taylor in the training of young people for life service in of young people for life service in presented the T. U. Gem for 1921 and secured several subscriptions. Prayer was offered by Dr. Monroe Vavhinger.

REPORT OF BOSTON TAYLOR BANQUET.

Taylor night in Boston was March eighteenth. Those in attendance were indelibly impressed with a revival of the spirit of the University which has contributed largely to their well being. Let the toastmaster, Mr. Pogue, state it more concisely, "The distinctive feature of Taylor men is that they accept the challenge which seems largest." Prof. Cobb offered the opening prayer. It was rather unique that we were privileged to have with us two members of the faculty although we are so far removed from the home base. Excerpts from the remarks by Prof. Munroe might well be incorporated in the Golden Treasury of every member of that institution. Her general theme was "Christian Education," which she defined as "the acquisition of convictions." During the course of her remarks she took occasion to impress upon us that Christianity and education are not distinct and separate, but supplementary. She saw "Christ as the Illuminator of new things." How fitting her tribute to the school when she said that "Taylor met us at our deepest heart experience" and that as many of us are now moving on to other endeavors, she advised that "we keep practicing Taylor."

Mr. Roberts read a message from Dean Ayres. Mr. Mark Shaw, who was in attendance at the University '03-'04, spoke of "Taylor Friendships." His reference to an intimate comradeship with Mr. Arthur Ayres was most fitting. We caught the full strength of T. U. spirit as "Echoed" by Mr. Robson. "T. U. contributes to the convictions of a man's life" was his significant reminder of the heritage which has come down to us. Mr. Imler, in a practical manner, presented a "Forward Look at Taylor." Emphasis at this point was laid upon the endowment fund for we concurred in his judgement that "Taylor's spirit is greater than her buildings." The evening was not without its musical note for Mr. Leamon drew us back to the chapel while he lead us in singing, "Up Beyond the Village Border." By request Mr. Pogue read, "Farmer Whipple Bachelor."

COMMERCIAL CLUB GIVES DINNER.

The town of Upland is making rapid strides toward a betterment of the community spirit. The interior of the town hall has undergone a transformation and now presents a very neat appearance. A stage has been built with two dressing rooms, and quite a good local-talent play can be given there.

The Commercial Club has undertaken to buy seats for the hall and for this purpose a community "chicken feed" was given on Tuesday even-

ing April 12. The response in donations of food and attendance at the supper was beyond all expectations. The tables were filled with guests two and three times. During the evening the Commercial Club Orchestra furnished delightful music and at intervals the following program was given:

Reading, Mary Reed.

Whistling Solo, Zena Walker.

Reading, Ruth Speirs.

Piano Solo, Alice Wesler.

Address, Prof. Durfee.

Lawyer Graves proved himself a fine auctioneer and the first cake to be disposed of brought the sum of twelve dollars, and was purchased by H. R. Miles, after much competitive bidding by Rev. Barrett.

The proceeds of the evening netted the Club one hundred and thirty dollars.

The Commercial Club gives a short free entertainment every two weeks in the hall and each meeting has been of good interest and the temporary seats have been crowded with people. Several college students have taken part in these programs.

DR. JAMES M. TAYLOR ACCEPTS PRESIDENCY OF TAYLOR.

At the meeting of the Board of Trustees at Taylor University Tuesday evening, April 5, Dr. James M. Taylor, of New York City, accepted the presidency of Taylor University, to succeed Dr. Vayhinger at the end of the present school year, June 30. Dr. Taylor will be here considerable of the time between now and June to get in touch with the affairs of the school before taking active control.

This will be good news to the friends of Taylor University for Dr. Taylor is a man of unusual ability and remarkable personality. He has been in all parts of the world in missionary work and calls himself a "world citizen."

A president's residence will be built this summer and gotten in readiness for the new president and his family, who will make their home here. Mrs. Taylor will be first assistant under the new regime and this will be a great help to the doctor in the efficient administration of the school, for she is an accomplished and talented woman.

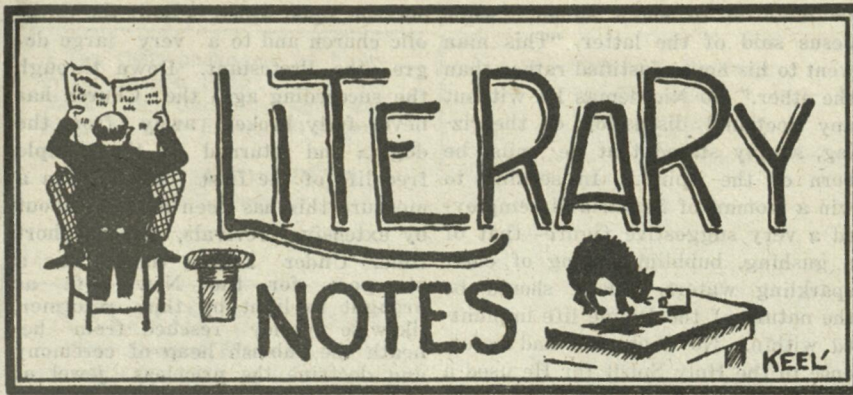
Dr. Taylor's slogan now is "Five Hundred Students for Taylor This Fall."

No amount of pay made a good teacher, a soldier, a good artist, or a good workman.

Tomorrow will I live the fool says: Today its self is too late; the wise man lived yesterday.

By the street called "By and By" you reach the house called "never."

Never put off until tomorrow a laugh that can be laughed today.



WORK.

Let me but do my work from day to day,
 In field or forest, at the desk or loom,
 In roaring market-place or tranquil room;
 Let me but find it in my heart to say,
 When vagrant wishes beckon me astray,
 "This is my work; my blessing, not my doom;
 "Of all who live, I am the one by whom
 "This work can best be done in the right way."
 Then shall I see it not too great nor small,
 To suit my spirit and to prove my powers;
 Then shall I cheerfully greet the laboring hours,
 And cheerfully turn, when the long shadows fall
 At even tide to play and love and rest,
 Because I know for me my work is best.

VanDyke.

THE RELATION OF NEO-PLATONISM TO CHRISTIANITY.

