



4-1895

Ursinus College Bulletin Vol. 11, No. 7, April 1895

G. W. Shellenberger
Ursinus College

D. Irvin Conkle
Ursinus College

Follow this and additional works at: <https://digitalcommons.ursinus.edu/ucbulletin>



Part of the [Cultural History Commons](#), [Higher Education Commons](#), [History of Christianity Commons](#), [History of Religion Commons](#), [Liberal Studies Commons](#), [Social History Commons](#), and the [United States History Commons](#)

[Click here to let us know how access to this document benefits you.](#)

Recommended Citation

Shellenberger, G. W. and Conkle, D. Irvin, "Ursinus College Bulletin Vol. 11, No. 7, April 1895" (1895).
Ursinus College Bulletin, 1885-1902. 115.
<https://digitalcommons.ursinus.edu/ucbulletin/115>

This Book is brought to you for free and open access by the Ursinusiana Collection at Digital Commons @ Ursinus College. It has been accepted for inclusion in Ursinus College Bulletin, 1885-1902 by an authorized administrator of Digital Commons @ Ursinus College. For more information, please contact aprock@ursinus.edu.

URSINUS COLLEGE BULLETIN

Volume XI.

APRIL, 1895.

Number 7.

Ursinus College Bulletin

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

BOARD OF EDITORS:

G. W. SHELLENBERGER, '95, Editor-in-Chief.
D. IRVIN CONKLE, '95, Assistant Editor-in-Chief.

ASSOCIATES:

C. D. LERCH, '95, Locals and Personals.
H. O. WILLIAMS, '96, Exchange.
A. N. STUBBLEBINE, '96, Athletics.
WM. H. ERB, '96, S. T., Alumni.

BUSINESS MANAGERS:

E. M. SCHEIRER, '96. J. W. GILDS, '97.

TERMS:

ONE COPY, a year, - - - - \$0 50
FIVE COPIES, to one person, - - - - 2 00
SINGLE COPIES, - - - - 05

ALL SUBSCRIPTIONS MUST BE PAID IN ADVANCE.

Address:

URSINUS COLLEGE BULLETIN,
Collegeville, Montgomery County, Pa.

Persons wishing to discontinue their subscriptions should send immediate notice of the fact.

Matter for publication, including literary articles, items of news having a bearing upon URSINUS COLLEGE, and special communications as to current phases of its work and welfare, will be gladly received from all students, alumni and professors of the institution.

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

Rates for advertising sent on application.

Entered at the postoffice at Collegeville, Pa., as second-class matter, March 16, 1885.

PRINTED BY THOMPSON BROS., COLLEGEVILLE, PA.

TABLE OF CONTENTS.

EDITORIALS,	97
CONTRIBUTIONS.	
Just Do the Best You Can,	98
Christianity the Conservator of American Civilization,	98
Municipal Reform,	100
Woman as a Factor in Organized Charities,	102
COLLEGE NEWS.	
Zwinglian Society,	105
Schaff Society,	106
Y. M. C. A.,	106
Locals,	107
Personals,	108
The Alumni,	109
Death of Mrs. Susan B. Good,	110
Meeting of the Board of Directors,	110
Athletics,	111
Exchanges,	112

ANOTHER term has come to a close, and we stand on the threshold of the last term of the current year. Holding this position, and glancing back over the past term, many questions present themselves. Have we accomplished all that we could have accomplished as students? Has our work in the class-room been what it should have been? Have we been as diligent in our religious life as we should have been? How many can answer these questions satisfactorily? The opportunities for self-improvement during the last term will not come again, and if we have not embraced them we are losers by so much. The spring term is before us, and while we cannot make up the loss sustained during the past, we can nevertheless make the most of the present by allowing no opportunity to go by without being improved. The time is short, but perseverance and diligence will accomplish great things for us.

* * *

A PRIZE of a free four years scholarship has been established by the Board of Directors of the College. This prize will be given to the student having the highest average on examination for entrance into the college. This is a good move, and is already showing its effects in the increased amount of interest shown by those intending to enter college next year. The competition is open for all who wish to enter the Freshman class, whether they have prepared at Ursinus or elsewhere. This is another opportunity for those who have but limited means of enjoying a collegiate education. Other institutions have been offering such incentives, and

now that the plan has been started at Ursinus, we hope that all will co-operate with the Board in its efforts for the advancement of the College.

* * *

DURING the collegiate year there are certain days on which no school exercises are held. These days are as a rule days of national rejoicing. Many of the colleges of our land improve these days by appropriate exercises, and thus keep fresh in the minds of the student-body the events which these days commemorate, and also increase in the students the patriotism and love of country which, alas, lies dormant in too many breasts. Heretofore, Ursinus has done nothing in this line. The days of national importance, such as Washington's Birthday, Memorial Day, etc., have been allowed to come and

go, and no effort has been made to use their valuable and inspiring hours for the improvement and elevation of the students. This will be remedied to a certain extent during the next year. The Board of Directors at its winter meeting decided to offer two prizes of \$25 each, to be competed for by the members of the Literary societies of the College in a contest to be held on Washington's Birthday. Such a contest, however, we fear will not do much to instil patriotism and kindred thoughts into the hearts of the students, and it may lead to unpleasant feeling. We would rather have seen some noted orator come here on that day and give us an oration which would have moved us to deeds of valor and glory. Since the action has been taken, it behooves us as students to do all we can to make this departure a success, and thus show the Board that we appreciate its efforts.

