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## Ursinus College Bulletin Vol. 15, No. 10, February 15, 1899

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# URSINUS COLLEGE BULLETIN

Volume XV.

FEBRUARY 15, 1899.

Number 10.

## Ursinus College Bulletin

## EDITORIALS.

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

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- R. A. RINKER, 1900, Athletics.
- J. E. STONE, 1900, College World.
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THE subject for the Sophomore Prize Composition Essay is announced in another column. It is needless to say that every member of the class should begin work on this without delay. The tendency for many members has been to begin work too late and in this way, have been unable to do themselves justice in the contest.

\* \* \*

THE State intercollegiate oratorical contest will be held at Lehigh University, South Bethlehem, March 10. Ursinus students should show more interest in this contest than heretofore. The time has arrived when efforts should be made to secure a large representation of our students on this occasion. Next year this contest will be held at Ursinus and it would be well for our representatives to familiarize themselves early with all the workings of the Union.

\* \* \*

THE manager of the College base ball team is arranging a schedule which bids fair to be the strongest ever arranged by a manager for Ursinus. To carry out this schedule and end the season successfully will require a masterful effort. There is good material for a strong team and little doubt is entertained on this line. But the proper equipment of the team is expensive and the hearty co-operation of students and alumni is necessary to make the season a financial success. After the successful football season of last fall there should be no hesitancy in supporting the athletics of the College.

## LITERARY CONTRIBUTIONS.

## ZWINGLI ON THE CHRISTIAN EDUCATION OF YOUTH,

## WITH A SKETCH OF HIS EDUCATIONAL CAREER AS AN INTRODUCTION.

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The first professor chosen to assist Zwingli was Ceporin, a Greek and Hebrew scholar of great merit. He was elected, June 5, 1525, but he had been teaching at Zurich, in 1522, and later, at Basel, where his Greek grammar was printed. At the Carolinum, he filled the chair of professor of Hebrew, but only till December 20th of the same year, when he died from over-exertion, at the age of 26. In March, the following spring, the learned Pellican became his successor. Jacob Ammann was, at the same time, elected professor of Latin and Rudolph Collin, Professor of Greek. Megander, Leo Jud, and Myconius also assisted Zwingli. Myconius, however, taught at the Frauenminster School, but he conducted an exercise in New Testament exegesis there, every afternoon at three o'clock, which crowds of the laity and students attended, whereas Zwingli had charge of Old Testament exegesis, at the Carolinum, besides being its head and also the pastor of a congregation.

The call of Pellican includes the salary to be paid him, which was to be equal to Zwingli's, namely, sixty to seventy florins and lodging.

The "prophecy," or theological department proper, was conducted as follows: Zwingli offered a prayer to the effect that God might enlighten every mind and make each one to understand rightly

his Word. Then followed the reading of a portion of Scripture from the Vulgate, by a scholar, with comments by Megander; the same verses were then read in Hebrew and explained critically, doctrinally, and practically, in Latin, by Pellican; thereafter, Zwingli compared both texts with the Septuagint and further explained and applied the text, practically; finally, Leo Jud turned the last text and its applications into good German. If something better was revealed to any one else, the speaker gave him the privilege of making it known.

The languages seem to have been taught by memorizing and constant speaking. A student present, in August, says: "At six o'clock in the morning, the first book of Virgil's *Æneid* is read. All those verses of Virgil must be memorized. The second lesson is on Cicero's letters to his friends, the best of which must also be memorized. These are the morning lessons. Then we read Homer, compose letters, and write a poem."

If one could see all the obstacles put in Zwingli's way, as well as the natural circumstances of his time, the establishment of this wonderful school of theology would appear all the more astonishing. Most men would have been content with zealous preaching, but Zwingli's activity extended even beyond the limits of teaching and preaching. He also wrote a number of books, carried on an extensive correspondence, and defended the cause of reform in public debate. In 1528, it required discussions lasting nineteen days, at Bern, to establish the Reformation there.



