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Volume XVII.

Number 9.

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Ursinus College Bulletin



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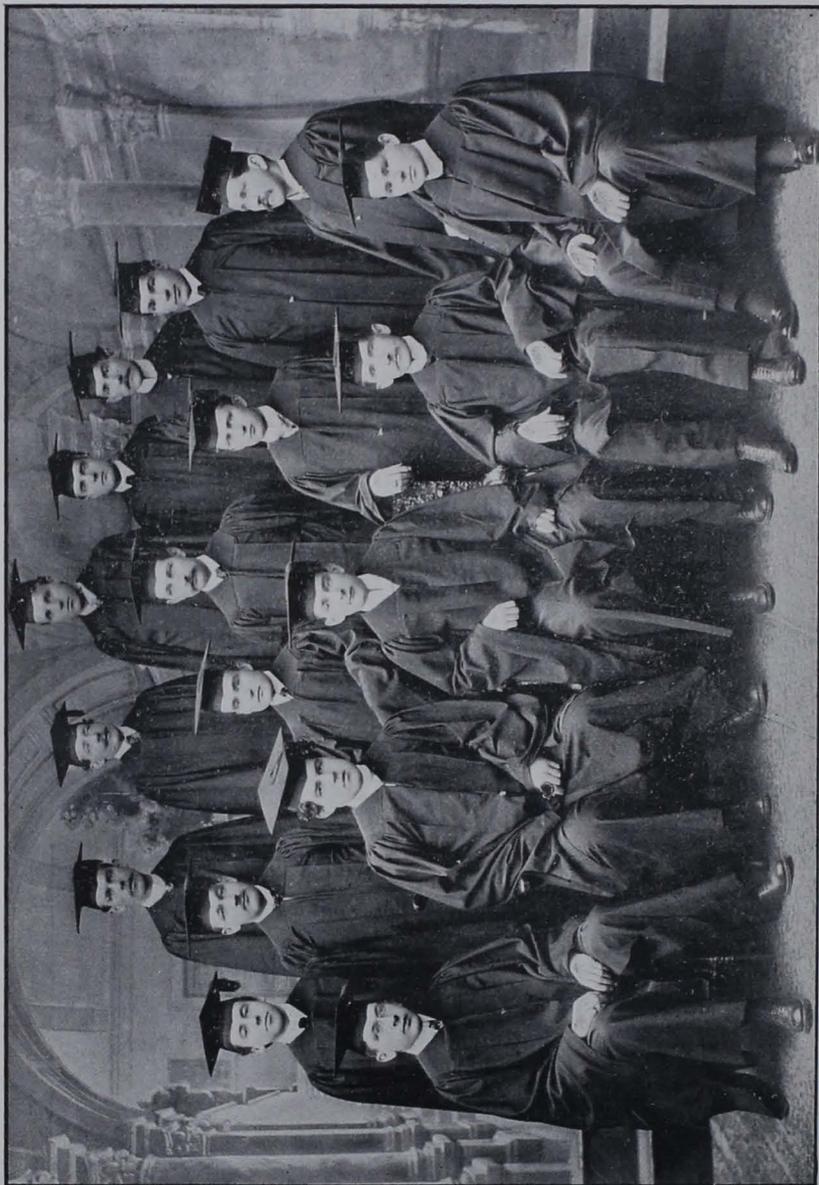


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Ursinus College Bulletin

Volume XVII.

JUNE, 1901.

Number 9.

LOVE'S ANSWER.

Tell me, darling, do you love me?
Will you be forever true?
Say you'll never let another
Speak as now I speak to you.

Answer with your eyes, my dear one,
Answer with a fond embrace,
Or with eloquence of kisses,
From your sweet uplifted face.

Reck I not the world's derision,
Nor the wise man's mirth,
As my baby sweetheart answers,
" 'Es, I 'ove 'ou five cents wurf."

ELIZABETH C. MILES, 1903.

THE ETHICAL AND RELIGIOUS VALUES IN PEDAGOGY.

Delivered as the Valedictory Oration at the Thirty-first Annual
Commencement.

"Make me a man, and a gentleman!" Such is the ideal of the old classic colleges of Oxford and Cambridge. This desire is at once the demand of England's chivalrous days,—when men were needed to guard the purity of the home and the honor of the state,—and at the same time the requirement of a modern age, which has no use for fools or manikins. Is the English college ideal just? Is it proper that a man should first of all be a man, then in the second place a statesman, farmer or soldier? Is it preferable to have the professional man of little culture as the educational ideal, or the liberally educated man, the "gentleman of parts?" Just here lies Hamlet's rub.

Spencer in his essay on "Education" practically answers the question in favor of the professional side. He conceives man with his mind as merely an organism to be adapted to its surroundings, which of course are necessarily physical. Upon this ground, then, he lays down the dictum that man's education should consist in specialized training for adaptation to environment; this result leading to a scientific curriculum, which debars all cultural studies and all appeal to the tastes and feelings. On the other hand, Herbart holds that society educates itself by a circle of spirit-

ual thought ; and that "the one and the whole work of education may be summed up in the concept—morality." In other words, he holds that the aim and end of all instruction is the development of the moral life ; and in this he endorses the demand for the liberal "man of parts." Which of these educators is right in conception ? Is the world of man and the surroundings to which he must become adapted, of such a fixed nature, that he should be treated as an organism struggling for its final place among organisms, or is there an evolutionary and developmental, spiritual life in man, which is, above all, infinite in its possibility of growth ? Is not Spencer's view of man's environment too narrow ? Is not man not only the heir to a scientific legacy, but also to the spiritual possessions of the race ? Without a doubt man should be educated to fit into the civilization into which he is born. That is not the question. The point of issue is, what constitutes this environment, which thus demands adaptation ? Are all cultural and spiritual things to be denied to man, and must he stand in relation to the world about him as a wheel to a watch ? It may be of infinite benefit to him and to all society to be in close and harmonious touch with the social interests of his time ; he may even find his highest pleasure and usefulness in such a relation, but this can never be his ultimate position in life. Above all he must, if he is a man, be an individual, separate self.