CONTRIBUTIONS.

JUST DO THE BEST YOU CAN.

It often is a question
Perplexing earnest men,
What it is right or wrong to do,
And how, or where, or when.
The answer to this question
Concerns each mortal man;
And yet it is not hard to find,—
Just do the best you can.

If life is bright and hopeful,
And man seems good to man;
Still make the lot of man more bright,
By doing the best you can.
But if shades of gloom and sadness
Oppress the sons of man;
Your duty ever is the same,—
Just do the best you can.

And should the ways of Providence
Seem dark and void of plan,
Do not despair if his design
You fail to know or scan.

Be this your thought, "The Lord is good,
And loves poor, fallen man;
And though his ways seem intricate,
I'll do the best I can."

And doing, thus, the best you can
Each day from morn till night,
You'll gladden many a fainting heart,
Make many a burden light;
And when the last great day shall dawn,
You'll see 'twas God's own plan
That we, by faith, his will perform
By doing the best we can.

GRANVILLE H. MEIXELL,

Midland College, Atchison, Kansas.

CHRISTIANITY THE CONSERVATOR OF AMERICAN CIVILIZATION.

It has been said by prominent writers that Christianity and civilization travel hand in hand. This theory has been

well grounded, and its effects will be seen and felt as we compare the civilization of past ages with that of the present. We see its effects not only in teaching, but even in business, for what enterprise has been started and has gained permanent success, when that power, which rules secular as well as spiritual affairs, has not been recognized; or where has civilization been able to extend her reign without Christianity as her leader? If these things be true, we believe that Christianity is the conservator of American civilization.

If history has demonstrated anything, it is this, that without Christianity there is no possibility of an enduring civilization. This we find true even in the eleventh century, when we read how the crusaders advanced civilization in the countries through which they passed on their way to Jerusalem. The heathen people, seeing their faith and confidence in the ruling power of God, and their unwavering courage, could not help feeling the inspiration for that higher learning, Christianity.

If other countries, where the ruling power is vested in a few, have felt that their civilization depended upon Christian influences, much more should we feel this inspiration in our own land, where every citizen is entitled to a voice in the selection of rulers and the administration of the laws. Therefore we must find the solution of this subject in bringing it to bear upon the masses, for just so far as these principles leaven the mass, will the individuals become better citizens and will politics be purified.

Christianity alone, with instinctive impulse, seeks to quicken and expand the minds of the humblest, that they may apprehend what she affirms to be truths

of the universe, and may be lifted to contemplate the incomparable plans of Him upon whose power the world is hung. It is at least a great inspiration. We see its effects in the millions of schools with which continents are alive, and in which are laid the sure foundations of the world's ultimate civilization. Indeed, along the paths of Christian advance, to whichever side we turn, a similar impulse to free and various mental activity is always before us. A religion which has so much of literature, so much of history associated with it, which presents such practical yet imperial themes for human contemplation; such a religion cannot but send the intellect forth well equipped and strengthened into every field into which it may enter.

Whatever else is true, the superlative educational force of the world appears embodied in this system of faith, which came by peasants as its ministers and the son of a carpenter as its mysterious sovereign teacher. It lays its hand of supreme benediction on countries and centuries at the furthest remove from its first proclamation; sceptics themselves, with their learning, eloquence, or wit, appear but involuntary witnesses to the underlying and impenetrable impulses of this Christianity, which has upheld and will continue to sustain our civilization, so long as we are willing to be guided by its teachings.

The Pilgrim Fathers had drawn the full conviction into their life, from the study of the Bible, that kingdom might perish after kingdom, the most solid institutions of the world be subverted, but that the religion of Jesus of Nazareth should never fail, and to plant this religion in the untracked woods of this continent was to give it the

only certain promise of an enduring civilization. So hither they came, and here they stood undaunted by nature in her unaccustomed and terrifying aspect, undaunted by savages, undaunted by even the evil influences which seemed to be darkening the air for them. They expected small colonies to become the foundation of great commonwealths; that education should become the mighty power for the country's future prosperity, led, as it were, by Christianity, which alone could guide her to success. And as we mark the progress of our own nation, from the landing of the Pilgrim Fathers until the present, we find that these hopes have been fully realized and we have become the best Christian nation of the world.

The Christianity then that is to be the preserver of our nation, must be a living Christianity; it must be aggressive; it must be liberal; it must be united; it must not confine itself to a merely defensive warfare. It must hold the outposts of civilization, not only by keeping watch, but also by leading forces against the besieging forces of unreason. This work cannot be done by merely throwing wide open the doors of the churches, and preaching sermons. It must also be done in the highways and byways, among the rich and poor, the virtuous and the vicious, the innocent and the guilty; by the most persuasive sermons, not in words, but in deeds, and in the silent, yet eloquent lessons of lives of self-sacrifice.

J. W. G., '97.

MUNICIPAL REFORM.

A great many questions of vast importance are continually presenting them-

selves to our people for solution. Heretofore the tendency has been to depend upon legislative bodies to solve them. But a course of circumstances has caused the eyes of the people to be opened to the terrible fact that legislative bodies are nothing more than party machines, running the government for the benefit of individuals, and not for the benefit of the people. Nowhere has this spirit of national liberty shown itself in a more patriotic manner than in our cities. And the great question that is agitating the minds of the people to-day is municipal reform.