It is impossible to understand how Zwingli could do all these things, and do them so well, until we know the secret of his success. Zwingli had exceptional intellectual ability and worked speedily, systematically, and incessantly; besides all this, he possessed herculean powers of endurance. On one occasion, he aided the reformers in their debate, at Baden, fourteen miles northwest of Zurich, by sending messengers, every night, with letters expressing his views; and so busily was he then engaged, that he did not go to bed at all, for six weeks. His iron constitution and his quick, penetrating intellect enabled him to accomplish a work that is grander and more enduring than the much admired snow-capped Alps that pierce the clouds and tower up into the clear, blue, sky. As early as 1514, Erasmus said that he expected Zwingli to raise his country to a higher plane of learning and of morals, along with like-minded men of other nations. How much higher he could have raised it, had he not been cut down, in the midst of his labors, October 11, 1531, on the cruel battle-field of Cappel!

The hero died and all reformers wept,  
The loss to them was great and fierce the strife;  
But greater was the gain to him that slept,  
For he had gone to reap eternal life.

**HOW ONE OUGHT TO BRING UP AND INSTRUCT YOUTH IN GOOD MANNERS AND CHRISTIAN DISCIPLINE; A FEW SHORT PRECEPTS, BY ULRICH ZWINGLI.**

GRACE AND PEACE FROM GOD AND OUR LORD JESUS CHRIST BE UNTO THE HONORABLE AND DISCREET YOUTH, GERALD MEYER, BY ULRICH ZWINGLI.

As you have just returned from the bath and as every one else has received you with gladness, some presenting you

with one gift and others with another, I thought it would be unkind and even rude on my part, my dear Gerald, were I not also to receive you with a present provided for you. I feel all the more pressed to do this, because it is the general custom among good friends thus to honor those returning from health resorts or even before they return.

I have a twofold reason for counting you among my dear friends. You earnestly devote yourself to art and learning, and I hope not without good results. You also strive diligently after learning in the ranks of the young heroes, in the school of our Glarean, the learned and well-informed instructor and master.

In thinking much, for a long time, about what would be most agreeable to you, I have come to the conclusion that the present, in order to please you, should be of a sacred character or of the character of the liberal arts or it should partake of the nature of both. As you are inclined to godliness and virtue, you also manifest, at an early age, the agreeable fruits of good citizenship and nobleness of character. Though I diligently sought to give you something pertaining to the arts but failed to succeed, I thought it not without value to you and perhaps I might render you a lasting service, if I were to instruct you in certain things pertaining not only to the health of the body but also to the good of the soul. Remembering that I had planned, some time ago, to write a little book on the manner of instructing and training youth, and that I was prevented from carrying out what I had in mind, by many untoward circumstances, as you can now see, it occurred to me, in thinking about

a present for you, that my former intention should now be carried out.

Although I see some who are exceedingly careful to place a perfect work of art into the hands of one really worthy of it, I find myself defeated at this point; for the one to whom I desire to dedicate such a work is already present, and I have not the leisure of an artist, nor the nine years of time afterwards to store up the masterpiece [Horace *De Arte Poetica*, V., 386 et seq.]. Being now in a dilemma, since, on the one hand, I ought to make you a present, and on the other, I have no time to prepare anything without haste and according to the custom, I have found a way, as I believe, that will satisfy both of us on this occasion. I have robbed my occupation of so much time as to collect hastily, certain instructions; but they will be brief and carefully considered, lest you should become weary of reading to the end. As a rule, when little of a good thing is given, more is wanted.

What I teach you here, I hope you will not judge from its style; but I trust that you will appreciate it, on account of its significance and because it comes from the heart. He who is not godless may promise to [write about] holy things [in so short a time], but the most learned man would be ashamed to promise a finished work.

My subject will be treated under three heads: Part first tells how the delicate minds of youth should be nurtured and instructed in the things pertaining to God; part second instructs the youth in the things pertaining to himself; and part third shows how a youth should act towards other persons.

In this undertaking I do not have in view the instruction of infants, nor the

manner in which pupils should be taught, when they begin to go to school; but the instruction and conduct of those who have arrived at an age in which they are clever and intelligent and, as men say, are able to swim without dry bark.