Indeed, the very conception of education embraces the idea of the development of the self. It is built

upon two great pre-suppositions: namely; the idea of a unitary, self-active personality, and the conscious adjustment of this personality to its environment. This demands instruction in all fields of learning, in the knowledge of the manifold in nature, and in sympathy with humanity, society and God.

But the primary pre-supposition of education is the development of the self. Its conscious adjustment to its surroundings is only secondary. The development of the self, however, is an ethical process, and its adjustment, it follows, is of the same nature. It is just here that Herbart is justified in saying that "the one and the whole work of education may be summed up in the conception of morality." This being so, it is the business of instruction to guide the self into a proper knowledge of the relation of himself to other selves, to teach him to discern carefully in matters of conduct and to form and preserve the best habits necessary to the fullest realization of his own life. And is not this, after all, the ideal, dim though it may be, which is shaping the trend of our American education? Are not the educators of our country bending every effort for the development of a man of superior intelligence? Is it not the aim of the state to produce more enlightened citizenship? "Conduct is three-fourths of life." So says Matthew Arnold; and although we believe it is more than that—even the whole of human experience—yet, even at but three-fourths, it calls forth the mightiest of efforts for the forming of habit and character. Permit the

ethical significance of self-development to drop out of sight but for a moment, and the relationship of man to man will be immediately lost. Why? Because as soon as the ethical bond is removed from life, and man becomes but the necessary part of a regulated system of things, all moral incentive and ethical ground is removed. The denial of personality destroys the character, since it destroys the self. This being true, and conduct being equal to the whole of life, what care must be exercised for a proper and well-proportioned and well balanced self?

Says the editor of a leading anarchist journal, "whoever is educated has power, and that power may be used for evil or for good." Although the speaker used the words quoted as an argument against education, he spoke more wisely and more far reaching than he knew. Evil is not to be debarred from our social economy by the prohibition of education, but by the persistent culture of the good will. Celebrated thinkers have insisted that nothing ever has existed that was good but the good will; and if this disposition be recognized as correct, which no one for a moment doubts, it but lends an added reason why the ethical value of education should be zealously cultivated. The despair of the philosophical anarchist has its root in the thought that society in its present state is not realizing its highest good. The sage of Koenigsberg solves this problem for him by the discovery that the highest good is and must be a union of virtue and happiness, and that virtue alone

is worthy of happiness. The answer to the anarchist's problem, if it be accepted as the answer, demands that virtue or ethical values be assiduously disclosed to the expanding self, so that there may be a perfect union of virtue and happiness, and thereby a realization of the highest good of the individual and the mass. Here again the necessity of the ethical value in education displays itself.

But if the value of ethics proves of such inestimable importance in instruction, showing as it does the inner freedom of the unitary self, and demanding the most careful cultivation, does it not become a matter of equal importance to foster and develop the religious values to be found in education? Immanuel Kant has clearly showed that not by pure reason, but only by the ethical instinct of man, can the postulates of Immortality and God be deduced. These postulates again are the grounds and conditions of the moral life itself. It is imperatively necessary to postulate the immortality of the self, if the self in education is to be regarded as a steady development towards its own realization. Drop out this dynamic conception of an individual self with an infinity for development, and you immediately deny the spiritual life, and make man part of a fixed condition of material things. Likewise, if the self is to find its ultimate realization in a perfect union of virtue and happiness,—in other words, the highest good—must it not do so in the person of God? Religious faith, then, in immortality and God must underlie all education. Without it the

ethical self cannot exist ; for without it all grounds and aims for its existence are taken away. Such being the case, what should be the attitude of education to its value? Dr. G. Stanley Hall says that religious instruction is "absolutely essential;" Prof. O'Shea adds, "it is most necessary to good citizenship;" and Prof. Royce of Harvard gives testimony that it is necessary to the development of a man of the best type. Prominent educators are almost one on this point. It is of absolute importance in order to realize the best type of education. How shall we meet the necessity? Shall we persist in debarring religious instruction from our schools because some instructor of little intelligence might teach our children a different creed from ours? In the words of Paul, "If some did not believe, shall their unbelief make the faith of God without effect?" To guard against paralysis of the arm, shall we cut off the arm? To a thoughtful man prohibition of religious instruction is but a weak cure for its abuse. Is there no way to purify a necessary channel of education by a carefully planned test of the instructor? The religious value is fundamental in education. Shall we expect to dispense with the foundations and yet see the house stand?

Robert Browning's Rabbi Ben Ezra speaks words, which might very well be spoken of education.

"Not on the vulgar mass
Called "work" must sentence pass,
Things done, that took the eye and had the price ;

O'er which, from level stand,
 The low world laid its hand,
 Found straightway to its mind, could value it in a trice :

But all, the world's coarse thumb
 And finger failed to plumb,
 So passed in making up the main account :
 All instincts immature,
 All purposes unsure,
 That weighed not as his work, yet swelled the man's amount :

Thoughts hardly to be packed
 Into a narrow act,
 Fancies that broke through language and escaped :
 All I could never be,
 All men ignored in me,
 This, I was worth to God, whose wheel the pitcher shaped."