The theory of American political institutions is that all government, national, state, and municipal, is of, for, and by the people. But the actual condition of affairs, however, does not accord with this theory. In most of our cities the government is of, for, and by practical politicians who make of politics a trade, and in the pursuit of which they are very prosperous. If we were able to look inside the municipal life of New York, Chicago, Philadelphia, or any of our large cities, and even the smaller ones, we would find them to be thoroughly rotten. These cities are stretching out their arms of civilization over the whole world; and yet every attempt toward bringing about a moral betterment of these cities must be made in the teeth of these administrative bloodhounds, who are fattening themselves on the ethical flesh and blood of the people. When such political machines as Tammany Hall of New York get control of a municipal government, it is time the people were arousing themselves to some mode of purification. In the pretence of governing the city, they are feeding day and night on its quivering vitals. They show no genius in ferreting out crime,

they prosecute only when they have to, and their minds are so keenly judicial that no amount of evidence is accepted as sufficient to warrant indictment.

However, it is very encouraging to note the fact that the people are no longer asleep to the terrible condition of affairs in our city politics, but are awake and are making a strong campaign against these existing evils. Never before in the history of American political institutions has partisanship been so completely laid aside. Never before has union among the friends of municipal administration been so general and so patriotic as at the present time. This fact was most forcibly demonstrated at the last election in New York, when the voting population of that city gathered in might, grappled with that monster demon called Tammany, or better designated Corruption, and laid him as low as the lion of Samson. It was in name a political contest, but in reality it was a victory over bad government.

However, it is to be borne in mind that this unprecedented revolution in the public sentiment of New York has come about as a direct consequence of the untiring persistency of one man—Dr. Chas. H. Parkhurst. It was he who wielded the instrument of God as Aaron wielded the rod, to smite the rock of public indifference. The public of New York responded, and those who scorned him now praise him. This spirit of municipal reform is not confined only to New York and its vicinity, but it has begun to work powerfully in many other American cities; and its influence is being felt in every quarter of our continent.

The question is asked, How are these reforms brought about? We answer, They are brought about by the people

themselves and not by party heads. The truth is dawning upon prosperous citizens that they must take into their own hands the business of governing their cities. There will be no more rushing to the capitol, and begging the legislature to turn out a certain gang and put a new one into power. The people are becoming students of political science, and are making careful investigations. They are beginning to see the folly of trusting in a legislature to govern a community when it can govern itself more successfully. They are coming to realize that the best municipal machinery in the world will not release the citizen from his political obligations.

Thus we see the municipal governments of our country to be in a pitiful state of corruption, being run by party machines without any sense of right and wrong. As loyal American citizens we should make an effort to bring about a change for good and honest government. Let us study and strive to possess the motives and powers which made Dr. Parkhurst so successful in bringing about that great revolution in our metropolis. This man of God, whose nervous zeal, mental shrewdness and balance; whose moral strength and spiritual enthusiasm we admire. "His face was of flint, his nerve was of steel, his shield was of faith, and his sword was the sword of the spirit, which is the Word of God." We should endeavor to prevent by personal and united effort the nomination and election of corrupt candidates; to purify and elevate the franchise; and to promote the study of social wrongs and remedies. Let us draw the line strongly between right and wrong, and then stand on that line until corruption shall be trampled under foot, and the Spirit of God shall rule in the

hearts of those who have in their hands the control of our municipal government.

D. I. C., '95.

WOMAN AS A FACTOR IN ORGANIZED CHARITIES.

Read at W. M. S. First Reformed Church, Philadelphia, February 12.

In missionary work it is the duty of woman to recognize the public and private demands of charity. To have authority for obligation to do that duty. Provide means and methods to accomplish it; and have capability and spirit to perform it. Our authority is the inspired decree of God; the spirit is of the Divine Comforter; the means are at the command of all who labor; the methods are mapped out for us by the Designer of the universe and recorded in Holy Writ. It is our duty to pursue these directions with cheerfulness, with a kindly feeling of friendship for all humanity.

"Love one another," "Love thy neighbor as thyself," this is the basis of Divine Charity, of human philanthropy. Love is then the inspiration of charity, and no person interested in charitable work, should hold a principle that is not an axiom of human and divine interest.

If we would save the world spiritually and temporally, if we would be happy and make others happy, we must have the consciousness of a self-satisfying life, we must be ready with brain and brawn to battle for the truth, to speak and act it every hour, under all circumstances, at whatever sacrifice, so that when the shades of night close the day of life, we shall rest conscious of having done the will of the Master. This is the highest

conceivable duty of mankind, individually and collectively.

Our obligation to charitable duty is measured by the divine command, "Do unto others as you would have others do unto you." What a sublime hope! What an apotheosis of glory! What a triumphant song the nations of the world will sing in harmonious sympathy when it comes to pass that "we shall love our neighbor as ourselves." Joined to the command to do certain acts, is the gracious promise to help us in our ever present need; to the command and to the promise of help, is imposed a duty, "Forsake not the assembling of yourselves together," that ye be steadfast, abounding in good works. This is the divine law for human action. If, then, we would be the complement of mankind, socially, morally, politically, spiritually, we must obey the divine law and organize.

Life is a failure unless we are of service one to the other. The individual living in an uninhabited wilderness with none to help and helping none is valueless, unhappy, homeless, hopeless, is little above the brute. It is only through unity that we can arrive at anything like perfection. All the great achievements of civilization have been accomplished by centralization. In business, syndicates are the secret of success, concentration develops the strength of governments. So charity has learned that her best interests are conserved by intelligent cooperation. It follows then that the specialist, merchant, lawyer, doctor, those of the forge, loom or farm, having little time and perhaps less inclination to organize charitable institutions, leave the subject of charity to their wives or daughters, to the public government, to the management of the order, church or lodge to

which they belong. They are willing to furnish means and help the cause of charity, not directly, but indirectly, through those better qualified by time and inclination to carry on the work. Ideal charity results from that perfect combination of society which gives society the highest service to mankind and leaves every individual at his proper vocation.