There is inherent in man an inward longing and reaching out after something beyond himself, a search after the explanation and meaning of the world and its relation to his own life. Ever since man began to think he has been busy trying to explain the mysteries of life and the world. At first he began with the explanation of the physical world; then he passed over into a study of man himself. Lastly he undertook to wrestle with the problem of God and His relation to the world. It is with this last phase that we are now concerned. It includes the two great systems of religious thought, Neo-Platonism and Christianity, which arose about 200 B. C. and at the beginning of the Christian era respectively. A study of the conditions which gave birth to these systems together with a comparison of their doctrines will help us to appreciate Christianity better.

About two or three centuries before the Christian era there began to grow upon the world a spirit of unrest, uneasiness, and world weariness.

The corruption of the higher classes, the great gulf between the luxury-loving aristocrats and the famishing miserable common people and the growing evil prevalent everywhere all tended to augment this unrest. Man had tried to solve these problems and had failed. The philosophies of Epicurus, the Stoics, Aristotle and Plato had all been tried and still no lasting satisfaction had come. The presence of all these systems of thought existing together and the inability of any of them to meet the needs of the day gave rise to a feeling of the impossibility of the unaided human reason to reach the ultimate truth and to cope with the evil of the world. Stoicism had tried to meet this by adapting itself to the change but failed. "The sense of guilt, the experience of the weakness of the human will for self-reformation and the weariness which followed a long attempt to find salvation in the purely intellectual processes, apart from the feelings and the emotions, all resulted in an immense impetus to the religious life, especially on its superstitious side." The Oriental religions with their asceticism and mysticism began to pour into the west. Out of the fusion of this Oriental stream of thought with the Western philosophers and the feeling of a need for appeal to a higher authority arose Neo-Platonism.

Neo-Platonism and Christianity are alike in one particular, they have the same problem—how to spiritualize the universe. In other words, both attempt to deal with God and His relation to the world, the nature of sin or evil, and the way of salvation—but they deal differently. They also agree that the source of knowledge is not in the exercise of the reason but in immediate revelation. But they differ as to the method of revelation. The Neo-Platonists hold that each man receives his own immediate revelation "in those moments of ecstasy in which his soul become identical with the divine being itself." Christianity, while recognizing immediate experience and revelation yet points back to a historical revelation. The

further the Church became removed from the original source the more need there was for a commonly accepted standard by which to measure all immediate revelation. This was necessary if the Church was to be kept from being imposed upon by every one who claimed to have a revelation and this is the one unique feature of Christianity which distinguishes it from the other philosophies.

The Neo-Platonists conceived of God as the indescribable Being who is above all. As soon as we attribute anything to Him we limit Him. He can be described only in negative terms. In His relation to the world He conceived of Him in terms of dynamic pantheism. He does not create the world but permeates it by His activity. It is the theory of emanations. To illustrate it Plotinus, the founder of this doctrine, used the figure of the sun with its rays of light. The light rays become less intense the further they are removed from the source, until they end in darkness. "The process is an overflowing from the Godhead in which the Godhead remains unchanged." The first emanation from God was the Spirit of Nous. The next was the Soul which stood in the same relation to the Spirit as the Spirit to God. The third emanation was matter. Matter he conceived only in negative terms. It is by this theory that he tried to reconcile the dualism which nature seemed to force upon him with the monism and unity which as a metaphysician and mystic he was bound to believe. Finite existence and matter was only a falling away from the perfect One.

To the Neo-Platonist matter is something evil from which he must make his escape. Plotinus was ashamed he had a body. The senses and emotions were to be denied. Man's salvation was to rise by contemplation above matter and the world. "The true goal is only reached when the soul loses all thought, desire, activity, all individual life, in an ecstasy of immediate union with God." The practical virtues are only a step, and the intellectual virtues are necessary, but are not the whole thing. Man's duty is to loose himself in contemplation of God, to rise above the material world and retrace his steps toward God. This is essentially asceticism.

Christianity, on the other hand, conceived the universe and God to be bound together by the principle of love instead of the series of emanations.

The material world is neither one with God nor an independent existence opposed to God. It is created by God out of nothing. The return of the soul to God is not only a question of personal inner experience but includes the larger conception of the

redemption of the whole human race. To the Christian matter is not evil and man is not called upon to renounce the world entirely but to use it to his own benefit and God's glory. Neo-Platonism agrees with Christianity in the fact that man is unable to attain perfection by his own efforts through the reason or intellect but must have help from somewhere outside of himself.

Neo-Platonism was the final attempt of the pagan world to save itself from destruction. It was unsuccessful because it failed to create an organization with definite principles upon which to act. However, it had a great deal to do in the building up and strengthening of Christianity.

Paul R. Dunlap.

I CAN.

- I can, rules a mighty dominion
With power to do and dare;
I can't, is a slave and a minion,
Who lives in the realm of despair.
- I can, wears the crown of the master,
Whose forces no foe can turn back;
I can't, flies the flag of disaster,
And surrenders at every attack.
- I can, is fighter and leader,
Who faces the battle each day;
I can't, is a chronic seceder,
Who always retreats in dismay.
- I can, marches steadily forward,
Achieving, rejoicing, in life;
I can't, is a craver and coward,
Who never can win in the strife.

J. C. Wright.

SIMPLICITY OF THE GOSPEL.

The simplicity of the Gospel has been lost. In making a study of this subject the best knowledge can be obtained through a perusal of history in this connection.