It is not the vulgar mass of work accomplished, of things done, for which the world can easily set the price, that is educational, but that which the world fails to see in its utilitarian coarseness. The instincts, the purposes, the thoughts impossible to find expression in action, the longings, the individuality ; in short, the ultimate realization of the ethical and religious self,—this is the aim and end of education.

JOHN L. ALEXANDER, 1901.



JOHN L. ALEXANDER,
VALEDICTORIAN.



WILLIAM S. KEITER,
SALUTATORIAN.

MIDNIGHT THOUGHTS.

It was a night in the first week of June. The final examinations had come and gone, leaving me in a gloomy and apathetic condition. Ethics and the "ologies," like so many troops of cavalry and regiments of infantry had completely broken my center of resistance, so that when the last and decisive moment had arrived, the artillery of the enemy, in the shape of Philosophy, had succeeded in hammering my body and mind into a shapeless ruin.

In this chaotic state I had sat in my room ever since leaving the supper table. Thought was beyond me; nothing but vagaries and faint musings flitted before me, entering and reentering the portals of the mind. I continued to sit in this condition far beyond the bounds of midnight. I was alone. The lights were out in every room. Around, about, all was deathly still, when suddenly, as if by magic, the wind sprang tumultuously from without. "To arms," it seemed to cry, and the East and West and South sent answering echoes to the sky. Madly it frolicked up and down; then it became hushed and silent for a moment. It was the calm before the storm, for a long, terrific shout went up which echoed and re-echoed as if it would pierce the very canopy of heaven.

Like ten thousand demons let loose from the confines of hell, it traversed the earth roaring, howling, thundering; menace, plunder and destruction in its path. Then the tone of command was gone;

nothing but supplication, importunity and entreaty was in its voice. The monarch of a moment before had now become the suppliant. O, the agony of that voice. Now murmuring softly, then loud, louder and still louder like the ceaseless beat of the billows upon the shore, it shrieked and moaned and groaned as if a thousand daggers were at its heart. And now a wail like the wail of the dying rent the air. O, ye wind, what shaft is at thy heart that then dost quiver as in the fearful agony of death? O wind, what awful deed has gone to heaven that thou must groan and lash thyself against tree tops, a rival of the cannonade of heaven?

I left the window and went back to my chair. The wind continued restive and my mind resumed its musings. It asked the meaning of those groans, those wails and awful sounds, and the wind without cried "Eureka" and gave reply: "Behold the youth, reared in a happy home, whose every breath is drawn rich and luscious in an eternal sunshine; whose every step resounds with the full consciousness of growing manhood, thrilling his every fibre with the pride of strength and life; whose every moment, act and vision is resplendent in romance and joy—the glory and the freshness of a dream." As yet no foreboding of evil haunts him, no grim spectres stalk in sorrow across his life; troubles, slight shadows he has known, dim shades driven far into the eternal night by the kindly light in his father's eyes and the tender caresses of his mother."

"Behold this youth," the wind said. "To-day he battles fiercely for that bit of rag, the emblem of his class, tattered, torn in shreds and besmeared with his blood; to-morrow for the honor and glory of his Alma Mater he calls into action every muscle, strains every nerve, stretches every fibre of his body in his wild frantic and distracted effort to push his struggling fellow over the goal; later we behold him in far off Luzon surrounded by blood-shed, ruin and carnage, struggling valiantly in defense of his country. Manfully he struggles onward—ever onward, 'with heart within and God o'erhead.' The confidence of his fellows is high in him and his in them."

But lo! the wind has changed and with it the life of the youth; for popularity is ever a fickle jade. The youth has lost the confidence of his fellows. Treachery, trickery, and deceit have unseated him. Conspiracy, shaming to show its dangerous brow by night, has lurked and skulked with ambition to lower and debase him in the eyes of his fellows.

"Now, mark him well," cries the wind. "Peep deep into the rugged recesses of his heart. Unravel if thou canst, those blasted hopes, fond desires, inexpressible yearnings and, perhaps, curses within him. Was it for this that he poured out his best and noblest efforts in behalf of his fellows? Was it for this he strained every living fibre within him and the rich ripe blood of his heart beat faster to the urgings of his soul? O, the bitterness of it! Yet, let him fight it out. The inevitable conflict between Pessimism

and Optimism is on,—the battle which must be fought once by every human heart ; it matters not whether it be Carlyle fighting the 'Everlasting No;' the merchant, crushed, bankrupt and ruined, struggling fearfully against suicide ; or the youth, discovering the meanness and contemptibleness of his fellows, battling out whether he is to be everlastingly ill-tempered, crusty and sour ; the fight between Pessimism and Optimism must be fought—it is on the lists once for the heart of every breathing soul."

The answer to it is the same. Listen to the wind : "I am but the symbol of a mighty force that is, and was, and ever shall be, even to eternity. Thou and thy million million fellows are but unity in a mighty universe. Herein, then, lies a panacea for those terrible 'blues ;' herein lies the formula which is to place Pessimism hors de combat : for to know that we are but one among a million must necessarily reduce some of the everlasting egotism in us. This fair earth was not made for one man, so do not be ruffled and affronted at every act of thy fellow. True, he has wounded you, but summon divine memory to thy service and reflect, if at some time or another you have not plunged by word or act your own sword deep into his already surcharged heart. How often, O, how often by your playful sarcasm or caustic innuendo have you struck at what is dear to him. He is not a stone, nor mere dead matter, but human, and, being human, not insensible to your flattery or rebuke. Why, then, must you blow a trumpet to your feelings

and summon them to arms, to war and rage against your fellow at every slight offense?"

