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## Ursinus College Bulletin Vol. 14, No. 19, July 1, 1898

George Leslie Omwake  
*Ursinus College*

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# URSINUS COLLEGE BULLETIN

Volume XIV.

JULY 1, 1898.

Number 19.

## Ursinus College Bulletin

## EDITORIALS.

PUBLISHED TWICE A MONTH FROM OCTOBER TO  
JULY BY THE STUDENTS OF URSINUS COLLEGE.

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STANLEY CASSELBERRY, '98, } Locals.  
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W. M. RIFE, '98, College World.  
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**BUSINESS MANAGER:**

W. B. JOHNSON, '98.

**ASSISTANT BUSINESS MANAGER:**

D. E. HOTTENSTEIN, 1900.

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WITH this issue the present editorial staff retires from office. As we reflect upon the year's work that has now come to a close, we are fully conscious of the fact that we have had some failures and mistakes. We look upon these with regret and are duly sorry for their occurrence. But, on the other hand, the BULLETIN has enjoyed a degree of success unattained before. The staff has worked in perfect harmony and unanimity, and although the work of editing the paper often came when other college duties were demanding our attention, the claims of the BULLETIN were never slighted. We are glad to state in this connection that for the first time in many years, our publication has been a success financially. This was attained by strenuous effort, notwithstanding the fact that many subscriptions were unpaid. In taking leave we desire to thank our readers and friends for the cordial support tendered us during our term of office as editors of the BULLETIN.

\* \* \*

THIS issue contains brief reports of the exercises of the twenty-eighth annual Commencement. From first to last, the events of the week passed off without jar or interruption. In the judgment of the officials the year just closed has been the most successful, in many respects, in the history of the College. With the graduation of the twenty-sixth class, the pace has been set for the second quarter century, and we bid Ursinus as our *Alma Mater*, Godspeed, in the realization of her cherished ideals.

## LITERARY CONTRIBUTIONS.

### THE MORAL VALUE OF OPTIMISM.

First Honor Graduation Thesis by William Martin Rife.

The contrasts in our lives are not necessarily antagonistic. In our efforts to comprehend the phenomena of the universe, contrary qualities may be and, indeed, often are mutually complementary and helpful. The events of the world are the better appreciated because they suggest both thesis and antithesis, regress and progress, chaos and cosmos, pessimism and optimism.

Every serious attempt to discover the essential meaning of life results in either pessimism or optimism. The first pessimistic answer to this problem of existence was given by Hegesias. He found the world full of distress and painful disappointments. Painless enjoyment was unattainable and life therefore totally worthless, and Hegesias persuaded men to death. For a life of refined civilization the Greek cynics and Rousseau would substitute a crude state of nature. Pleasure, mental culture and even philosophy itself were shunned by them as evils. The name of Schopenhauer is a synonym for pessimism. As he saw it, this was the worst of worlds. The shattered hopes and bitter disappointments which befel him caused him to regard life as wholly tragic and evil, and birth the most unfortunate lot of the soul. Pessimism has infested our literature in the misanthropic Byron. It is the cherished argument of disappointed lives and the characteristic humor of adolescent youth. It is the favorite theme of many of the students of our universities, where it is fortunate

when it is a sign of mental activity and when it becomes a transition to final truth.

On the other hand the Stoic school held that it is becoming for man to accept the fortunes of life and to conform to the customs of society and the state. Though life had a melancholy cast because the Greek state was not the source of complete self-satisfaction, yet the Stoics were saved from pessimism by their idealism, their hope for a "spiritual entrance into a universal kingdom of humanity." In the universal optimism of Bruno and Shaftesbury the world is wholly beautiful and harmonious. What seem defects are only apparent imperfections of detail which will vanish when with a philosopher's gaze we come to view the beauty and harmony of the whole. Whatever appears evil is good for a higher system; is a "necessary member in the purposeful structure of the world." The ingenious philosophical system of Leibniz declares this to be the "best of possible worlds," a world having a maximum of good and a minimum of evil; while the dialectical system of Hegel affirms that in the progressive synthesis of the antagonism between good and evil is the essential condition of moral progress.