Sin had darkened the minds of men until they were no longer able to understand or grasp the true nature of God. The Israelites though returned from their idolatrous wanderings had also lost the vision. The Pharisee held himself aloft from the common person assuming the "holier than thou" attitude while the lawyer had taken away the "key of knowledge" thus preventing the entrance of the ignorant. The common person was termed a "sinner" and considered to be under the ban of God's hate. Into such a society came Jesus Christ to reveal God's true nature to man. To the condemned he said, "Neither do I condemn thee" and to the paralytic, "Son, thy sin be forgiven thee." Those spending all their time and effort in observing the 615 traditions of the elders were dumbfounded to hear forgiveness pronounced upon a simple act of faith. He proudly prayed, "I thank thee that I am not as other men, or even as this publican," who cried out in despair, "God

be merciful to me a sinner," while Jesus said of the latter, "This man went to his house justified rather than the other." To Nicodemus He without any doctrinal discussion or theorizing, simply stated that he "must be born of the Spirit." In seeking to win a woman of Samaria He employed a very suggestive figure—that of a gushing, bubbling spring of clear sparkling waters. Such should be the nature of the Divine life implanted within. No doubt He had reference to the Holy Spirit for He used a similar figure, when He cried out, "Out of his belly shall flow rivers of living water" and John added that He spoke this of the Holy Spirit which those believing on Him were about to receive. Untrammelled with form, free from a system of doctrine, being born of the Spirit, that hidden spring of life should burst forth into a buoyant, joyous and fruitful life of spontaneity. Finally, in His remarkable Pentecostal discourse, He crowned His figures with His masterpiece—the Vine and the Branches. As the branches partake of the very nature of the vine and without effort or toil grow, bringing forth first the bud, the flower, then the delicious tempting stem of grapes, so should those abiding in Him grow and expand apart from effort, bringing forth fruit as a natural process, first the blade, then the ear, then the full corn in the ear.

Well, Jesus fulfilled His task, departed and left the work to His followers, which is portrayed in Acts. With the vision of Jesus possessing them fresh as "the dew on Mt. Hermon," ere the thirsty sun steals away they carried on the work preaching just "Jesus." To Cornelius Peter did not preach the "Second Blessing" but "Jesus" and "the Holy Spirit fell on all them that heard the word." As Paul wrote to his churches his epistles tingled with "Jesus" and were pregnant with simplicity. Theological scholars (?) say that Romans is dogmatic and doctrinal but let them once catch a vision of the simplicity of the Gospel and they will be surprised how rapidly the dogmatic shade of this epistle will fade into the noonday of simplicity.

Sad, sad indeed is the history of the progress of dogma. We read in the history of philosophy that the first century of Christianity was the Period of Primitive Faith—"With great simplicity of doctrine and ceremonies the Christians were preparing thorough faith and the practice of virtue for the Second Coming of our Lord." The second and third century gave rise to the Apologists and Theologians who sought to meet the attacks of Greek philosophy. The gospel began to be cast in terms of Greek thought and also to take on a deeper shade of the dogmatic element. Then appeared Augustine the great Theologian—the formation of

doctrine upon which is built the Catholic church and to a very large degree the Protestant. Down through the succeeding ages the Church has never fully broken away from the dogma and returned to the simple free life of the first century. In a measure this has been brought about by extensive revivals, for a short time. Under Luther there was a stampede for the New Life as brought to light by this reformer, likewise Wesley rescued from beneath the rubbish heap of ceremony and doctrine the priceless jewel of Full Salvation. Straightway the precious truth was eagerly snatched at by thousands. But in the course of time the Fire died out and the Holiness movement was given birth to forward the cause of holiness. Soon however, its advocates began to clothe it in dogma until there was evolved the cut and dried Second Blessing. Not only has this truth suffered but also truth as a whole, for there has been built up around the Gospel a system of dogma and legalism that is debarring multitudes from Divine Life. It is required of one seeking God that he struggle and cry and restitute, etc., etc., ere he can be forgiven, whereas Paul said "Believe on the Lord Jesus Christ and thou shalt be saved" and Christ "thy sins are forgiven." Moreover once one does find God he must mould his life and bear fruit according to a prescribed method while on the other hand Jesus' plan for life was "a fountain of water welling up into eternal life." So the church is seen to be in need of another revival for our beloved holiness movement lies gasping for breath in the last throes of death thus voicing its need for a rebirth which it will doubtless receive if it follows in the steps of pioneer men, such as the three convention men, W. Huff, A. P. Gouthey, T. C. Henderson. May God speed the day, yea and take a few Taylor men, who will follow, to burn into the very substructures of their mental processes the SIMPLICITY OF THE GOSPEL.

Geo. D. Wohlschlegel.

How much would you be worth if you lost all your money?

Liberty is being free from the things we don't like in order to be a slave to the things we do like.

A hand of common sense is worth a bushel of learning.

There is always a sort of marriage; man and his environment. We create it and it turns back and shapes us. The two become one.

Wesley Draper, after discussion on bald-headed and learned men—"Say, fellows, do you know I'm getting bald so fast?"

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TAYLOR HEARS LECTURE BY CHINAMAN.

On the evening of April 11 the students and friends of Taylor were greatly pleased and instructed by the lecture "China in the World Drama," which was given by Dr. William Hung, a native of China.

He told how the scene of the great world drama shifted from time to time. It first was the Mediterranean Sea, then it shifted to the Atlantic Ocean. In this drama the United States Dr. Hung claims will be the leading actor. The other players will be the nations of Asia, especially Japan and China.

The United States and China ought to be brothers in this great play because of the many similarities that exist between these two nations. Both are lovers of freedom and haters of tyranny. Each has a friendly feeling for the other. China looks to the United States as her big brother. From the United States China has learned of Christ.

Dr. Hung then went on to drive the thot from our minds that the Chinese are funny. He showed how the appearance and the customs of the people of America are just as strange as those of the people of China. Therefore when each country can be of great help to the other it behooves us to lay aside our minor differences and really be "brothers."

THE FIGHTING PARSON.

Rev. Elmer Linn Williams, the Fighting Parson of Chicago, brought a wonderful message to the people of Upland on the night of April 13th in the Methodist church. Rev. Williams is a man of strong personality, great enthusiasm, and uncommon wit. His words proved an inspiration to the community to strive to make America a better and safer land in which to rear the young people to the lofty ideals which we wish to see perpetuated.

The first thing which Rev. Williams would have us do as good citizens is to locate our enemy. He very aptly illustrated this point by the prophet Elias who when dying ask the king to take bow and arrows, to open the window eastward and to shoot, thus locating the enemy. During the war America located the liquor traffic as her enemy. Now the thing for us to do is to "embalm, cremate and bury" the thing. "It will," he said, "be a sad day when the pulpits are muzzled," against vice and crime. The "people" are the government and must make it their business to fight low morals. But we should not do as did the king of Israel, smite the arrows on the ground thrice and quit, but should keep smiting until our enemy, vice crime and low morals, is completely driven out. In fighting liquor we must finish the work because of the evils which are bound up with it. Young life cannot be conserved as long as we allow the "wallows" to exist.