I regard you as now having arrived at this age. It is to be hoped that you will read these thoughts attentively and frequently, and that you will conform your life to them, in order that other youths may learn of you as a living example. May God work out these things in your heart. Amen.

Given at Zurich, on the first day of August, in the year 1523.

PART I.—HOW THE DELICATE MIND OF YOUTH SHOULD BE NURTURED AND INSTRUCTED IN THE THINGS PERTAINING TO GOD.

First of all, let me say that, although man can in no wise draw his own heart to faith in the only true God, even if one could surpass in power of speech the celebrated and eloquent Pericles, but only our heavenly Father who draws us to Himself can do these things; yet faith comes, according to the apostle Paul, by hearing, in so far as such hearing is the hearing of the Word of God. Do not understand, however, that the preaching of the mere spoken Word can accomplish so much, unless the Spirit within attracts and speaks. For this reason, must faith be implanted in the heart of a youth with pure and sacred words coming, as it were, from God himself. The speaker should, at the same time, also pray to Him who alone can work faith, to the end that He may enlighten by his Spirit, the one who is being instructed in the Word of God.



To my mind, it does not seem inconsistent with the teachings of Christ to lead the young to a knowledge of God through sensible objects. When the beautiful structure of the whole world is placed before their eyes, each created object points, as with a finger, to the mutability and the destructibility of all existing things; whereas he who so firmly established and harmoniously united these numberless things must be eternal and immutable. To this it should be added that he who so wisely and skillfully arranged all things ought, in no wise, to be mistrusted or supposed to forget his works or to fail to guide them all in harmony; for among men, a father would be regarded as wicked, if he did not diligently care for his household.

From this the youth will learn that the providence of God provides all things, orders all things, upholds all things; for, of two sparrows bought for a farthing, one does not fall to the ground without the providence of God, who has numbered the very hairs of our heads. His care and watchfulness surely do not diminish when the object for which God cares is small or insignificant.

It is clear from these considerations, that God, in his providence, foreordains and provides not only the things for the soul but also those needed for the body; hence, also, we see how He feeds the ravens and how beautifully He clothes and adorns the lilies of the field. Where the human mind is rightly imbued with the teaching of the providence of God, there it can no longer be anxious about food and clothing, much less be shamefully avaricious. The mind will be kept from a dangerous poison, if the temptation to avarice and the worry about making one's living be cut off and uprooted, as

soon as they appear. The mind will then know that God is not only Lord, but also the Father of all those who trust in Him,—that He would have us go to Him for help no less than we go to our earthly father, and that He promised help in his own words, yea, invites us to come to Him in prayer.

When we are attacked by disease, therefore, whether it be of the soul or of the body, we are taught to pray to God alone for the true remedy. When the enemy oppresses us and with envy and hatred makes our burden heavy, we are to flee to Him alone. When we desire knowledge or skill or wisdom, we know that we are to ask these things of God. Even wife and children are to be asked of Him. When riches and honor are bestowed upon us more freely than upon others, we ought to pray to God that our hearts may not grow faint and that we be not led astray.

What more need I say? If our minds be so informed as I said before, we shall feel that all things are to be sought from God. We shall also regard it an offense against God to ask of Him favors which should not be bestowed upon us; yea, we shall be ashamed to desire or to possess anything unbecoming to us in the sight of God; on the contrary, we will strive only after those things which are enduring and will further our salvation.

The youth whom we have before us for instruction will come to a knowledge of the mysteries of the Gospel in the following manner: In the first place, he must learn about the condition of our first parents, how they died after they had transgressed the command of God. Then, he must learn how they, with their sins, brought the whole human race under sin and condemnation; for the dead

can not give birth to living beings, no more than Moors are ever seen to be born of British parents. From all this our youth will come to know his own infirmities and his sin-sick condition. These infirmities he will also feel, when he knows that we do all things in weakness, or through frailty, or from selfish motives, or through temptation; and when he knows, too, that God is infinitely far from temptation, since there can be no temptation or weakness in Him. It undoubtedly follows from this that we, if we desire to dwell with God in heaven, must be come free from temptation. Just as the righteous man will have no association with the wicked man and as the wicked man also can not bear the conduct of the righteous; so, also, no one shall dwell with God, except he only who is without spot or blemish, being pure in heart and holy, even as God is holy; for "blessed are the pure in heart, for they shall see God."