Optimism is the natural recoil, the inevitable revolt of the mind from pessimism. Likewise a universal optimism fails in the light of experience and atomism, and its impossibility is conditioned by our finite conceptions. That view of life alone is adequate which satisfies the mean between the extremes. True optimism, optimism which has moral value, takes cognizance of every phase of life and nature and insists on their moral



utility. It acknowledges sin as an antithesis necessary for moral advancement, and makes evil tributary to the process of self-perfection. Pessimism is despair; optimism is hope. Pessimism leads to moral skepticism; optimism confirms our belief in the final reality of the Absolute Good. The mistake of pessimism is that it contrasts our imperfections with complete perfection; it demands ultimate answers, and failing to get them, falls into doubt and melancholy. Optimism may not pretend to be a rigid philosophical system. There must always be a limitless something beyond the margin of our positive knowledge; a realm which I know not, since it is forever cut off from experience. The way may not be clearly understood, but our moral nature is compelled to believe that in some way, in spite of doubt and the limitations of our minds, the ordering of the universe is tending toward perfection.

Optimism strives to attain the "fullness and richness" of life. It presents an ideal in the life which *ought* to be. It accentuates the good in the present life and thereby makes the idea of the good the determinant of action consistent with the ideal, and only conduct so determined is moral.

The condition of moral progress is the warfare of life. Optimism is more than a mere "poem of enthusiasm" for the good. The moral life implies action and strife. Strife presupposes a want and a desire that the present state shall cease. This desire for a better state becomes the regulative principle which organizes the conflicting aims and impulses of our natures into a harmonious unity with that ideal which receives the sanction of morality.

This effort of coordination becomes more intense in the activities of a strictly

moral life. In the natural evolution of character the question is how rapid shall be the process of development? In moral growth the choice is between a continuation of the process of moral development or its complete interruption. Temptation is the crucial moment which requires the Herculean effort to keep steadily in view our conceptions of morality and to sustain the representation of our ideal. He who would attain holiness must accept the gage of battle which temptation offers. Holiness, then, exists only by virtue of its antithesis, sin, and is attained only by victory over temptation. In the "consciousness of sin and the consciousness of victory over sin" lies the spring of moral progress. In the midst of misfortune and calamity, of evil and temptation, we bring goodness to perfection; we convert pessimism into optimism, and ultimately reap the "peaceable fruits of the victory which overcometh the world."

Moral enthusiasm is quickened by this triumph with the individual self and the unfolding self is thereby better able to appreciate the task of a fellow-consciousness in its effort to reach this synthetic unity of good and evil. This conscious appreciation of another's task lies at the bottom of all moral benevolence. There is no possibility of winning the moral victory for another. "Only the tempted are holy and they only when they win against temptation." All effective benevolent activity is through self-help. It must aim to awaken a sense of responsibility and self-reliance. It is the intimate apprehension of the moral struggle; the identification of the individual with his despondent fellow. It must hold out before him the lineaments of the noble manhood to which it is possible to rise,

and it must express a sympathetic confidence in his ability to attain that manhood. Optimism postulates for the vilest sinner a "residuum of moral possibility" and insists on the inherent worth of man. He alone helps a struggling soul who sees in him the capability of moral acts and the possibility of attaining a life of holiness, and he alone lives well whose every act is determined by the entirety of the self in whose activity is included the value of every individual's life and thought. "In this sympathetic appreciation of another's task" lies the *deepest* moral value of optimism.

We are all optimists. We believe that life is real and earnest; and the intense activity of our fleeting lives is a significant evidence of this belief. Every achievement has a permanent value. Our social and national systems have an enduring purpose. The value of all activity consists in the belief that it will endure. In optimism, therefore, we find the dynamics of all progress. Its lesson is that of industry. Every advance effects our ideal and every attainment discloses greater possibilities. Though our efforts are confined to a few short years, every one believes his life will not be spent in vain. New systems must necessarily replace those which we construct; but whatever measure of progress shall be attained, will remain the everlasting possession of the race as an advance toward the complete realization of the ideal state of man. Optimism provokes progress in the affairs of the world; it is that motive force which carries us forward in the moral life; it is the inspiration of the present, the hope of the future, and the ground of our trust, that "somehow good will be the final goal of ill."