He pointed out very forcibly the need of better public officials and

how we can get them if the people will take a greater interest in the type of men put into office. "Good people," said he, "seldom know the public officials, crooks always do." We must not exploit the young foreigner if we wish to Americanize him. He urged the Christian people to ally themselves with public life, but he said, "I'm not asking you to become politicians, but I'm asking you to love America like Jesus loved Jerusalem."

The strength of the enemy has been overestimated. When right your strength is doubled. "Good people," he learned, "are smarter, but they get a spirit of reform and then quit." We must not only reclaim the unfortunate victim, but must destroy the trap in which he was caught.

The liquor problem and the missionary efforts are closely related. Our efforts of evangelizing the foreign lands are greatly hindered when drink must also be encountered. The degradation wrought by drink in the colleges is terrible. We must fight the gambling in athletics. "The influence of a Christian College in Upland is great," he said.

In fighting the enemy we must know the facts; then smite, and smite and smite until the enemy is driven out. "Verily the wicked shall flee, but they'll run faster if some one is after them."

Rev. Williams was brought to Upland by the Inter-Collegiate Prohibition Association of Taylor.

THOTS FROM PROF. WRAY'S CHAPEL TALK ON IDEALS.

An ideal is what you see before you that inspires you. The man of ideals is a man of vision. "Give us fertile men, not useful men. Give us pathfinders." Ideals are not born in the low-lands of the self-life, for the man who does not think and reflect has no vision.

When Garfield was asked what he was going to be, he said, "First of all I must make myself a man."

It was said of Edgar Allen Poe, "The acid of his passions corroded the enamel of his genius".

The influence of an ideal on the outcome of life is tremendous. You can never learn to be an architect until you learn the value of a straight line. Neither can you build a character without the knowledge of a straight line.

"Slightly soiled; greatly reduced in price." This is only a street sign which we sometimes see, but how well it might be applied to character. If character is to count it must be free from all stains.

Robert Speer said, "There is no reason to be discouraged with your discouragement over yourself. The man who should be discouraged is he who is not discouraged with himself."

"A man's vision is the greatest factor about him." was the opinion of

Henry James, the great psychologist. "One ship goes East,
One ship goes West,
By the self-same wind that blows
'Tis the set of the sail
And not the gale
That marks the way it goes."
Above all we must not refuse to let our dreams go out to service.

CHRONICLES.

Thursday, March 31—A goodly number of students attend the Schmit Concert in Marion. They report the most artistic recital of its kind they have ever heard.

Friday, April 1—Where, oh, where did all the April Fools originate? Letters arrive from all portions of the country.

Saturday, April 2—Tennis season opens on the campus.

Sunday, April 3—Wonderful spring day. Many seek the woods for quiet enjoyment.

Monday, April 4—Percy Boat's unusually lonely these days—Cheer up, Percy, every cloud has a silver lining.

Tuesday, April 5—Music lovers attend Cleveland Orchestra concert with Dr. A. Verne Westlake, soloist. It was a splendid program received by an enthusiastic audience. We hereby congratulate Dr. Westlake upon his success.

Wednesday, April 6—Dr. and Mrs. J. M. Taylor are introduced in chapel, also Mrs. Corey, our new Field Secretary. We most heartily welcome these newcomers and pledge them our loyal support.

Thursday, April 7—Biggie and her shadow appear even on a cloudy day!

Friday, April 8—Disappointment awaits those planning hearing Madame Schumann-Heink Concert in Marion.

Florence Biggs and Kenneth Day are suddenly seized with an inspiration—a longing to do something desperate and behold—a date!

Saturday, April 9—Pilgrim and Davis fumigate their room.

Sunday, April 10—The saucy little robins appear less dignified today as they huddle down in a vain attempt to keep warm.

Monday, April 11—In the uncanny hours of the morning Miss May Rector boards a train bound for Chicago.

Dr. Wm. Hung, Chinese lecturer, delivers educational lecture on "China in the Coming Drama."

Tuesday, April 12—Upland Community "Eat" gratifies longing desires for chicken, nevertheless.

Wednesday, April 13—Rev. Williams of Chicago delivers a lecture in the Methodist Church.

Self-made men are always apt to be a little proud of the job.

A goot turn done a friend vas wort more six turns vas you didn't done.

Disease Caused By Mechanical Pressure

Pressure is one of the most universal of all causes of disease—mere mechanical pressure. This is the Osteopathic doctrine refined to its basic conception. Recognizing this simple truth unlocks the mystery of every kind of human sickness and opens new doors of escape from it.

Andrew Taylor Still, M. D., and American physician of the "old school," made this discovery fifty years ago, and its promulgation has quite revolutionized the practice of medicine of our day.

But the world moves—and medical ideas with it.

Today Osteopathy, the system of diagnosis and treatment which Dr. Still evolved to cope with disease from a new vantage point of truth, is known the world over, it is recognized by statutes in almost all states in this union and is established by court decisions in the remainder, it has cured members of the royal families of Europe after court doctors and knighted specialists had failed.

It looks as if this simple truth, that **ABNORMAL PRESSURE IN THE BODY CAUSE DISEASE**, were to keep on growing in popular understanding until it shall thunder down the ages as one of the greatest discoveries of science. All later research supports this discovery.

Dr. Amos W. Tindall

OSTEOPATHIC PHYSICIAN

MASONIC TEMPLE,

HARTFORD CITY, IND.

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OUR RESPONSIBILITY.

As Taylor University is looking into the immediate future with the hope that larger things might be done and more might be accomplished, as she is contemplating enlarging her field of influence with the question of how this change should affect the student body.

We should individually realize that no change can come to our school without that change effecting us as individuals. We can imagine a school without buildings, without an administration, yes, even without a faculty, but a school without scholars is absurd. This shows us that we as students are most vitally concerned in all our school's undertakings and efforts. If we find any joy and pride in the success of Taylor the thought that our school is what we should urge us on to do better, live better, and be better.

So let us not want to see Taylor grow if we are unwilling to help her grow; let us not wish for more students if we are not ready to search for new students ourselves; let us have no desire for the high spiritual life of the school to be maintained if we are unwilling to pray and be spiritual as individuals.