But ambition, you say, sabled in the dark shades of night, has undermined and placed you in ill repute with your fellows. Consider, the wind beseeches you, that we are all but poor, feeble and weak forces; small slender seeds blown hither and thither by every wind that blows. Happy indeed are they "whose blood and judgement is so well commingled that they are not a pipe for fortune's finger to sound what stop she please." Consider this. Stop, look and listen to the wind! Then blow on, ye wind, blow even to the very gates of eternity, crying majestically, "Errare est humanum; condonare est divinum."

EDWARD E. KELLEY, 1901.

CAMPUS SONG.

Beneath the woven shade once more
 In dear old college days,
 Awhile the twilight darkens o'er
 We'll sing Ursinus' praise.
 The bonds that held thy sons of yore
 Around our hearts entwine;
 Nor love of wife or maiden fair
 Shall dim the light of thine.

Though years may send us far from thee
 Who at thy altars throng,
 Though through the pathways of the world
 Our way be rough and long,
 Our hearts will turn where'er we be
 With longing deep and strong,
 Our voices join in memory
 To wake the old-time song.

Air, "Drink to me only with thine eyes."—

Carmina Princetonia, page 72.

BROWNING'S OPTIMISM.

Life is what we make it. It is full of vicissitudes and changes ; it is one round of successes and defeats. Some men meet with success and collapse, or they meet with failure and are overcome. Others "fix their aim upon a star." These struggle manfully on but never arrive at the goal of their ambition. To them failure is only a goad to more persistent effort. If a man's noblest and best efforts meet with defeat in this life, and if this defeat is the result of man's aim being too high, then reward is his in the life to come. Such men are ever moving onward and upward to a higher, nobler sphere of action, rising far above their fellows and their surroundings. Such a man was Robert Browning.

Destined to live and write in an age fraught with doubt and fear ; he was brought face to face with Darwin and his Theory of Evolution, with Matthew Arnold and his "poetry of doubt,"

"Wandering between two worlds ; one dead,
The other powerless to be born."

Brought face to face with such men, their theories, their doubts and their fears, the soul of Robert Browning rose above them and soared to higher realms of thought and beauty—giving to the world, not the poetry of gloomy doubt and grim despair, but the purer and loftier ideals of a sublime faith.

Browning's optimism manifests itself in his earliest productions. In his poem, *Pauline*, we see the poet

beset by doubts and fears. For the moment he wavers, but it is for a moment only. At first we behold him

"Created by some power whose reign is done,
Having no part in God or his bright world."

But as a promontory in the sea, almost submerged by the waves, when the waters have ebbed, stands forth in its Titan strength unmoved, fast as the eternal hills, so Robert Browning in sturdy, unshaken, immovable faith, rises from the flood that has well-nigh o'erwhelmed his soul. The waves of doubt, of fear and of unbelief assail and break over him; they lash him in their fury, but having spent their force the waters recede and behold, there he stands "seeing God in everything," saying,

"Sun-treader, I believe in God, and truth,
And love
. but chiefly when I die
All in whom this makes pleasant thoughts of me,
Know my last state is happy—free from doubt,
Or touch of fear."

Browning's optimism is not a passing fancy. It is a doctrine in which he thoroughly believes. There is no hesitancy in his philosophy. He does not fear to face boldly and frankly all the problems of his age; he discovers the recondite truths of nature; he analyzes the subtleties of the human soul; his philosophy unfolds the very mysteries of existence to his enraptured view.

"I but open my eyes—and perfection, no more and no less,
In the kind I imagined, full-fronts me, and God is seen God
In the star, in the stone, in the flesh, in the soul and the clod."

That a man's aspirations should be so high that he cannot realize their fulfilment in this life, is Browning's basic belief.

"Ah, but a man's reach should exceed his grasp,
Or what's a heaven for?"

It is a continual striving and yearning after an exalted ideal which just eludes the grasp, that develops the best life. It is the struggles, the longings, the soul-strivings which lift man up and which enrich his nature. Andrea del Sarto, that "faultless painter," could correct the outline of Angelo's work and could teach Raphael how to rightly trace the soft curve of a Madonna's arm; and yet, he failed in his art while they succeeded in theirs. The delineation of his character was exact, the features perfect, the touch artistic,—but yet lacked one thing; Raphael's intensity of feeling and Angelo's burning desire to escape from himself, and to free his soul in the marble image, was not present in the cold exactness of Andrea's labors.

Browning believed that this life was a preparation for the next. His reason demanded this belief. He beheld man's noblest efforts meet defeat; injustice and despair follow the loftiest endeavors. Is there no reward, no compensation for these efforts, for these disappointments and failures? If there is not, then life is a chimera, morality a falsehood and God a delusion. But, when this life is looked upon as a "stepping stone to higher things," when defeat is the fire by which the gold is proved, when temptation and despair are means which test the nobility and strength

of man and death the ultimate step that brings the soul face to face with God, then life is a real, a reasonable thing ; a means for

“ Triumphantly winning intensified bliss,
And the next world's reward and repose, by the struggles in this.”

How can we keep from admiring and even loving a philosophy such as this ! Are we happy ?