## THE RETURN TO NATURE.

Second Honor Graduation Thesis by George Leslie Omwake.

The test of a work of art is its power to command lasting admiration. Its primary object is to please, and the moment it fails of this it loses its intrinsic value. That which gives the most genuine and constant pleasure in art is conformity to nature. This has its ground in the fact that the organs of perception have been developed through nature, and for any object to be pleasing it must appear in nature's forms. The success of the artist, then, must depend upon his ability to give natural expression to his representations. Theory and technique are of value only as they subserve this end. Unfortunately, however, the order of development of an artist is such that skill must be acquired first. As a result, he not infrequently becomes enslaved to technical principles and his genius is fettered by the use of intellectual standards. This is well exemplified in the Madonnas of Raphael. While yet in his youth and laboring under the influence of his early teachers, his paintings of the mother and child were unnatural, because he followed the intellectual ideal of the Christ-child as being perfect in both divinity and humanity, and a natural representation of these mature qualities was impossible in the figure of the tender babe. As he advanced his ideal was modified, and his expression conformed more and more to nature, until at length the classic nimbus vanished, the child appeared in his infant humanity alone, and we have that wonderful expression of sweetness, beauty and love in his great masterpiece, the Sistine Madonna at Dresden.



The tendency to artificiality is always great when a school forms itself around some master. The members of the school study diligently the work of his hand, and its surpassing beauty allures them from the real secret of his power. He got his harmony of color from the earth and sky, his atmosphere from the distant hills, his beauty of outline from nature's real forms, while they get theirs from the master's canvas. He painted from nature while they paint by rule. They are in bondage to a misconception, and no amount of skill can make up for servility of thought. Freedom, truth and originality can come only through a return to nature.

The tendency to theoretical and unnatural expression is a common characteristic of the mind. The liability to such error, however, varies with the extent to which reason is free to determine the action. We may naturally expect, therefore, to find the greatest liability to deviate from truth in the field of philosophy, for here the very material is rational. Moreover in philosophic speculation the same standard is not universally recognized as the truth. All philosophers would conform to nature, but in the metaphysical world nature herself is variable as conceived by different minds. No one has been able to see the universe in its entirety. A mere glimpse is all that is granted to any single mind. Yet this transient flash reveals a grain of truth concerning the great unknown which in the thoughtful mind becomes the germ of a whole philosophical system. But this primary idea as it develops in the speculative reason of the philosopher, influenced, as he may be, by a strong subjective bias, contains, for the most part, only the possibility of error, and the ma-

tured doctrine which it brings forth is so far removed from fact that it does not stand the test of practical life, and there is a demand for a return to primitive truth. The process by which error is corrected in philosophy is the same, then, as that by which artificiality is corrected in art.

To the ethical philosopher, especially, the reference to nature is of extreme importance. Failure to recognize this has led to unwarranted abuse of the world and to unnecessary woe in the hearts of men. This was the fate of the Stoic school. Their first principles were well tempered by the cold facts of life. Life according to nature and life according to reason were well united in life according to law. Conformity to the world, inspired by the belief that "all things work together for good," was the rule of life. "Nothing can happen to me which is not best for thee, O Universe." It was for the universe that the Stoic lived. But with this idea there arose a fatal neglect of the world. His citizenship was not here, but in heaven. No counterpart of his "city of God" could be found on the earth. In the light of the Stoic ideal, the world was but a realm of sense and shame. So perverted became his thought, that death was more welcome than life, and suicide became a virtuous act. This was the sad culmination of what, in the beginning, gave promise of a beautiful and practical system of ethics. The object of ethical teaching is to fit men for the world, and to this end every precept should be thoroughly tested in practical life.