In searching for methods among these organizations to advance charity, none have so high a standard or so substantial an authority as the church. It stands for all that is noble, true and virtuous. It represents our ideal of society. It grows better and stronger in charitable work as it grows older. The keystone of its arch is love. Over its dome floats the flag of humanity, under its folds shall eventually be gathered all nations, with but one creed. In its universal embrace are all organizations that represent the best interest of humanity. We do not mean to secularize the church, we would take from none their liberty of conscience, but we should specialize them, and fit them into the organic structure of Christian fellowship where they can do the most charitable good, and the most perfect work. We are not all called to go down with the Salvation Army into the depths of iniquity. God has always spoken to each individual and nation, in every time and clime, in the language which all understand. All should be loyal to their convictions, to their denominations according to their light. Nevertheless all their activity should tend to one policy, to the building of the temple of righteousness.

From the hewer of wood and the drawer of water to the king on his throne, all believe in and hope for that time when charity shall make us one universal brotherhood, and it shall come to pass, as

the bitterness and conventionalities of sectarianism are gradually thawed out by the warmth of love, legions of converging organizations with their armies of mankind, doing the service of Christ, shall be presented to view under one banner, and on that banner will be inscribed Faith, Hope and Charity.

It has been but a few decades at farthest since church extensions have been inaugurated as auxiliaries in the work of charity. But who can estimate the good that aid societies, sewing circles, temperance organizations, Sunday-schools, secret and public benefit societies and Christian employment offices have exerted in the Christian world.

The uncharitable still ask, "Am I my brother's keeper?" I unhesitatingly answer that in a certain sense you are. For some are extravagantly wasteful by nature and habit, some are vicious and idle; these come to grief, and then the provident are asked to maintain them, to have compassion on them. It is our duty to care for them, not as paupers, but as orphans; society should be their guardian, should find the opportunity to earn a livelihood by honorable employment, and perpetuate an intelligent charity over them in place of a wasteful and promiscuous giving.

It may be said that state charity does all this. Not so; it does not put us in touch with misery, we feel no sympathy with affliction, we are not solicitous for the welfare of the unfortunate by personal contact. It changes the emotional feeling to toleration, charity by privilege into a taxable necessity; the hungry and cold are turned from the door with the remark, "Go to the poorhouse, we pay for you there." It ties the great pulse of the world with selfishness, hardens the

heart, puts a blue uniform behind misfortune and distress, with orders to move on out of sight, aye, out of memory.

State charity does not morally meet the demands of Christian charity. The worst charity is to feed a hungry man slowly, the best charity is to furnish him work. This is the kind of charity which is provident.

Remember, my friends, I do not discourage foreign missions. "Go ye into all the world and preach the gospel to every creature," is a command not to be disobeyed by those who hear the call, but there are duties that go with this command. "He that provideth not for his own is worse than an infidel, and hath denied the faith." Have we provided for our own, dare we say so when labor is fighting for its daily bread? Can you walk through the street at nightfall and pass unheeded the piteous appeal for help? On this subject let the pulpit speak forth in no uncertain tone.

In all charitable work woman is peculiarly created and qualified by personal endeavor to bring about a new era of charity. Her hand rocks the cradle of human destiny, while she sings the songs of immortality. Her actions and thoughts make or mar mankind. As she rears the child, so will the man be; of such will be society, church and state. In the nursery, on the playground, in the studio, is molded the plastic material into the nations of the future. It is the special duty and privilege of woman to live, love, and influence by precept and example that form that shall adorn and supply the future demands of civilization. This is true charity—momentous in converting the world to something like perfection—something like ideal proportion.

In performing the natural and spiritual duty of a mother, she establishes a precedent that will influence unborn generations to merciful acts.

Home and happiness are the incentives that bring about a charitable renaissance. I leave it with yourself—can you feel the presence of home and not think of a good mother? Do you not hear again in calm discussion her kindly words, her impartial decision? Do you not remember her forgiving spirit, her wan face so peaceful, her hands closed in prayer? Memories of mother's virtues float over me like the perfume of some sweet exotic. The echo of her kindly voice comes down the tide of time, and lingers as music in my ear. Her loving advice opens before me the gates of duty and of immortality. Woman may not be versed in theology, but her charitable emotion never asks of the wounded, the poor, hungry or thirsty their creed, color, nationality. Only pride and prejudice do that. Woman feels, this weak one is God's child, for a moment I will be its mother.

Some do not know, some do not believe in the capability of woman for charitable work. Some forget that woman was first at the cradle of Christ, that she followed through life his fortunes, that when he took up his cross she followed him and suffered in spirit with him.

Woman was last at the cross and first at the grave to bring the glad tidings of the resurrection. Some forget that he counseled with the Samaritan woman at the well and that to the woman of sin he was charitable; that he raised Lazarus from the dead to the living, loving arms of his sister; yea, the halo of his glory has a double lustre when we learn that he specially extended his charity and comfort to women.