God's in his heaven—
All's right with the world.”

Are we sad ?

“I have lived and seen God's hand through a life-time,
And all was for the best.”

Do we meet with defeat ?

“What is our failure here but a triumph's evidence
For the fullness of our days.”

Are we disheartened by defeat ?

“Tis not the good man does which exalts him,
But what man would do.”

His philosophy fits our every mood, meets our every want. It glides into our very nature and takes possession of our entire being. It appeals to us with an irresistible charm. It gives visions of another world, of things heavenly. And yet, back, of it all stands the man Robert Browning.

“One who never turned his back but marched breast forward,
Never doubted clouds would break,
Never dreamed, tho' right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better, sleep to wake.”

J. B. LONG, 1902.

Ursinus College Bulletin

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TO JUNE INCLUSIVE, BY THE STUDENTS OF
URSINUS COLLEGE.

EDITORIAL STAFF.

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COLLEGE NEWS, - - - -	{ W. E. HOFFSOMMER, 1903.
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ATHLETICS, - - - -	W. E. GARRETT, S. T., 1902.
COLLEGE WORLD, - - - -	JOHN LENTZ, 1902.
BUSINESS MANAGER, - - - -	J. E. HOYT, 1904.
	J. LEROY ROTH, 1903.

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March 16, 1895.

WITH the coming of Commencement the undergraduate body of an institution is brought into closer relations with the alumni. So it is at Ursinus, where many alumni take Commencement week as the time for a visit to their Alma Mater. But an annual visit, although it may do much to keep up college traditions, is by no means the greatest duty the alumni owe their college.

Too much stress cannot be put on the fact that the success and power of an institution remains largely in the hands of the alumni. The undergraduates will be encouraged in their scholastic duties, strengthened in

their athletics, spurred on to higher aspirations, if they know that watching them stands a band of loyal men and women, ever ready to aid and cheer. The cooperation of the alumni means the success of almost any college project ; the cooperation of the alumni must be secured before the BULLETIN can be an entire success.

It is frequently remarked by graduates and old students that the BULLETIN lacks interest for them because it has so little news about old friends and classmates. The alumni should remember that it rests entirely with them whether or not our Alumni Department shall satisfy. It is practically impossible for the editors, who know very few of the alumni, to keep in touch with them. But if every alumnus would send in concise statements concerning himself and his work, or any other items of information, we could promise interesting notes.

This department of the BULLETIN could be much improved if classes would keep up their organization after graduation. The class secretary could then without any difficulty correspond with the members of his class and be a constant source of information to the BULLETIN's readers. The place to remedy these defects is here at college. Let the members of each class as they go out make some provision for regular communications with each other and with our college and its work. Let each class pledge itself not only to an active interest in its Alma Mater's welfare, but to a more substantial *financial* support. May those of us who have gone out from Ursinus, and those of us who are about to go forth resolve to *do* more and *be* more for her sake.

STUDY WINDOW.

In a note to his essay on "The Illustrious Defunct," Charles Lamb says: "Since writing this article we have been informed that the object of our funeral oration is not definitively dead, but only moribund. So much the better: we shall have an opportunity of granting the request made to Walter by one of the children in the woods, and 'kill him two times.'" We are in a more unfortunate position than Mr. Lamb, since the illustrious defunct who formerly occupied the window is not even moribund; he is hale and hearty, and we have not the privilege of "killing him two times." It made us just a little uncomfortable to step into the shoes of another man, when that man could still watch the manner in which one wears them. We shall be a little nervous till the final quietus is given to our predecessor on Commencement Day.

But one must make his bow and like the prologus in the old plays supplicate the courtesy and favor of the audience for the performance which is to follow. The present writer is rather like the modern prestidigitator who comes upon the stage with an awkward slouch and stumble, who fumbles with the material of his art and fails in the simplest tricks, only that he may astonish his audience with a sudden exhibition of skill. The new occupant of the window demands the same privilege. If he idly juggles with words and fumbles with ideas only to miss the point,

let the reader grant him grace and look for surprising feats in the future.

It is always a little difficult to adjust one's self to new surroundings, especially when a part of those surroundings is made up of a critical audience. Will they allow themselves to be laughed at? Will they permit that their foibles be ridiculed and their faults held up to the light? Or must the occupant of the window, like Francois, show only a meaningless, grotesque face and arouse their merriment? It is still to learn. Perhaps one of the best means of getting one's bearings would be to try a little criticism.

Some time ago the writer was told of the remark of a Hungarian girl to an American travelling in her country. "You Americans have so much joy, *with laughing like the peasants.*" It was an interesting criticism on our American temperament—our lack of poise and restraint, our delight in mere noise, our lack of good taste. We all have it, but there is a question whether we do not have it most where we should least expect it—in our colleges; whether we of Ursinus do not have it here among ourselves. Do we not have a tendency to over emphasize, to lose proportion? Do we not care too much for matter and too little for form? Are we not often too boisterous in an approval or disapproval, too blatant in our censure or praise, too little restrained, thoughtful, judicious? It is worth our thinking over.

ALUMNI PERSONALS.

'76. The Rev. A. B. Markley, pastor of the First Lutheran Church, Warren, Pa., is directing the erection of a new church.

'84. The Rev. J. W. Meminger has been reelected alumni director of the college for the ensuing five years.

'84, S. T. The Rev. J. O. Lindaman was very pleasantly surprised by his congregation with the gift of a horse, harness and phaeton.