There have been philosophers who have denied that there is any moral element in the world. They have viewed life as a long struggle fraught with re-

morseless cruelty and suffering. "History is an interminable series of murders, robberies, intrigues and lies," says Schopenhauer. But such is the testimony of one whose vision of the world, by reason of bitter disappointment, was partial and prejudiced. To the healthy mind, all nature abounds in moral truth. The ancient Greek called the world "cosmos", because he saw all about him order and beauty. But whether the world in itself is moral or not, it is the scene of our life's work, and in the hard facts of experience we must find the real test of our ethical principles.

"Thus at the flaming forge of life  
Our fortunes must be wrought!  
Thus on its sounding anvil, shaped  
Each burning deed and thought."

The self is the great criterion of life. Nature is nowhere else expressed in terms so easily understood. Obedience to the Socratic maxim is the first duty of the ethical life. Until we know ourselves, the meaning of life is an enigma. It is in terms of self that we measure the world. Men fail in life because they fail to consult themselves. After the prodigal son had spent his life in riotous living, and the stern world offered no solace in his distress, he "came to himself," and

said, "I will arise and go to my father." Had he "come to himself" in the beginning, he might have spent his whole life in the presence of the father. In our life we are inclined to forsake our individual selves. The rationalistic philosopher wanders off to his kingdom of mere intelligence, the ascetic Christian "crucifies the flesh" and tries thus to live in the spirit of the Perfect Man. With each it is an honest striving for the best life possible. But the absolute ideal cannot be attained in a world so material as this. Its nearest approach can be reached only by honest, faithful toil in the secular world, and the best life of all is not that which knows the whole universe, but that which enters the recesses of its own soul, and there, in communion with the great Ruler of the universe, gets an understanding that surpasses knowledge.

"Keep thou thine a holy solitude,  
For he who would walk there, would walk alone;  
He who would drink there, must be first endued  
With single right to call that stream his own."

As life advances, there must be a continual returning to this Pierian spring, such a getting and becoming as will develop a personality that will be as broad and deep as life itself.

## COLLEGE NEWS.

### ZWINGLIAN DECLAMATION CONTEST.

The prize contest in declamation held by the Zwinglian Society took place Friday evening, June 10. The contest was open to members of the Freshman Class who were members of the Zwinglian Society. The following men participated:

H. H. Farnsler, W. S. Keiter, P. H. Fogel, D. F. Kelley, E. E. Kelley, L. M. Knoll and J. W. Kratzer. The judges, Rev. Wm. Yenser, Marietta, Pa.; Rev. Elwood Middleton, Philadelphia, Pa.; and Miss Elizabeth Ruby Titzel, Mechanicsburg, Pa., awarded the prize of ten dollars in gold to E. E. Kelley.



**BACCALAUREATE SERMON.**

The twenty-eighth annual Commencement of Ursinus College was ushered in by the baccalaureate sermon, which was delivered by President H. T. Spangler, in Bomberger Memorial Hall, Sunday evening, June 12, 1898.

The sermon was based upon 1 John 2: 14: "I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one;" and Prov. 20: 29, "The glory of young men is their strength." It contained many valuable thoughts for young men. The keynote was moral strength. The Word of God was declared the source of strength. It is the foundation of social and religious life. Only in Christ is there power to overcome in the relentless battle of life. He only will overcome whose face in the midst of all vicissitudes is set toward the goal.

The singing was led by the Trinity Reformed Church Choir, and Rev. J. H. Hendricks, D. D., Rev. S. L. Messinger and Rev. A. B. Stoner assisted in the services.

**JUNIOR ORATORICAL CONTEST.**

The Junior Oratorical Contest, which as usual attracted a large audience, was held in the chapel on Monday evening, June 13, at eight o'clock. The music of the evening was rendered by the Humane Band of Royersford. The invocation was offered by the Rev. A. J. Hughes of Phoenixville. The contestants were nine in number, chosen from the whole Junior

Class in a preliminary contest by a committee from the Faculty. The following are the orations delivered:

A Social Problem.