If we open our school next fall with five hundred students it will mean that a complete readjustment will be necessary. New conditions will have to be met. Changes will have to be made at all places. We will have to enlarge the school in our thinking. Our family-like relation will have to be guarded most carefully or it will be lost.

We feel confident that a larger student body is needed at Taylor in order to properly run the machinery and organizations which we have here. Let us not think of increasing the number of our societies and clubs but let us put more spirit and life into those which we already have. Let us reach out to the place where the man that seeks the office rather than the office seeking the man.

JOKES.

The English I class was discussing the sad fate of the drone bee. Miss Taylor was heard to remark, "Well, that's one time that the man isn't the head of the house." We see where her mind is running.

Mr. Pilgrim, translating Latin, "The river was two feet high."

Ask Fenstermacher if rabbits can run.

LOCALS.

John Elliott appeared suddenly upon the campus and stayed longer than usual. It was good to see him again.

Mr. Nysewander and wife, a former student, stopped at Taylor on his way to conference. He looked natural, only different.

On April 6 we had an inspiring chapel service. Dr. Taylor was present and spoke of his accepting the presidency.

Victor Peavy graced the campus for a few hours last week.

The Standard Bearers had an interesting meeting in the basement of Swallow Robin.

Mr. Spaulding is home for a few days.

Many boys go to conference for charges, etc.

Prof. Shaw was home last week. He is off to California for a convention.

Elise Abbey took dinner at the dining hall last Sunday.

Glen Appleman, a former student and preacher in Jonesboro preached at the Friends church last Sunday. It was a powerful sermon and our prayers go with him in his work.

Mable Collier was pleased and surprised to have her father and mother visit Taylor last Tuesday.

Miss Kobayashi had her uncle and aunt visit her from Japan. He spoke in the Prayer Band Tuesday night.

Rev. Haddock, a Taylor graduate and member of the conference, visited here last Wednesday.

Prof. Stanley led chapel last Tuesday and relieved her mind of her annual speech. We are always glad to see any one break forth from bondage to liberty. Come again.

Some students took advantage of the opportunity to get a chicken dinner and went to the feed at the Upland Community house last Tuesday night.

Mr. Percy Bowen visited Taylor while home on the spring vacation.

Miss May Rector seeks relief on a vacation in Chicago at this time.

Johnny Shilling has been awarded a medal thru the Boy Scouts bringing great honor. It is the first of the kind in Marion County.

Rev. French visited his children Wednesday.

Mr. Fiddler preached again at the Methodist Church a week ago Sunday evening.

Cleanliness is next to godliness and they that teach godliness should practice cleanliness.

Don't be "consistant," be simply true.

Think twice before you speak and then maybe you won't speak.

ORGANIZATIONS

SENATE BULLETIN

The Senate is a body representative of the students. As such the students have a right to know some thing of what goes on in that body and how their business is transacted. Such knowledge will give the students greater confidence in the Senate and will evoke a better spirit of co-operation on their part. They will feel an interest in it if they are allowed to observe it at work. With this thought in mind the Senate has decided to have an open session on Wednesday, April 20, which every student is welcome to attend and observe first hand. The degree to which the students turn out to this session will indicate their interest in school affairs and government.

THALONIAN LITERARY SOCIETY.

The Thalonian Literary Society met in closed session in Society Hall April 2, 1921 at 7:30 p. m. After the invocation by Mr. Hightower, there was a short business session. Then the following literary program was given:

Reading Miss Catherine Dunn.

A Letter, Mr. Plants.

Piano Solo, Miss Armstrong.

Reading, Mr. Lennox.

The rest of the evening was spent in an interesting and profitable parliamentary drill.

Reporter.

PRAYER BAND.

What would the spiritual condition of this world be if every professing Christian was praying as much as you? Would the power of God be manifested more or would it be displayed at all?

We cannot expect this age to advance spiritually unless God's children catch the vision of dying souls and prays mightily in their behalf. There never was a great revival but what was prayed down and there will be no revivals today unless they are prayed down in the same way.

Are you interested in a revival here at Taylor? Are you willing to sacrifice anything that would help God in giving us our heart's desire? God has used the prayers of the Prayer Band in blessing people all over the world and by His help this term will surpass all other in accomplishing good in His Kingdom.

Dear Christian friends if you are at all burdened for lost souls join with us each Tuesday evening in prayer that God will send old time revivals today as in days of old. "If thou canst believe, all things are possible to him that believeth."

The reputation that a man gets from his ancestors often wants as much altering to fit him as thar old clothes would.

THE EULOGONIAN DEBATING CLUB.

We are making fast progress on the third "dash" of this school year. Fast indeed! But many problems confront us on our march. Come on, "Eulogs," let's be brave in meeting these problems. We are well able to solve them! Have we not solved other problems in the past? Indeed! Think how Messrs. Robert Shaw and John Shilling on the evening of April 2, "proved" to us that segregation will not solve the negro problem in the United States!

Remember what staunch argument Messrs. John Plants and Raymond Sturgis produced to deport the Negro to Africa! Messrs. Shaw and Shilling convinced us that it would be unjust to deport the Negro to Africa. One question solved.

Think how, on the evening of April 9, Eugene Pilgrim and W. W. Rose fought against Martin R. Davis and Alva Beers, on the question that all students in Taylor University who make a daily grade of 85% should be exempted from regular term's examinations. Messrs. Davis and Beers were firm in their arguments. Their points were well taken. Their logic was convincing. Pilgrim and Rose stuck to their 85% rule. They fought bravely. They would rather have examinations at the close of each month. "Term examinations," they said, "do not test the student's knowledge of the text book." Well, the judges agreed with them and gave them the decision. Another question settled.

Come on "Eulogs," ere we reach the end of this third "dash," we will doubtless have occupied a place in the United States Senate.

Cortez.

"Do nuts grow on trees?"

"Sure."

"Then on what tree does the doughnut grow?"

"On the pantry."

Definition from "Lisbener's Guide to Music". A fugue is a piece in which the voices one by one come in and the people one by one go out."

Get Ready.

"Tomorrow" you'll be wise? You may. Why not rehearse a bit today?

"Be it ever so homely there's no face like your own."—Student Life.