Such a state of innocence and holiness we shall not be able to attain, as long as we are surrounded, on all sides, by temptations. Here we are in a sad dilemma. As God requires such a state of innocence, purity, and holiness and yet, as we are unable of ourselves to do anything but evil in His sight, being poisoned by sin and full of vice, we have no other way but to surrender ourselves to God and to look to Him for mercy.

Then will dawn upon us the light of the Gospel, the glorious news made known to us, namely, that from such anxiety and misery, from such wretchedness, in which we all lie bound, Christ redeems us; for He is such a Savior, Restorer, and Preserver that the greatest heaven god can in no way be likened unto Him. This Jesus gives peace to our con-

sciences, which hitherto caused us to be in despair; yea, He draws us to Himself that we may implicitly trust in Him and thus are we saved. Since He is entirely free from all infirmities and temptations, for He was conceived by the Holy Ghost and born of a pure and innocent virgin, He first offered up his innocence and righteousness in our stead; and having borne our burdens, pains, and diseases He thereby saved all those that firmly believe these things. For whoever accepts by faith this free gift, which is offered to the lost human race by God through Christ, is saved and henceforth becomes a joint heir with Christ; wherefore he also will be with the Father in eternal bliss, for He wills that his servants be where He is.

The innocence, purity, and righteousness of Christ, which He offered up for our guilt and condemnation, deliver us from sin, guilt, and suffering; and we are reckoned worthy of the favor of God, for the reason that Christ, who was absolutely free from all sinful inclination, was able to satisfy fully the justice of God. Although He is so high and holy, namely, very God, He nevertheless is our Savior. From this it follows that his righteousness and innocence, which are wanting in us, are also imputed to us; for God made Him unto us wisdom, righteousness, sanctification and redemption. So we now have access to God through Christ, because He is our Savior and a pledge of the grace of God unto us. He is our surety, our bondsman, our mediator, our advocate, and our intercessor; yea, He is a perfect Savior to us.

Those who have thus received the Gospel and assuredly trust therein are born of God; for the shortsightedness of the human mind can neither perceive nor



understand the heavenly and mysterious council of God's grace.

This truth accounts for the fact that those who are born again through the Gospel do not sin; for he that is born of God doth not commit sin. Whoever believes in the Gospel is born of God. So, then, do those not sin who are born again through the Gospel. To explain more fully, it will suffice to say that their sins are not reckoned to them unto death and damnation, because Christ has paid the debt and has washed away their sins, by having become a precious ransom through his death on the cross.

Although we, while we are in this mortal body and are justly removed far from the Lord in our misery, are unable to escape from temptation and are therefore not without sin; yet Christ, because He is our Savior, makes full amends for our weakness and failings. As He is an everlasting, an eternal Spirit, He is also so dear and precious in the sight of God, that He pays our debt and takes away our sins; yea, Christ's merits far surpass our sins and transgressions.

Such assured confidence in Christ, however, does not make men lazy, does not make them negligent nor careless; but on the contrary, it awakens us, urges us on, and makes us active in doing good and living righteous lives, since such assured confidence can not come from man. How could it be that the human mind, which is given almost wholly to impressions from without, would lean entirely, and in all hopefulness and confidence, upon a thing which is invisible and which can in no wise be perceived by the senses? From this it is to be understood that this faith and assured confidence in Christ must come from God only. Now, where God works, you need not

fear that the cause will not prosper or that good deeds will not follow.

Inasmuch as God is a perfect, everlasting being, and a moving power which is immovable, but which moves all things else, He will ever move and actively engage those whose hearts He has drawn to Himself. This opinion does not require proof, but practice and experience. Only the believers in Christ learn and experience how He engages them in his service and with how much courage and joy they continue in the work of the Lord.