JOSEPH PIERCE ALDEN, Philadelphia, Pa.  
The Bible, a Cogent Requisite in our Public Schools.

CHARLES ALLABER BUTZ, Shamrock, Pa.  
Growth of Religious Toleration in the United States.

WALTER EARL GARRETT, Lebanon, Pa.  
The Scholar in Politics.

ANDREW LIGHT HORST, Lebanon, Pa.  
The Perpetuity of Our Government.

GEORGE ELMER KOPENHAVER, Malta, Pa.  
Woman's True Sphere in Life.

VINNIE OLEVIA MENSCH, Pennsburg, Pa.  
Historic Valley Forge.

GEORGE KURTZ OBERHOLTZER, Phoenixville, Pa.  
Is the Reading of Fiction Profitable?

BENJAMIN FRANKLIN PAIST, Cornwells, Pa.  
The Value of Art in Life.

VIRDO OLEVIA SNYDER, Waynesboro, Pa.

All the speakers delivered their orations in a praiseworthy manner, betokening hard and careful training. The first medal, offered by Mr. F. G. Hobson, A. M., '76, was awarded to Benjamin Franklin Paist; the second medal, offered by the Rev. J. W. Meminger, A. B., '84, was awarded to Miss Vinnie Olevia Mensch, and honorable mention was accorded to Andrew Light Horst and Walter Earl Garrett. The judges of the contest were the Hon. John E. Fox of Harrisburg, Mr. John Loch, Ph. D., of Norristown and the Rev. George S. Sorber of Watsonstown.

**MEETING OF DIRECTORS.**

At the meeting of the Board Tuesday morning, A. W. Bomberger, Esq., '81, was elected Alumni Director, and F. G. Hobson, Esq., '76, was reelected as representative of the Alumni Association. The President reported that with the opening of the next College year C. Ed-



gar Reber, Pd. D., of the class of '93, who has spent the year at Harvard University, would enter upon the discharge of his duties as Professor of English. Miss Bertha Trebein, A. B., of Ohio, a graduate of Wellesley College, Mass. was appointed Instructor in English in the Academy, and Ralph L. Johnson, A. B., '97, Instructor in Mathematics.

The Treasurer reported the productive funds of the College as \$185,123.

The Board resolved to locate the School of Theology in West Philadelphia, in the neighborhood of the University of Pennsylvania. A committee was appointed to attend to all the details of the removal, of which the Dean of the School, Rev. Jas. I. Good, D. D., is chairman.

#### ADDRESS BEFORE LITERARY SOCIETIES.

The address before the Literary Societies was delivered by the Hon. Robert E. James, of Easton, Pa., Tuesday evening, June 14, 1898.

His subject was, Forensic Oratory. He showed that although eloquence was not natural to all, great results might be accomplished by persistent practice. Voice, energy and deep feeling were necessary for oratory. The occasion likewise was an important factor in the production of an oration. The speaker's remarks were pertinent to his subject and indicated that he himself was an orator.

#### ALUMNI BUSINESS MEETING.

The annual business meeting of the Association was held Wednesday at 10 A. M. The officers elected for the ensuing year are :

President, Rev. J. M. S. Isenberg, '95, Spring City, Pa.; Vice-President, Miss Elizabeth Ruby Titzel, '97, Mechanicsburg; Secretary and Treasurer, F. G. Hobson, Esq., '76, Collegeville; Historian, Mayne R. Longstreth, '89, Philadelphia.

E. W. Lentz, A. B., '95, was appointed a member of the Athletic Committee. The Association voted an appropriation of \$100 to the College Library, and adopted resolutions endorsing the removal of the School of Theology to Philadelphia.