'87. The Rev. Charles E. Wehler was unanimously elected President of Miami Classis at its meeting in May.

'89. The Rev. W. H. Stubblebine will remove to Newton, N. C.

'90. The Rev. Charles H. Slinghoff, President of Juniata Classis, preached the sermon at the installation of the Rev. J. D. Hicks, '97, S. T., as pastor of Grace Reformed Church, Altoona, Pa.

'96. The Rev. Charles S. Rahn has left Oregon for the east. He is visiting places of interest on his way.

'98. Two members of the class have been married within the past month. J. Kern McKee, of Red Lion, Pa., to Miss Carrie Strock, daughter of the Rev. T. C. Strock, '85, Blain, Pa., and William H. Miller, Chalfont, to Miss Rose Wanner, Trappe, Pa.

'99. W. E. Garrett will assist the Rev. E. W. Lentz, '95, of Royersford, Pa., in his pastoral work during the summer.

Any one not having received any of the back numbers of the Bulletin for this year can obtain them by applying to the Manager, Collegeville, Pa.

COLLEGE NEWS.

ATHLETICS.

URSINUS, 9. MUHLENBERG, 3.

Wednesday, May 22, Muhlenberg was defeated on the home ground in a one-sided game. The visitors were unable to connect with Townsend's delivery and made only five hits.

URSINUS.					MUHLENBERG.				
	R.	H.	O.	A. E.		R.	H.	O.	A. E.
Kelley, 1b.,	2	1	7	0 0	Geiger, 1b.,	2	1	7	0 0
Townsend, p.,	3	2	0	1 0	Beck, 2b.,	0	1	4	2 3
Houck, 3b.,	0	0	0	3 1	Freed, c.,	0	0	5	2 0
Kochend'er, c. f.,	1	2	0	0 0	Youse, 3b.,	0	0	1	0 1
Roth, 1. f.,	1	2	1	0 0	Delong, p.,	1	0	1	2 1
Price, c.,	1	1	15	4 0	Keller, r. f.,	0	1	1	0 1
Hoffsommer, 2b.,	0	2	3	0 1	Specht, c. f.,	0	1	1	0 0
Faringer, s. s.,	0	1	1	0 0	Newbert, 1. f.,	0	1	1	0 0
Ashenfelter, r. f.,	1	0	0	0 0	Kriebel, ss.,	0	0	3	1 0
	9	11	27	8 2		3	5	24	7 3
Ursinus,	3	0	1	0 1 4 0 0	x-9.				
Muhlenberg,	1	0	0	0 0 0 1 1	0-3.				

URSINUS, 3. F. AND M., 1.

Ursinus played the best game of the season on May 31, when she crossed bats with F. and M. College. It was anybody's game until the last man had been put out. The visitors fielded well, but were unable to hit Townsend safely. The six hits, which were credited to them, were scattered throughout the entire game.

Ursinus did all her scoring in the first inning. After Kelley and Townsend had been retired, Houck was hit by a pitched ball; he took second on Simpson's pass ball, and scored on Kochenderfer's hit to left. Roth received a free pass to first and Kochenderfer stole third. They both scored on Price's three base hit. There was no more scoring until the ninth inning, when the visitors scored their only run on two hits and Houck's wild throw to first.

URSINUS.

	R.	H.	O.	A.	E.
Kelley, 1b.,	0	1	7	0	1
Townsend, p.,	0	0	0	2	0
Houck, 3b.,	1	1	3	0	3
Kochend'er, c. f.,	1	1	2	0	0
Roth, l. f.,	1	0	0	0	1
Price, c.,	0	3	8	2	1
Place, r. f.,	0	0	1	0	0
Faringer, ss.,	0	1	3	2	0
Hoffsommer, 2b.,	0	1	3	1	0
	3	8	27	7	6

Ursinus, 3 0 0 0 0 0 0 0 x-3

F. and M., 0 0 0 0 0 0 0 0 1-1

F. AND M.

	R.	H.	O.	A.	E.
Simpson, c.,	0	0	6	2	0
Killheffer, ss.,	0	0	1	4	0
Gitt, 2b.,	0	2	5	0	0
Stitzer, 3b.,	0	1	1	2	0
Pascoe, c. f.,	0	0	1	0	0
Brubaker, 1b.,	1	1	9	0	0
Trichler, p.,	0	0	1	3	0
Neely, l. f.,	0	2	1	0	1
Moyer, r. f.,	0	0	0	0	0
	1	6	24	11	1

URSINUS, 6. P. M. C., 1.

Wednesday, June 5, Ursinus defeated Pennsylvania Military College in a six inning game at Chester. Townsend was in fine condition, but on account of the oppressive heat, the game was uninteresting.

URSINUS.

	R.	H.	O.	A.	E.
Houck, 1b.,	1	1	5	1	1
Townsend, p.,	2	1	0	1	0
Houck, 3b.,	1	0	0	0	0
Kochend'er, c. f.,	0	1	0	0	0
Roth, l. f.,	0	0	0	0	0
Price, c.,	1	1	11	1	0
Hoffsommer, 2b.,	1	0	2	2	0
Faringer, ss.,	0	0	0	0	1
Place, r. f.,	0	1	0	0	0
	6	5	18	5	2

Ursinus, 1 2 1 0 2 0-6

P. M. C., 0 0 0 0 1 0-1

P. M. C.

	R.	H.	O.	A.	E.
Dederer, l. f.,	1	0	0	0	0
Jolly, 2b.,	0	1	2	5	1
Campbell, ss.,	0	1	2	0	0
Burford, 1b.,	0	0	10	1	0
McIntire, p.,	0	0	0	4	0
Ringle, c.,	0	0	3	1	0
Show, r. f.,	0	0	0	0	0
Irwin, c. f.,	0	0	1	0	0
Best, 3b.,	0	0	0	0	1
	1	2	18	11	2

URSINUS, 8. LEBANON VALLEY, 3.