Now he who has well learned the mysteries of the Gospel and rightly understands them will endeavor to live a righteous life; therefore the Gospel should be taught most diligently and, as much as may be, in all its purity. We should also very early teach the young how to practice those things which please God most, those,—in fact, which He continually is to us, namely, truth, justice, mercy, faithfulness, and righteousness. For if God be a Spirit, He can be rightly honored with no other offering than a submissive mind. Therefore every youth should see to it, in all diligence, that he strive early to walk in the way that will make him become a pious man, and that, as much as in him lies, his life be innocent and godlike. The Lord does good to all men; He is helpful to every one and wounds no person, unless he be one who has already done harm to himself. So, also, he who endeavors to be useful to all men and tries to be all things to all men, and who keeps his heart free from all iniquity, comes nearest to the likeness of God. These things are of an exalted character and difficult to do, if we look at our own strength; but to him that believeth, all things are possible.

*(To be continued.)*



## AN ANSWER.

"Oh wad some power the giftie gie us  
To see oursels as ithers see us."

To see ourselves as others see  
Is not the highest boon that we  
On earth could wish. He who decreed  
Man's life knows better what we need.  
Oft' biting pain would be our lot,  
If we could read the hasty thought  
Of one we love. When men think well,  
They do not pause their thought to tell.  
The thoughts they hide are those that find  
In us imagined faults, and blind.  
They harsh condemn our well meant deeds,

The count of judgments true,  
For men our actions mostly view  
With biased minds in which doth stand  
The *ego* holding chief command,  
Of bitter thoughts enough we own.  
Why should we bow and grieve and groan  
Wjth burdening thoughts of other men?  
Sufficient is the evil when  
We bear the self condemning thought  
Which conscience has within us wrought.  
And so while oft' 'twould pleasant be  
To see ourselves as others see,  
'Tis better far that man remains  
Content as Providence ordains.

C. G. P., 1900.

## COLLEGE NEWS.

## PRIZE ESSAY.

The Elizabethan age and the Victorian age is the theme that has been assigned to the Sophomores by Prof. Reber, for their prize essay. The process is under comparison and contest.

## FACULTY RECEPTION.

The monthly Faculty Reception was held at Olevian Hall on Thursday evening, February 9, which, in spite of the inclemency of the weather, was largely attended. An excellent musical and literary program was rendered.

## Y. M. C. A.

J. E. Stone, President of the association, was elected delegate to the State Convention which will convene in the city of Butler, Pa, February 23-26. Mr. Stone is preparing a paper which he will read—the subject being, "Organized Asssiation Work." For the last few years the association has always been

well represented at the state conventions, realizing it to be indispensable to do efficient work, but on account of the distance only one will be sent this year.

The time for annual election is drawing nigh. This is always regarded, and justly so, as the most important period of the association. On the choice made at this time depends the success of the work. Therefore, let us make the best possible choice, elect such men to the respective offices who are in thorough sympathy with the work, so that we may continue to prosper, even more, than we have in the past.

## SCHOOL OF THEOLOGY NOTES.

The Ladies Auxiliary, organized among the lady members of the different Reformed Churches in Philadelphia, held a Musical tea on Tuesday evening, February 7, in the rooms of the Seminary. Though the weather was very inclement by reason of the severe snow storm, a large number was present and the evening was enjoyably spent.

A musical programme was well rendered in which the following took part: The Ursinus Quartette composed of Messrs. Waltman, Oswald, Appenzellar and Dr. Barnard, sang several selections; Mrs. Anthony sang a solo; Mr. Wiest played the cornet; Miss A. Mehler played the piano; Mrs. Bomberger recited; and Rev. Bomberger sang.

Great credit is due to those who took part in the programme and also to the members of the auxilliary, whose President is Mrs. Wise; Secretary, Mrs. Vollmer; Financial Secretary, Mrs. Hinke; Treasurer, Mrs. M. Welsh.