#### ALUMNI ORATION.

The Alumni Oration was delivered before a large audience on Wednesday evening, by Professor Ira L. Bryner, '92, Superintendent of Public Schools of Cumberland County. Prof. Bryner took for his subject, The Relation of the Public School to the College, and his oration was thoroughly interesting throughout. Having had a rich experience as a student, teacher and official in the public and normal schools of Pennsylvania, he was prepared to give his hearers the real facts regarding the attitude of the lower to the higher institutions. The oration was exceedingly rich in practical suggestion and should have the effect to remove the strained relation which has hitherto existed between colleges and normal schools especially.

#### CLASS DAY EXERCISES.

The Class of '98 held its Class Day exercises, Wednesday afternoon, at 2.00 o'clock. The first part of the program was rendered in the auditorium. The second part of the program was conducted on the campus. The ivy was planted

on the northern side of the tower of Bomberger Hall.

The following is the program :

PROGRAM.

AUDITORIUM.

MUSIC,                                 SELECTED ORCHESTRA.  
PRESIDENT'S ADDRESS, JESSE SHEARER HEIGES.  
CLASS ORATION,         WILLIAM BROWER JOHNSON.  
PROPHECY,                         STANLEY CASSELBERRY.  
MUSIC,                                 SELECTED ORCHESTRA.  
PRESENTATIONS,             JOHN KERN MCKEE,  
   WILLIAM ANSON REIMERT.

COLLEGE CAMPUS.

MUSIC,                                 SELECTED ORCHESTRA.  
PLANTING OF THE IVY.  
IVY ORATION, Charge and Presentation of  
                  Ivy Spade to the Sophomore Class,  
   ASHER RAYMOND KEPLER.  
Acceptance of the Charge and of the  
                  Ivy Spade by the Sophomore Class,  
   W. L. STEINER, 1900.  
MUSIC,                                 SELECTED ORCHESTRA.

COMMENCEMENT EXERCISES.

The Commencement exercises were held in the auditorium Thursday morning, June 16, at 9.45 o'clock. A preliminary musical program was rendered by a select professional Orchestra under the direction of Professor Roland H. Smith. The Commencement exercises proper began at 10.30 o'clock with Prayer by Rev. Philip Vollmer, Ph. D., of Philadelphia. The Salutatory Oration was delivered by George Leslie Omwake, Greencastle, Pa., whose subject was, The Return to Nature. The Philosophical Oration, Mathematics, as an Instrument for the Study of Nature, was delivered by Jesse Shearer Heiges, Dillsburg, Pa. The Valedictory Oration, on The Moral Value of Optimism, was delivered by William Martin Rife, Good Hope, Pa.

After the Conferring of Degrees and an address to the graduates by the President,

the Commencement Oration was delivered by the Hon. W. W. Porter, Judge of the Superior Court of Pennsylvania, who spoke on America's Interpretation of Altruism. Degrees were conferred as follows :

DEGREES IN COURSE.

A. B.—Stanley Casselberry, John Scott Heffner, Jesse Shearer Heiges, Paul Menno Hunsicker, William Brower Johnson, Asher Raymond Kepler, George Wellington Kerstetter, John Kern McKee, William Henry Miller, George Leslie Omwake, Peter Martin Orr, William Anson Reimert, William Martin Rife.

A. M.—Edwin Warner Lentz, A. B. ; Ralph Huston Spangler, A. B.

B. D.—Jay G. Francis, A. B., Oaks, Pa.

DEGREES OUT OF COURSE.

A. B.—Samuel Peter Dietrich, John William Gilds.

HONORARY DEGREES.

A. M.—The Rev. Simon P. Brown, Pillow, Pa.

D. D.—The Rev. David W. Ebbert, St. John's Reformed Church, Milton, Pa. ; The Rev. John Fleming Carson, Central Presbyterian Church, Brooklyn, N. Y. ; The Rev. Samuel J. Blum, Principal Nazareth Hall, Nazareth, Pa. ; The Rev. John Dunlop, Secretary of the British Society for the Jews, and Editor of the *Jewish Herald*, London, Eng.

LL. D.—The Rev. David Van Horne, D. D., Professor of Dogmatic and Practical Theology, Heidelberg Theological Seminary, Tiffin, Ohio.