"To be trusted is sometimes a greater compliment than to be loved."

"Why do you require so much money," asked his father.

Rosebud—"I don't require it, father, it's the people I owe."

Pride hath two seasons; a forward spring and a nearly fall.

"HEN PECKED HENRYS" WIN AGAIN.

The "Old Wives' Brigade," the losers in the series of basketball games, entertained the "Hen Pecked Henrys" on Tuesday evening, April 12, at the home of Mr. and Mrs. Kenneth Ayres. Each of the men were called upon to perform in some manner. The program was as follows:

Piano Solo, Florence Shaw.

Speech, Mr. Moulton.

Vocal Solo, Mr. Leisman.

Reading, Mr. Thompson.

Pantomime, Mr. Gilbertson.

Vocal Solo, Mr. Ayres.

Reading, Mrs. Gilbertson.

Vocal Solo, Mrs. Moulton.

After the program very delicious and dainty refreshments were served. Every member of the basketball teams reports a very delightful time. Those present were Mr. and Mrs. Ayres, Moulton, Gilbertson, Mr. and Vayhinger and children, Mr. and Mrs. Thompson and son, and Misses Florence Shaw and Rachael Goodnight.

Reporter.

THE SOANGETAHA DEBATING CLUB.

The Soangetaha Debating Club has decided that potatoes cooked with the skins on are more beneficial than mashed potatoes. You girls don't think so? Then come out and help us decide some weighty questions.

The question for debate Saturday evening, April 9, was "Resolved, that the negro has been more ill-treated by the United States government than the Indian has been. It was a very interesting and spirited discussion.

Girls! You can make the Club a success or a failure this term. It's up to you! Come out! Let's show the boys that we can talk and work too, and, what's more, make a success of it.

Reporter

Alice Wesler—"Well, the kind I like best is the long wool furs."

May Rector—"I'd like to have that dress. I like brown."

Helen Hall—"Yes, May seems to be partial to Brown."

Mable Collier—"Wouldn't this have been a wonderful spring if it hadn't been for these few cold snaps."

Helen—"Catherine, who won?"

Catherine—"Oh, we both won the last game!"

Stella Thacker—"I just love to travel, and some day I'm going square around the world."

Knowledge is the gradual discovery that we possess precious little.

When a man celebrates his birthday he takes a day off; a woman a year.

VOLUNTEER NEWS.

We are living in a day of wonderful opportunity. Much more is required of a student today than was required of our grandparents when they were in school. We are speaking from the standpoint of Christian service. The opportunity is greater but the task has increased in greatness in proportion to the increase of opportunity. In choosing a life work we must consider nothing short of that which will permit us to do the greatest service possible for God and necessarily surrender our individual ambitions and let Christ convert them. That does not mean that if you have great musical talent, for example, that He will deprive you of the use of it. It means that He will convert you so that you will use that talent for the Glory of His Kingdom.

Mr. Raider did not have to surrender his talent in order to preach the Gospel. He uses it in convincing people. Many ministers are in the pulpit today who are trying to talk the Gospel, when in fact God intended for them to serve Him in some other capacity to bring souls to Him. So develop your talent, but use it for the cause of Christ.

The Volunteer movement is striving to do this very thing. The local chapter at Taylor is one that does not allow grass to grow under its feet. We are active. We are working.

Since the last report, team No. 2 held a service at Matthews. Miss Hinds reports a good service. Much missionary information was given that the people had never heard.

Miss Reynolds had charge of the band Monday evening April 4th. She reported on the life of Henry Martyn. Miss Aileen Kenrick also gave a report on the life of David Livingston.

The following Monday service, Dr. Wm. Hung, a Chinese lecturer spoke to the band. He spoke very confidently and all were pleased with his talk. In the meantime our president has attended the Special Volunteer conference which consists of one delegate from every band in the state. He will have good things to report.

F. D. W.

EUREKA DEBATING CLUB.

The first program of the spring term was rendered by the Eureka Debating Club on March 26, 1921. It was a mock trial, the Student Senate against John Collier on a charge of petty larceny. Judge Bailey presided over the court. His first duty after calling the court to order was to appoint six lady jurors. Mr. Ross Hutsinpillar, the Senates attorney opened the case by stating the charge against the aforesaid John Collier. By a very powerful speech he made it clear that the prisoner on the night of March 19, had stolen a white rooster from Dr. Wray's chicken coop. The said rooster was taken down the alley at a very rapid pace by the prisoner to the home of Mrs. Ken-

drick and was there served at a dinner party.

The witnesses for the Senate, Messrs. Seelig, Huneryager, and Briggs were sworn in and cross questioned. Each one verified what their attorney had stated or gave new evidence against the prisoner. The attorney for the defendant Mr. Mont Oliver, spoke in behalf of the prisoner. Afterwards the prisoner was called to the witness stand. He stated that on the night of March 19 he and Mr. Clarence French were in Indianapolis and of course knew nothing about the affair. Messrs. Boat, French, and Fiddler were the witnesses for the prisoner. Every witness threw more light on the subject. How the attorney for the Senate did work! Things were getting uncomfortable for him, especially after he stated that he knew all about Dr. Wray's chicken coop. How did he know?

Percy Olson, the sheriff, kept a close watch upon the prisoner throughout the trial. The crowded room was breathlessly quiet except at times when some witness told the same thing several different ways. After the attorneys gave their final speeches the jury retired to the hall to fix the sentence. You should have seen the prisoner leap and shout when he heard the verdict, "Not guilty."

On April 2 Messrs. Mabuce, Fiddler and Briggs on the affirmative, and French, W. Whitmore and Barrett on the negative debated extemporaneously the question, Resolved: That the liar is a more despicable character than the thief. The judges decided in favor of the affirmative.

The Eureka Base Ball Team was organized last Thursday. Mr. Percy Boat was elected captain and Mr. Barrett manager. The season opens April 16. Be there and root for your club.

On April 9 we had a very interesting debate. The discussion was concerning the relative influence of Alexander the Great and of Julius Caesar on present civilization. Messrs. Clench, H. Whitmore, and Hultz upheld the work of Alexander entering into the political, social and moral aspects of his influence. Messrs. Briggs and W. Whitmore handled the other side of the question in a very logical manner, going into the lives of both characters and tracing the relative merits of the work of each as it conditions present civilization. The decision was given in favor of the negative.