Mr. Robert P. Wilder, International Secretary for work among Colleges and Seminaries, travelling under the auspices of the Y. M. C. A., has paid us his yearly visit. He addressed the students on on Monday evening February 6, taking for his subject "Missionary work in India." On Wednesday, he spoke on "Personal Bible Study."

Mr. Wilder is a missionary, born in India, and educated in America. He had been laboring in the Mission field but during the last two years he has been traveling Secretary in the intercollegiate movement. He speaks from full knowledge and with rousing affect.

#### LOCALS.

The Juniors in argumentation have had several interesting debates.

We are glad to see the trollies running again after a blockade of two weeks.

Miss Harriet A. Scott, Germantown visited friends at the College recently.

Many of the students who went home on Saturday, February 11, were snow

bound and could not return for some time.

Miss Evelyn Bechtel '94, was one of the judges at the Freshman Declamation Contest.

The Rev. Markley of Warren Pa., visited his daughter, Miss Markley, at Ole-vian hall.

The Seniors have appointed a committee to organize a program for Class Day exercises.

Nathan Fegely who had been at home for several weeks on account of sickness has again returned.

The Glee and Mandolin Clubs cancelled their date at Doylestown on February 11, on account of the blizzard.

The Schaff and Zwinglian Societies have appointed Committies to act conjointly on inter-society relations.

The pamphlets announcing the teachers' course in connection with the Academy the coming spring are being distributed.

J. E. Stone, President of the Y. M. C. A., made an address at the Norristown Y. M. C. A. meeting Sunday afternoon, February 12th.

The Rev. Stanley L. Krebs, of Reading, Pa., will lecture on "The Leaky Log of a Lazy Landlubber" under the auspices of the college Y. M. C. A. on Thursday evening March 2d.

At a recent meeting of the Junior class the folowing officers were elected, President H. J. Ehret, Vice President, Miss Katie Laros, Secretary, C. B. Heinly, Treasurer, H. B. Reagle.

Five Seniors have elected advanced psychology for this term. A number of valuable additions to the library has been made in this department.

The Senior class elected the following officers: President, Whittock; Vice President, Butz; Secretary, Miss Lutes; Treasurer, Shenk.

## COLLEGE WORLD.

THE last *Haverfordian* contains an interesting department headed "Sketches."

THE article entitled "The Poetry of Burns," in the *College Folio* is well worth reading.

AFTER 1903 only college graduates will be admitted to the Columbia University law school.

THE annual contest of the Pennsylvania Oratorical Union will be held at Lehigh University, March 10.

AT a mass meeting recently held at Brown University the sum of \$1,000 was raised for the support of athletics.

THE Western University *Courant* has again resumed publication. The February number is up to the standard.

OUT of 262 United States Cabinet officers, 178 have been college graduates. Of this number Princeton had 22 and Yale and Harvard 21 each.

THE *Comenian* is publishing two articles each month on some of America's literary geniuses. The articles this month are on Lowell and possess merit.

A NEW recitation hall to be known as Pierce Hall is about to be erected at Harvard. It will cost \$175,000 and will be one of Harvard's finest buildings.

MERCERSBURG Academy is to have a new building which is to cost \$20,000.

Twenty-three acres of ground have recently been purchased by the Board of Regents.

ANDREW Carnegie has offered \$100,000 for the erection of a Library building at Pennsylvania State College, provided the State gives a sufficient amount for its annual maintenance.

THE exchange edition of the Georgetown *College Journal* refutes the statement that is going the rounds that Europe has no college papers by naming a number of foreign exchanges.

WE are often sorely disappointed when we turn to the exchange column of some of our exchanges and find nothing but alleged witticisms clipped from other papers. Real humorous notes should have a place in a college paper, but not to the exclusion of everything else.

REV. George Edward Reed, LL. D., President of Dickinson College, has been appointed State librarian by Governor Stone. The appointment will not necessitate the severing of his connection with Dickinson.

THE gifts by Americans, to various educational and charitable institutions during the past year amount to \$45,000,000, which is the maximum figure reached in any one year. The total for the last five years is \$165,000,000.