PERSONALS.

Rev. A. D. P. Frantz, Numidia, Pa., visited his Alma Mater on June 8.

Dr. Raymond<sup>1</sup> Dodge, who has occupied the chair of Psychology and Philosophy at Ursinus, has accepted the professorship of Philosophy in Wesleyan University, Middletown, Conn., and will begin work there next fall. During their stay here Dr. and Mrs. Dodge have endeared themselves to many of the people of the town as well as of the College, and a host of friends regret their departure from Collegeville.

Following is a partial list of Commencement visitors: Miss Helen R. DeZoll, Washington, D. C.; Mr. and Mrs. Milton Muckel, Philadelphia; Miss Annie S. Rigel, Berrysburg; Rev. F. S. Lindaman and son, Littlestown; Prof. W. Y. Hampt, Phila.; Miss Lillian H. Johnson, Royersford; Miss Ida J. Bauer, Phila.;

Rev. S. P. Stauffer and Rev. O. P. Shellhamer, York; Rev. Wm. Yenser, Marietta; Miss Elizabeth Titzel, Mechanicsburg; Mr. R. M. Kern, Lancaster; Supt. I. L. Bryner, Carlisle; Rev. C. H. Slinghoff, McConnellstown; Mr. C. A. Strock, Blain; Miss Lillie McKee, Andersonburg; Misses Stella and Grace Usner and May Rauch and Mr. C. H. Rauch, Royersford; Rev. L. J. Rohrbaugh, Allentown; Rev. J. W. Meminger, Lancaster; Rev. H. H. Hartman, East Vincent; Rev. J. M. S. Isenberg, Spring City; Rev. F. F. Bahner and W. T. Omwake, Esq., Waynesboro, Mr. and Mrs. W. A. Reimert, Sr., New Tripoli; Miss Marie Snyder, Slatington; Mr. J. E. Omwake, Greencastle; Rev. H. A. I. Benner, Allentown; Rev. J. C. Leonard, Newton, N. C.

## ATHLETICS.

### FIELD SPORTS.

On Tuesday afternoon of Commencement week the annual exhibition of field sports was given under the direction of W. H. Klase. These sports were very interesting throughout. The following are the events and the contestants:

Running broad jump.—R. C. Casselberry, Oberholtzer, Smyth, Whittock; won by Whittock, 18 feet, 11 inches. Prize, silver medal.

Standing broad jump.—R. C. Casselberry, Rinker, Smyth; won by Smyth, 9 feet, 4 inches.

Running high jump.—Smyth, Roth, Casselberry, Oberholtzer; won by Smyth, 5 feet. Prize, silver medal.

Standing high jump.—Casselberry, Oberholtzer, Smyth; won by Smyth, 4 feet, 2 inches.

Pole vault.—Quimby, Roth, Whittock, Smyth; won by Whittock, 9 feet, 4 inches. Prize, silver medal.

100-yard dash.—Casselberry, Alexander, Johns, Reagle, Rinker, Smyth, Whittock; won by Smyth, 11  $\frac{3}{4}$  seconds. Prize, silver medal.

120-yard hurdle.—Alexander, Casselberry, Smyth; won by Smyth, 22 seconds.

Slow bicycle race.—Apple, Hobson, Quimby, Oberholtzer, R. L. Johnson, Farnsler; won by Hobson, 3 minutes, 15 seconds. Distance, 120 yards.

Putting the shot.—Keiter, Rice, Roth, Casselberry; won by Casselberry, 28 feet. Prize, silver medal.

Throwing base ball.—Gausch, Rice, Roth, Kochenderfer, Keiter, Johns; won by Gausch, 324 feet.

Commencement afternoon was duly celebrated by the Alumni-College baseball game. A large crowd was present and considerable enthusiasm prevailed, especially on the part of the Alumni friends. The result of the game was a victory for old Ursinus, the score being 15-5. The Alumni boys showed that that they had once been players, but they were unable to defeat our boys on account of having no previous practice.