Reporter.

THE EULOGIAN BANQUET.

It has always been the habit of man to tell about the great events in his life especially when such events have been delightful. And so it is that we cannot but tell about the things we have seen, heard and tasted so recently.

Many of you have seen and a few have heard, but you should have tasted the things that lay before us when we entered the dining hall on

March 30, 1921.

The arrangement of the tables might have seemed peculiar to some folk but to many it was understood to form the initial letter of the word that stands for height and depth in development. That "E" presented a beautiful picture with its trimmings and especially with its edge bedecked with plates of chicken, mashed potatoes, dressing, peas and salad.

With all of this before us it seemed that the anti-climax came too soon for our appetites waned for the ordinary luxuries of life at its appearance. It was a desert of cake and ice cream, the kind that certainly would be appreciated.

The banquet did not close with a "usual" climax but that almost made the ice cream and cake taste sour. It consisted of first class toasts to the guests of the evening—our debaters of the winter and spring term—to Mrs. Faulder who assisted so cheerily and to the waiters. The debaters gave very fitting answers to their fellow members.

STANDARD BEARERS.

The Standard Bearers met for their regular meeting April 6, in the Swallow Robin Parlors. Following the business meeting we were directed to the basement where the cafeteria lunch was served. The program consisted of a beautiful piano solo by Mary Shaw, a vocal duet by Aileen Kenrick and Rosabelle Daugherty and an interesting talk entitled the "Chinese Slave Girl" by Miss McClellan. Miss McClellan also showed her Chinese curios and explained the significance that they bore to the Chinese people.

Reporter.

RECIPE FOR A FLUNK

Take a string of bluffs, stir in a pound of very thin excuses, add a few zeros the size of an egg, sift in an abundance of athletic enthusiasm, then stuff in one night's cramming at the end of the term and serve hot.

If a man writes a better book, preaches a better sermon, or makes a better mouse trap than his neighbor, though he build his house in the woods the world will make a beaten path to his door.

Politeness is the flower of humanity.

The man who pays as he goes is seldom jostled out of line.

One half the world don't know what the other half is doing. And the other half wonders why some folks can't mind their own business.

Don't tell me of a man being able to talk sense. Can he talk nonsense?

No legacy is so rich as honesty.

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PHILALETHEAN LITERARY SOCIETY.

Our first open program for the spring term was given Friday evening, April 1, 1921.

Invocation, Chaplain.

Korean School, Mr. Choo and pupils.

Piano Solo, Miss Helen Hall.

Reading, Miss Aileen Kenrick.

Special, Mr. Edward Hultz.

Reading, Miss May Rector.

Inaugural, Mr. J. Floyd Seelig.

Music, Philo Boys Quartet.

Standard, Miss Ines Miles.

A short business meeting followed, during which the new officers were installed by Mr. Cortez.

The new President's inaugural speech was especially good. The real meaning of our motto, "Lovers of Truth," was discussed. We will admit that our standards are high, but they are attainable. Philos, let's stand by our motto as well as our new president.

We feel that the program was not only interesting but very helpful. One of our aims is to have "solid" programs, which will make it possible for the auditors to take home something worthwhile. Our sister society would do well to follow the example.

We have begun the term with a good foundation and I believe that our censor is to be highly commended for it. But let us co-operate with her in making the structure the very best possible.

On Saturday evening, April 9, we held our regular closed session. It consisted of the following program, after which we had an exciting parliamentary drill conducted by John Shilling.

Invocation, Chaplain.

Piano Solo, Mr. John Shilling.

Vocal Solo, Mr. Robert Shaw.

Reading, Miss Vera Repass.

Original Story, Mr. Wesley Draper.

Reading Miss Terzah Moss.

Extemporaneous Debate: Resolved: That the Tongue is Mightier than the Sword. Affirmative, Miss Stella Thacker Mr. Wendell Ayres; negative, Miss May Rector, Mr. McGrew. The negative won.

Reporter.

HOLINESS LEAGUE.

Indeed, these are very momentous days in the history of Taylor. Many of us feel that our prayers have been answered, and that the Lord is enlarging our borders; for we are sure that we shall reach the goal of our slogan: "Five Hundred students for next fall." But, as we were shown last Friday evening by Professor Glasier; with added numbers, there comes added responsibility. An institution is never above its students. We shall welcome the new students, but let us "become rooted and grounded in Him," so that we may be a blessing, a help and an inspiration toward right Christian living.

We feel that the only way to accomplish this is to live close to the



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Lord. Let us make it a matter of conscience to attend the Holiness League where we can, with our school mates, "draw nigh to God that he may draw nigh unto us." Let us remember that "without Him we can do nothing," but with Him "all things are possible."

"This is the will of the Lord, even your sanctification. "Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Amen."

WILL WE OR WILL WE NOT.

With the coming of Baseball season there comes a question in the minds of a certain few students, as to whether or not they should support the baseball teams and just how much do so. This should not be as the teams are not playing entirely for their own benefit and it is our duty as loyal students, to support them in their effort to furnish us good clean athletic contests. If we are all to sit idly in our rooms when there is a good baseball game going on it is not doing our part to help. We should be out at the games and help to create a lively interest in them by rooting and cheering them along.

Don't be a slacker; the world hates a slacker. Don't be one. Come out and root. Do your part.

Davis.

THE FUNCTIONING OF THE TENNIS COURTS.

The Taylor Tennis Courts are again in great popularity, due to the excellent weather we have been having in the past two weeks. When Spring put in her appearance at Taylor the tennis players were seen getting out their rackets and getting them ready for their first match. The courts were ready on April second and have since that date been a scene of great activity. Many new rackets have been bought by the students thru the Athletic Association. The Association also has a supply of balls for the benefits of the students. With the material that has shown itself on the courts since the second, and with the material which has as yet not made its appearance, we hope that the spring contests will be very lively when held.

ON THE DIAMOND.