On Saturday, June 8, Ursinus defeated Lebanon Valley College on the latter's ground. Townsend received almost perfect support, as only one error was credited against Ursinus. This, with the fact that L. V. C. made only two hits, accounts for the easy victory.

URSINUS RESERVES, 21. ALPHA PARISH, 20.

The Reserves played their last game for the season on June 8, when they defeated the Alpha Parish Club at Colledgeville. The game was long and marked by heavy hitting on both sides. The batting of Place was the feature of the game.

	URSINUS RESERVES.					ALPHA PARISH CLUB.					
	R.	H.	O.	A.	E.	R.	H.	O.	A.	E.	
Long, 2b.,	3	2	1	3	2	Spier, p., 1b.,	1	4	11	0	2
Gutshall, c. f.,	3	2	1	1	0	W. Allerton, c.,	2	0	10	2	2
Rapp, p.,	5	3	1	2	2	Neiman, ss.,	2	1	0	2	0
Fisher, ss.,	3	1	0	4	1	Munshower, l. f.,	3	2	0	0	1
Place, r. f.,	4	6	2	1	1	Smith, 2b.,	3	3	1	2	0
Trexler, c.,	1	2	10	0	2	G. Allerton, p., 1b.,	0	0	1	4	0
Sando, 1b.,	0	1	12	1	2	Shamline, c. f.,	3	2	0	0	0
Mabry, l. f.,	0	0	0	0	0	Jarvis, r. f.,	2	0	0	0	0
Leinbach, 3b.,	2	1	0	1	1	Loeser, 3b.,	4	1	1	2	4
	<u>21</u>	<u>18</u>	<u>27</u>	<u>13</u>	<u>11</u>		<u>20</u>	<u>13</u>	<u>24</u>	<u>12</u>	<u>9</u>

1901, 12. 1903, 27.

The last game of the interclass series was played on Monday, June 3, between the Seniors and Sophomores. The result of the game leaves the Sophomore team the undisputed champions of the College. Roth pitched a very effective game for the Sophomores, while Rice was hit for fifteen runs in one inning.

The scores of the entire series are as follows :

Senior,	3	3	0	3	0	1	0	13	x—23
Freshman,	0	0	0	0	0	0	3	0	1—4
Sophomore,	0	2	2	2	1	8	2	6	x—23
Freshman,	0	0	5	2	3	2	3	0	2—17
Senior,	3	9	2	1	2	3	0	1	2—23
Junior,	0	0	1	0	0	1	0	4	0—6
Junior,	2	0	2	8	—	12			
Freshman,	0	2	2	4	—	8			
Junior,	2	0	0	1	0	1	—	4	
Sophomore,	5	1	6	2	2	2	—	18	
Senior,	0	2	2	3	1	1	0	3	1—13
Sophomore,	0	1	0	1	5	15	2	0	3—27

BACCALAUREATE SERMON.

The exercises of the thirty-first Commencement of Ursinus College were opened Sunday evening in the auditorium of Bomberger Hall with the baccalaureate service conducted by the President, assisted by Rev. D. W. Ebbert, D. D., '75, of Milton, Pa. The text of the sermon was 1 Cor. 9: 26, 27, and analyzed Paul's method of making a success of his career in life.

In concluding his address the President spoke to the graduates as follows :

"Let me admonish you to hold yourselves inflexibly to the high aim in life. Be not sordid nor selfish. The fire that has been kindled in your soul is to light your way along the nobler lines of life and to be a beacon for other travellers. Keep your whole being trim and keep the fire burning.

"Above all do not neglect to bring into captivity your stray powers, the forces that have not yet been brought into harmonious cooperation with your higher life. Gather up all the powers of your being, and with firm grip and unswerving steadfastness of aim press on to the mark for the prize of your high calling. And God speed you on your way."

JUNIOR ORATORICAL CONTEST.

The Junior Oratorical Contest was held Monday evening June 10. Several selections of music were given by the Spring City Band. The speakers and their subjects were as follows :

William Powell Fisher, Philadelphia, Pa., "The Passing of the Grand Army;" Walter Franklin Kern, Nazareth, Pa., "The Apostle of a Lost Cause;" John Lentz, Lebanon, Pa., "The Ideal of the Fathers;" Mary Elizabeth Markley, Warren, Pa., "The Need of Beauty in College Life;" Bertha Moser, Collegeville, Pa., "Ethics and American Civilization."

The judges, the Hon. William F. Solly, Esq., Norristown, Pa.; the Rev. James Crawford, D. D., Philadelphia, and Prof. Francis Burke Brandt, Ph. D., Philadelphia, awarded the prizes as follows:

Hobson Medal, John Lentz, Lebanon, Pa.

Meminger Medal, Mary E. Markley, Warren, Pa.

Honorable Mention, Walter F. Kern, Nazareth, Pa.

JUNIOR DRAMATIC ENTERTAINMENT.

On Tuesday evening of Commencement Week, the Class of 1902, under the direction of Miss Bunnell, Instructor in Elocution, gave the annual Junior play. This year, instead of one play, as in former years, two shorter ones were given.