Conscience asks us all the same question: Have we preached deliverance to the captive? Do we belong to the peace society of the world? Have we hungered and thirsted after righteousness? Have we been poor in spirit and zealous in good works? Have we cared for the widow and the orphan? Do we love one another? Are we filling the high mission of the Master? Are we glorifying God? Have we abounded in faith, hope and charity? Have we obeyed the com-

mand, Be not weary in well-doing—and whatsoever thy hand findeth to do, do it with thy might? These questions silently condemn or commend the actions of every one. So live that when you are called to come up higher, the great Master of life shall say, "Well done, thou good and faithful servant." "As ye have done it unto the least of these, my brethren, ye have done it unto me."

LILLIAN I. RHOADES.

Trappe, Montg. Co., Pa.

COLLEGE NEWS.

ZWINGLIAN SOCIETY.

At the first meeting in March, the following officers were elected: President, O. B. Wehr, '95; Vice-President, A. T. Wright, '96; Recording Secretary, G. W. Kerstetter, '98; Corresponding Secretary, M. N. Wehler, '97; Treasurer, E. M. Scheirer, '96; Chaplain, W. A. Reimert, '98; Musical Director, J. Alden, A.; Editor No. 1, J. G. Kerschner, '96; Editor No. 2, C. P. Wehr, '95; Critic, D. I. Conkle, '95; Janitor, T. A. Peak.

Mr. Chas. D. Lerch, '95, has presented to the society a picture of Oliver Wendell Holmes. The picture is in a large, handsome frame, and thus adds to the beauty of the hall. Mr. Lerch has the heartfelt thanks of every Zwinglian.

Friday evening, March 22, the twenty-fifth anniversary of the society was held in Bomberger Memorial Hall. Both the chapel and gallery were well filled with the friends of the society and of the college. The three societies of the College, the Olevian, Schaff, and Zwinglian, marched to their appointed places in a

body, while Miss Agnes Hunsicker played the "March." The invocation was offered by the Rev. H. E. Jones, Collegeville, Pa. The music for the evening consisted in a piano solo by Miss Margaret I. Miller, Watsontown, Pa.; two violin solos by Mr. Reinhold Schewe, Philadelphia, Pa.; vocal solo, Mrs. H. E. Jones, Collegeville, Pa.; piano duet, Misses Agnes Hunsicker and Minerva Weinberger, Collegeville, Pa. That the quality of the music was excellent was shown by the fact that every piece was encored.

The salutatory was delivered by Mr. Ralph L. Johnson, '97, Collegeville, Pa. Having in a few words welcomed the sister societies, the speaker spoke on the subject, "An American trait." The speaker showed that this trait is "ambition for wealth and power." Having shown that this trait chiefly grew out of the institutions of the land, he said, "Fathers require their sons to enter the cities to make money, and thus destroy the sentiment of home. Territory becomes the place for gain or power and ceases to be native land. The place of burial, if

thought of at all, is considered more salable if the bodies be buried deep and the spot not marked with tombstones. Let the nation avoid this trait and give to each of its people an integrity as solid as Plymouth Rock and as cheerful as New England Mayflower."

The first orator was Mr. J. Geo. Kerschner, '96, Trappe, Pa. In a clear and forcible manner he pointed out the dangers of unrestricted immigration. He said, "The evil can be remedied by judicious legislation. Let us, therefore, as Americans, arise and set our faces to the foe. Let us extend the right hand of friendship and fellowship to those who have had noble aspirations of citizenship. Let us stand firm in the principles of liberty guaranteed to us by our government and free institutions of learning. Let us relegate the artful politician to the rear, and send men to our legislative halls who will represent us as Americans."

"Books and Reading" was the subject of the second oration, delivered by Mr. A. Theo. Wright, '96, Collegetown, Pa. He showed that a person can read but a few volumes a year as compared to the large number published. "The important question, then, is, how shall I determine what volumes of the thousands I shall read, when I have time to read only a dozen? The simplest wisdom teaches that we should choose those which will repay us the most richly. Immoral, frivolous works should not be read. We should read books which require close attention, thought, study, and research, because in character-building everything that we take into our lives leaves its permanent impression."

The third oration was then delivered by Mr. Osville B. Wehr, '95, Best, Pa., who had for his subject, "Secrets of Success."

The eulogist for the evening was Mr. Chas. D. Lerch, '95, McEwensville, Pa. His subject was, "Oliver Wendell Holmes." The eulogy will be published in the next issue of the BULLETIN.

The Zwinglian oration was delivered by Mr. Calvin P. Wehr, '95, Jordan, Pa. His subject was, "Monuments of Human Greatness Perish." This oration will appear in a later edition of the BULLETIN.

SCHAFF SOCIETY.

The society, on the evening of March 15, held a mock political convention to nominate candidates for the offices of Governor and Lieutenant-Governor. Three of the members made speeches nominating candidates for Governor. The names presented were R. H. Spangler, H. U. Leisse, and J. O. Reagle. Mr. Leisse was nominated on the third ballot. The nomination was made unanimous, and Mr. Leisse was presented to the convention and made a speech accepting the nomination and outlining his policy, should he be elected. Three members then placed names before the convention as candidates for Lieutenant-Governor. They were J. K. McKee, L. M. Strayer, and J. W. Rowland. On the third ballot, Rowland was declared the choice of the convention. The nomination was made unanimous, and Mr. Rowland addressed the convention, accepting the nomination. The society will hold an open meeting in the chapel on the evening of Thursday, May 16, to which all are cordially invited.