With the opening of the Spring Term, the Baseball fans have been putting in good hours of practice. The Athletic Association has purchased new bats, bases, balls and mits, and with the equipment owned by separate students there is sufficient so that the students have a good opportunity for baseball. There is at least one series scheduled by now and other teams will soon put in thier appearance, so that we will have sufficient opportunity of seeing good clean baseball this spring. We as students should support the teams in their play, and we will all be benefitted by them.

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ALUMNI NOTES.

Alexandria, Va.

"I have just been reading the "Echo" and it gave me a very bad case of the blues so I am writing to some of the old friends back there whose names I read. You see by my stationery where I am working. I am doing social welfare work and like it very well, but expect to go back home soon, as it is rather lonesome down here away from all my folks.

"Do you ever hear from Gard? He is still at home going to school, and I don't know when I will see him next. I needn't tell you how I feel about it, but then of course school comes first and it won't last always.

"I have just begun to realize how nice it was at T. U."

Peggy. (Stouffer.)

Huntington, Ind.

"I am teaching in the city schools. I have a room of fifty youngsters of about the age of seven years. They are live wires and do not allow their teacher to loaf on her job a minute.

"My home is now in Huntington also."

Lulu Ruppert, 1916.

Chitre, Panama.

"My Dear Friend Asplin:

I wish you could come here to Panama instead of going to India. We need men who are willing to live or die for the Lord. This is a hard camp or field of labor. The Roman Catholic Church has complete power here and controls these poor people in such a manner that is astonishing. Yet Christ is able to save them from the awful ignorance and darkness in which they are.

"Please do not fail to pray for us. We need the power and the spirit of the Lord to break down the terrible darkness and gross immortality of the poor people."

A. O. Bustamante.

"The Alumni news of Detroit is soon told. Harvey Brown, 1918, college graduate, is still in this city and is looking forward to entering the ministry in the near future. Miss Myrtle Leamon also Miss Speck, both T. U. students in former days, are here in Detroit. The former is librarian in one of the city libraries. The latter is a stenographer for one of the many manufacturing firms of this place.

"Oh, yes! There is another T. U. graduate in this city. Some of the older T. U. students will remember Nellie Davis who went to France during the war as a nurse. She saw active service and is now living here with her husband, having recently been married."

John and Rose Vickery.

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"Whenever I get a letter or the 'Echo' I drop everything else and devour them." So Raymond Armstrong writes from Hamilton, N. Y. There he is attending Colgate University and serving two charges, West Frankfort and Selmyler.

Miss Margaret Demaree, class '16, is taking her master's degree at Indiana State University, Bloomington, Ind.

Word has been received that Alice Eskes '20, expects to sail for India this fall.

Mr. J. D. Elmendorf is one of the state Y. M. C. A. secretaries of New Jersey. His office is at Newark.

Howard MacMullen is working in a laundry in Springfield Ill.

Charles Stephens is attending Asbury College at Wilmore, Ky. He reports a gracious revival in which nearly all of the four hundred and fifty students were saved.

Dr. George Shaw is spending a month in California, conducting the Bible classes in a series of Missionary Conventions under the auspices of the Christian and Missionary Alliance.

NEWS FROM CORA FALES.

Recently Charles Shilling received the following letter from Miss Cora

Fales, an old T. U. student, who is doing missionary work in Sironcha C. P. India.

Dear Charles:

How glad I was to get that letter from you, not merely because it contained money, for which we were deeply grateful, but for the news and the word from you.

Please convey my thanks to the Junior League for their substantial gift to their cousins here. Because famine conditions are so bad we are forced to take in many more children than we have support for and monthly my deficit grows and monthly my family grows in numbers. Of the hundred fifty children, I have support for only eighty four. So you can readily see how the deficit must increase unless other people follow you in supplying extra donations. Some one asked us why we didn't stop taking children when we reached the limit of our appropriations. Let me illustrate: A seventeen year old father brought his baby to us because his wife had died and the baby was so poor that the grandmothers would have nothing to do with it. The child was six months old and weighed four pounds! Now, in the sight of God, had I refused to take that child I would have been unworthy to bear

the name of His dear Son. Isn't this work His? And has He not promised to supply all needs? I am trusting Him to finance where I can't see and yet feel that He would have me take on additional responsibilities. Your letter and contents comes as assurance that the faith is not misplaced. A little boy about seven is deserted to beg his living or steal it, else die; shall I refuse him shelter! Also a boy about four years and his younger brother are set adrift because the mother can't get food for them. They wander into our yard, the older boy so famished and weak that he can take but a few steps at a time without resting. What is my duty? What is my privilege? In passing through the jungle I have seen a few skeletons of people who have died of starvation and at present things are growing steadily worse.

How happy I was a few days ago when eight of my older girls came to my room to tell me they were dedicating their lives to definite Christian service! It was more reward than I deserve and made me feel how little "our all" is after all.

Sincerely your friend,

Cora Fales.

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THE GINGER JAR.

Beatrice Sprague—"Wm - m - m! Smell that chicken! Why don't they market chicken perfume?"

Miss Collins to McNeil, looking glum—"What's the matter, William? Be cheery, exams, are over."

William—"Yes, but I just got some of my grades."

Plants, surveying creamed potatoes before him—"This is what you'd call 'Liquid Murphy's' isn't it?"

Miriam Teed—"The rains descended, the floods came and down fell the Senate."—Miss Miles loses her balance in the overflow gutter.

Beatrice—"What day do you like best, May? I like Saturday."

May—"There's only one day that I like and that's Kenneth."

Miss Walker, to Ockey Runner—"Were you saying anything?"

Ockey—"No, my right ear flopped."

Miss Mallory, in class-room as Miss Dougherty forgets her reading, "That Old Sweetheart of Mine,"—"Why I thot everybody knew 'That Old Sweet-heart of Mine.'"

May Rector at table—"Did you ever hear the story of the little Brownies scampering over the table?"

Mrs. Stant tries, but all in vain, to balance the scales to weigh herself. But alas! She was using a forty-pound weight!

Jean Ruse to Rosebud as he takes her ring—"I'll tell Buddy and he will knock you down and take it from you."

Prof. Stanley to her English class—"You see this is a distinctive class of nuts."

Day—"Say Percy, this hat of mine is a Mallory Hat."

Percy Boat—"Well, you'll either have to give me the hat or Miss Mallory will have to change her name."

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