"Alcestis of Euripides" was given first. Alcestis was the daughter of Pelias and Anaxibia, and the wife of Admetus, King of Pheræ in Thessaly. Admetus was mortally ill, but his life was spared by the Fates on condition that some one die in his stead. Alcestis offers herself, but is rescued from death by Hercules.

The most impressive of the six scenes were the parting of Alcestis from her husband and children and her return to her husband by Hercules. The impressiveness of these two scenes was due to the completeness with which the three leading characters, Miss Moser as Alcestis, Mr. Fisher as Admetus, and Mr. Lentz as Hercules, entered into the spirit of the play. The Chaminade Glee Club took the part of the chorus and sang two selections that were very highly appreciated.

The second play was entitled "Pyramus and Thisby," and was taken from the comedy, "Midsummer Night's Dream." The first two scenes were the preparation for the play and the first rehearsal of it, and the third, the last, showed the play as given before Duke Theseus. In the last scene, the Prologue, Mr. Miller, deserves especial mention for the excellent manner in which he announced the purpose of the play and in-

roduced the different actors. Miss Markley, Mr. Lentz and Mr. Kern also deserve mention for the way in which they represented Thisby, Pyramus and the Wall. The plays as a whole reflect great credit on the elocutionary ability of the Junior class.

CLASS DAY EXERCISES.

The program of the Class Day was a divergence from the former order of such exercises. After the "Address of Welcome" by the class president, C. Emery, "Classes We Have Met" was presented by S. G. Huber.

The class then decided by ballot that Dr. W. M. Urban was the most popular professor, that Simon G. Huber would be the first to marry after commencement, that A. Clarence Emery should hold the class cup and that H. Hershey Farnsler was the "biggest" sport of the class.

H. W. Kochenderfer gave the Class Prophecy. V. S. Rice made the presentations to the Classes. The Misses Spangler and Shenkel furnished the music.

The outdoor exercises were held on the campus, where a balloon, carrying contributions from each member of the class was liberated by A. C. Ohl, Aeronaut.

ALUMNI ORATION.

On Wednesday Evening, June 12, the Rev. Edward S. Bromer, A. B., B. D., '90, of Lebanon, Pa., delivered the annual address in the chapel before the College Alumni. Mr. Bromer spoke in a very pleasing and instructive manner on "Practical Idealism ; a Phase of Modern Thought in Life."

COMMENCEMENT EXERCISES.

The Commencement exercises were opened Thursday morning at 10 o'clock with music by the Wolsieffer Orchestra of Philadelphia. Several beautiful selections were played.

The orations by three members of the graduating class followed. John Alexander, the Valedictorian, spoke on "The Ethical and Religious Values in Pedagogy;" William Samuel Keiter, the Salutatorian, on "The Power of the Imagination;" and Philip Howard Fogel, on "Municipal Government and the College Student."

The conferring of degrees and the announcement of graduation honors and prize winners followed. Those receiving their degrees in course were :

A. B.—John Alexander, Robert S. Appel, A. Clarence Emery, H. Hershey Farnsler, Philip H. Fogel, John C. Houck, Simon G. Huber, Oscar W. Hunsicker, William S. Keiter, Daniel F. Kelley, Edward E. A. Kelley, Lloyd M. Knoll, Henry W. Kochenderfer, Arthur C. Ohl, Vernon S. Rice, Samuel Rittenhouse, and H. W. Willier. A. M.—George Elmer Kopenhaver, A. B., Miss Mary Luella Oberlin, A. B., and George Leslie Omwake, A. B., B. D.

The honorary degrees given were as follows : A. M.—George B. Hynson, Instructor in Elocution, Ursinus School of Theology, and L. Napoleon Boston, M. D., Medico-Chirurgical College, Philadelphia. D. D.—The Rev. John E. Smith, A. M., Pastor of the Moore Township Charge, Northampton County, Pa., and the Rev. Francis C. Yost, A. B., Pastor of the Heidelberg Reformed Church, York, Pa.

Prizes : Freshman Admission Prize, Miss Mary H. Stoner ; Sophomore English Prize, Henry Graber.

Graduated with distinction : *Magna Cum Laude*, John Alexander ; *Cum Laude*, Philip Howard Fogel, Simon Gerhart Huber, William Samuel Keiter.

Graduated with honors in special departments: Philosophy and Psychology, Philip H. Fogel; History and Political Science, Oscar W. Hunsicker; Mathematics and Physics, William S. Keiter.

The Commencement Oration was delivered by the Rev. Floyd W. Tomkins, Rector of Holy Trinity Protestant Episcopal Church, Philadelphia.

Music, "America," by the Orchestra closed the exercises.

RECEPTIONS.

On Saturday evening, June 1, the Senior class was given a reception by Dr. and Mrs. Urban. After being agreeably entertained by descriptions and photographs of the great works of art, the class was invited to partake of something "more enjoyable to the inner man."

On Saturday evening, June 1, the faculty and friends of Athletics in town banqueted the baseball team. This was done to show appreciation for the victory gained over the Franklin and Marshall baseball team on May 31. The team and entire student body were well pleased with the demonstration of college spirit.

Y. M. C. A.

Mr. Fred M. Gilbert, International Secretary of the Student Volunteer Movement, was with us from the 29th to 31st of May. On Wednesday evening he gave a very interesting talk on General Mission work. Thursday morning his topic was the "Student Volunteer Movement." The meetings were interesting and well attended. Mr. Gilbert devoted the remainder of his time in holding private conferences with the students.

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