Y. M. C. A.

At a business meeting held Thursday, March 28, the following officers were

elected: E. M. Scheirer, '96, President; H. L. Fogleman, '98, Vice-President; B. F. Paist, A., Recording Secretary; J. Alden, A., Corresponding Secretary; C. A. Waltman, A., Treasurer.

Rev. Rufus W. Miller conducted the services on Wednesday evening, March 27. His subject was, "Christ, the Man of Prayer."

The District Convention was held April 5, 6, and 7, at Norristown. A number of the members attended the sessions of the convention.

LOCALS.

April first.

Examinations.

Spring fever.

Plenty of work

For the industrious student.

A hearty welcome to new students.

Look before you leap.

What crusher is most out of order?
Most emphatically, the hat crusher.

Why are the Freshmen so important?
Because they know that they have the Ursinus College weather prophet.

Don't get into the habit of reciting your lessons only to please the professors, but to derive the most possible benefit for yourselves.

If you want to learn something about the new moon in the old man's arms, ask the Senior who hails from near the Maryland border line.

An investment that pays—fifty cents a year paid to the URSINUS COLLEGE BULLETIN Association, will bring you a newsy sheet for ten months of the year.

Rev. O. P. Smith, pastor of the Lutheran Church of Transfiguration, of Pottstown, Pa., preached an eloquent, able, and instructive sermon to a large audience of students and citizens, in the chapel of Bomberger Memorial Hall, on Sunday, March 17, 1895.

Rev. Rufus W. Miller, General Secretary of the Sunday-schools of the Reformed Church in the United States, delivered three lectures on how to conduct the work of the Sunday-school, in order to obtain the best possible results, to the students of the Ursinus School of Theology. He conducted the Chapel exercises on Tuesday morning, March 26, 1895.

An occurrence of an unusual character took place on Thursday morning, March 28, 1895, that of having in our midst the Rev. Wm. E. Hoy, one of our active, energetic foreign missionaries to Japan. The surprise was an agreeable one to every student, for after having assisted in the morning devotions, he proceeded to give the students a short, but equally interesting talk on the the origin and the progress of religious education in that heathen country. He held a conference with the students of the Theological Department after the Chapel exercises.

A business institution that is marked with success should certainly be a good place for a young man or young woman to acquire a business education. The Schissler College of Business, of Norristown, has proved to be such a place, as the following pupils have secured positions within the last four weeks: Frank Steinbright, Blue Bell; Rein Heany, Skippack; Beatrice Jones, W. Conshohocken; Norris Longaker, Norristown; John Kriebel, West Point; Emma Shotton, Norristown; Margaret J. Steen, Con-

shohocken ; Harry Gristock, Colledgeville ; Frank Griffith, Conshohocken ; William D. Hause, Linfield ; John O. Wilson, Bel-fry ; Ida Boyer, Norristown ; Martha White, W. Conshohocken ; Lillie R. Kriebel, Norristown ; Laura Duffy, Am-bler.

The reception held at Ladies' Hall, on Tuesday evening, March 26, 1895, under the management of Dr. and Mrs. P. Calvin Mensch, was a grand success in every way. The program for the occasion consisted mostly of instrumental and vocal music. Several beautiful instrumental solos were performed upon the piano by Miss Mensch, of Pennsburg, Pa. Dr. and Mrs. Mensch rendered several fine vocal duets, which were well received by the assembled audience. Mrs. H. E. Jones, the wife of the Rev. H. E. Jones, the Financial Field Secretary for Ursinus College, rendered two choice vocal solos, in her usual pleasing and attractive manner. Before the refreshments were served, those present were treated with some spicy remarks by the Rev. Rufus W. Miller, who encouraged the students and members of the Faculty by calling to their minds the success that has gradually been crowning the efforts in behalf of Ursinus.

A piano recital was given by Prof. A. E. Messinger, assisted by Prof. Reinhold Schewe, in Bomberger Memorial Hall, on Tuesday evening, March 5, 1895. The program consisted of piano solos and violin solos, of more than an ordinary type. No comment need be made, for the entertainment was of such a high order throughout, that it was the means of showing the musical abilities of both gentlemen. The following program was rendered :

PROGRAM.

PRELUDE AND FUGUE IN C MAJOR,	Bach.
SONATA—PIANO and Violin,	Grieg.
Allegretto quasi andantino.	
(a.) PRELUDE—op. 28, in D flat major, }	Chopin.
(b.) NOCTURNE—op. 55, in F minor, }	
(c.) VALESE—op. 70, in D flat Major, }	
VIOLIN SOLO—Souvenir de Moscou, op. 6,	Wieniawski.
(a.) Hunting Song, } op. 82,	Schumann.
(b.) Farewell, }	
SONATA—Op. 13, in C minor,	Beethoven.
Allegro. Adagio. Finale.	
VIOLIN SOLO—Concerto, op. 37, E minor,	Vieuxtemps.
Allegro moderato. Cadenza. Adagio. Finale.	
KAMENNOI OSTROW,	Rubinstein.
EVENING SONG,	Seiss.
DANCE—Caprice, op. 28,	Grieg.

PERSONALS.

Wm. Tœnnes, S. T., '97, recently preached in Zion's German Reformed church, in Philadelphia.

Harry Fogleman, '97, spent nearly one week at his home in Womelsdorf, toward the close of the Winter term.

J. M. S. Isenberg, S. T., '96, recently spent a short time with his friends at his home in McConnellstown, Pa.

Geo. W. Welsh, S. T., '95, is preaching at the New Berlin charge, as regular pastor. This charge is located in Adams county.

Prof. F. Edge Kavanagh filled the pulpit in the Reformed church at Prospectville, Bucks county, Pa., on Sunday, March 10, 1895.

C. E. L. Gresh, '97, and C. D. Lerch, '95, attended the funeral of one of their relatives, in Berks county, on Thursday, March 14, 1895.

J. Hunter Watts, S. T., '97, preached at the Pikeland Reformed church, in Chester county, on the two Sundays, March 3, and 17, 1895.

Prof. H. T. Spangler, D. D., attended a recent special meeting of the Philadelphia Classis, held in the St. Vincent charge, located in Chester county, Pa.

Chas. D. Lerch, '95, had the pleasure of entertaining his sister, Mary Lerch, of Paradise, Northumberland county, Pa., and his cousin, Miss Margaret Miller, of Watsonstown, Pa.

D. I. Conkle, '95, had a friend from Ohio visit him for a short time. This young man, Mr. E. E. Levers, was very active in soliciting young men for canvassing books during the Summer vacation.

Asher Kepler, '98, of Collegeville, Pa., had the pleasure during the latter part of March, of entertaining his sister, Miss Linda Kepler, and his niece, Miss Cora Zuck, both of Easton, Northampton county, Pa.

The resignation of Rev. George Stibitz, A. M., Ph. D., and that of Prof. C. W. R. Crum, M. D., has been placed in the hands of the Board of Directors. This is a sad blow to the students, and calls forth deep regrets.

THE ALUMNI.

'91. Rev. Irwin F. Wagner, A. B., has resigned as pastor of the Reformed mission at Lima, Ohio, and has come East.

'88, S. T. Rev. Joseph D. Peters, the popular preacher of Hanover, delivered a lecture on Thursday evening, March 7, before the friends and students of Eichelberg Academy.

'84. Howard Alvin Hunsicker, B. S., of Philadelphia, has recently published a political humorous poem in the *Philadelphia Press*. The title of the poem is, "The Secretary's Lament."

'95. Rev. J. Heichhold was ordained in Salem Reformed church, Philadelphia, March 24. He has begun his labors in the Immanuel Reformed church of Williamsport, Pa. He is the successor of Rev. A. E. Schade.

'88. Rev. A. D. Wolfinger has resigned his charge at Thornville, Ohio, and accepted the call to Rockingham charge, in the Virginia Classis. He entered upon his duties on April 1. His address is Mt. Crawford, Va.

'89. Rev. W. H. Stubblebine, A. B., gave an illustrated lecture, on Thursday evening, March 14, in the College chapel, on his trip to Greenland. The lecture was given for the benefit of the building fund of Calvary Reformed mission, Scranton, Pa., of which he is pastor. Sunday-schools and Missionary societies would greatly aid him in his noble work by giving him a date to lecture under their auspices.

'93. Rev. Jesse H. String, of Calvary mission, Philadelphia, has in the last four months read two interesting papers on timely subjects before the meetings of the Reformed ministers of Philadelphia. The first paper was on how to interest men in church work, and his reply was that the pastor must manifest more interest in the male membership. The other paper, read recently, was on "Christian Sociology." This paper was well-prepared, and the subject was scholarly discussed.

'77. Rev. E. R. Cassaday, A. M., of Philadelphia, has made, by his zeal and untiring efforts, the St. Peter's Evangelical Mission a success. He was elected pastor of the mission, then small and struggling, in 1881; and since then it began its remarkable progress and earnest

forward movement. The pastor, by infusing his earnestness into the members of the mission, has been able to build a chapel, and is now completing an attractive Gothic church edifice. The value of the entire property is estimated at \$25,000.

DEATH OF MRS. SUSAN B. GOOD.

Mrs. Susan B. Good, mother of the Rev. James I. Good, D. D., Dean of the Theological Faculty, departed this life March 19, 1895. Mrs. Good was a warm friend of Ursinus College, and her memory will abide among us in the many favors for which our beloved Alma Mater is indebted to her hand. The recognition which is evoked by goodness of life and work faithfully done in the name of the Lord is accorded to her, by the Institution to whom she endeared herself and by whom she will always be held in grateful remembrance.

The following tributes were adopted by the Theological Faculty and the students of the School of Theology:

To the Rev. James I. Good, D. D., Dean of Ursinus School of Theology.

DEAR BROTHER:

Your colleagues in the Theological Faculty of Ursinus College extend to you their sincere sympathy in the loss which you have sustained by the death of your beloved mother, a woman whom we had learned to esteem not only for her Christian graces and high personal character, but whose generosity and faithfulness to all the interests of the institution in which her son is an honored officer and professor will abide as a memorial of her life and services.

Collegeville, March twenty-first.

Resolutions of the students.

RESOLUTIONS OF CONDOLENCE ON THE DEATH OF THE MOTHER OF DR.

JAS. I. GOOD.

Whereas, The angel of death has left his footprint on the door-step of the home of our beloved and honored Professor and has taken away the companionship of a loved and aged mother, therefore

Resolved, That we, the students of the Ursinus School of Theology, sincerely and deeply sympathize with our honored teacher in his great bereavement.

Resolved, That, though we share his sorrow, yet we rejoice in the common assurance that the separation is for time, while a reunion comes with eternity.

Resolved, That we treasure the memory of her blameless Christian life, her lively interest in our School, and her zeal for the Christian Church.

Resolved, That a copy of these resolutions be given to Dr. Good, and that they be published in the BULLETIN.

W. H. Erb,	} Committee.
L. J. Rohrbaugh,	
W. G. Welsh,	

MEETING OF DIRECTORS.

At the Winter meeting of the Board of Directors of the College, on Tuesday, March 12, an appropriation was made to cover the cost of brass tablets to be placed in the rooms of Bomberger Memorial Hall in honor of donors to the building fund who have paid for a room in the building. An additional appropriation was also made to the physical laboratory.

The reduction of the collegiate year to thirty-eight weeks, and to two terms, was approved. The first term of next year will open Thursday, September 12th, and

close Friday, January 31st, 1896, with a recess of five days at Thanksgiving and of two weeks at Christmas. The Second term will open Monday, February 3d, and close Thursday, June 18th, 1896, with a recess of five days at Easter. There will be only two examinations a year, each continuing one week. A Teachers' Course, beginning first Monday of April, and a Summer School, beginning first Monday of July, have been permanently instituted.

Regulations under which the degree of A. M. in course will be conferred after September, 1895, were adopted. These will be published in full in the BULLETIN.

The Board has also permanently instituted a number of prizes, a full account of which will be given in the next number of the BULLETIN.

COLLEGE COMMITTEES.

To bring to the different departments of the institution the benefit of personal advice and suggestion from men and women eminent in their several spheres, or specially interested in particular lines of work, the Board of Directors has appointed a number of committees whose members will give their aid and counsel to the departments for which they are named. Since the meeting of the Board, the President has received letters from a number of gentlemen accepting services on these committees. The names will be published in the forthcoming catalogue of the College.

QUARTO-CENTENNIAL.

In accordance with a resolution of the Board adopted at the Autumn meeting the first exercises in reference to the twenty-fifth anniversary of the founding of the College are to be held on Arbor Day this

spring. The Board resolved that twenty-five trees shall be planted on the campus as memorials of former Directors and members of the Faculty, one tree in honor of each member. The occasion promises to be an interesting prelude to the celebration at Commencement.

ATHLETICS.

Athletic sports are now being given a prominent place in the majority of American colleges. This is brought out in the various articles which appear from time to time. The decision of the Harvard Faculty in regard to football may cause some injury to these sports, but they yet have warm friends among the other colleges, and this action may only tend to make the sports more healthful and invigorating. President E. W. Warfield, LL. D., of Lafayette College, is a warm friend of athletic sports, believing that they minister not merely to the physical, but also to the moral nature. He sees in them "the best protection we possess against the social sins of France and the gregarious vices of Germany." It is his opinion that "they have done more to purify, dignify, and elevate college life than any other influence brought to bear in the past quarter of a century." He looks upon football, when properly played, as a school of morals and manners. He is not blind, however, to the serious abuses which have attracted the attention of many vigorous protests. He thinks that the remedy for the abuses is to be found in regulations requiring that college games should be played on college grounds; and he "especially hopes that Christian education may soon be cut off from any part in the awful desecration of our great national feast-day."

The new outfits for the baseball team are in the hands of the players. They consist of red pants and shirts, with "Ursinus" in gold letters on shirt; red caps, with two bands of black, and a yellow button on top; black stockings and belt, and plated shoes. Comment on the combination of colors of the outfits is unnecessary, as they speak for themselves. The coloring is the colors of our college.

Our first game is with the Reading and State League team on April 17; on the 27th we play the Hill School at Pottstown. Other games are being scheduled, so as to give us a full season.

Trook is showing up well in his catching, is a sure hitter, and a good all around player. The other men are showing up in good form, and we ought to be able to put a good team in the field.

The cantata of Jephthah will be given on Tuesday evening, April 30, for the benefit of the Athletic Association, under the direction of the Rev. E. C. Hibshman.

The weather has been too uncertain to indulge in any tennis as yet.

EXCHANGES.

HENRY Clark, Professor of Botany at Chicago University, is not yet twenty-one years of age.

THE *Sibyl* is one of the neatest and most attractive exchanges received at our table, and, at the same time, it contains very good and substantial reading matter.

ACCORDING to Dr. Darwin and others, it takes a monkey thousands of years to make a man of himself, but a man can make a monkey of himself in a minute. We lead the world.—*Ex.*

"THE PURP'S SOLILOQUY."

"I may be yaller,
And covered with fleas,
But my pants, thank the Lord,
Don't bag at the knees."—*Ex.*

THE college magazine is the criterion of the institution where it is published, and the college must share with the editors either the glory of success or the shame of failure.—*The Bates Student.*

WE notice in many of our exchanges articles ridiculing the farmer. Of course these little verses and rhymes are intended only to create merriment, but sometimes they are carried too far. Would it not be proper and just if some of our ridiculing verses would be turned into songs of praise? for the farmer works nobly and deserves to be lauded.

THE *Norristown Herald* of March 21, contained the following:

"The *Ursinus College Bulletin* for March is upon our table. This monthly is now published by Thompson Bros., printers, Colledgeville. The number before us is very neatly printed, and free from typographical errors. It contains the usual amount of College news, with contributions and editorials upon live topics."

Thanks! May we continue to be worthy of such commendation.

A RECENT issue of the *University Herald* contained an interesting article on "Some Reasons for Studying the English Classics." Among the several reasons given, it stated the following: "The English is the literature of constitutional freedom. It is not full of anarchy and despotism, as is the continental literature. It never has been silent upon liberty, and the great principles which are upheaving the nations of to-day, and never will be."