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The Ursinus Weekly, February 20, 1903

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The Ursinus Weekly

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COLLEGEVILLE, PA., FRIDAY, FEBRUARY 20, 1903.

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TENNYSON'S SOCIAL AND POLITICAL VIEWS

Tennyson believed in unity of society, in "The parliament of men, the federation of the world," a theory too highly developed to be put into practice or even to be understood by his contemporaries. His ideal was a warless world, "a single race, a single tongue" in a world which was "robed in universal harvest" and whose "warless isles were washed by the universal ocean." In his ideal state "swords should be turned into plowshares and spears into pruning hooks" and men should live in peace united by a common faith in God and a single purpose, to develop life on earth in preparation for life after death.

In Tennyson's endeavor to change existing society into an ideal state lies the secret of his adverseness to the social movements of his day. Of England he said "I do not mind if she, when her people are less ignorant and more experienced in self government, becomes a democracy. But violent, selfish, unreasoning democracy, would bring expensive bureaucracy and the iron rule of Cromwell." Just as England was not fitted for democracy so none but ideal men were suited for ideal society. Reformers were too hasty for him. They would reconstruct the world in a day without changing man himself. As a close student of human nature, he realized that a change of moral conditions must precede any permanent alteration in social conditions and he well knew that this required much time and other than popular means.

Politics should be the means of bringing about his well conceived millenium. It should be done not by revolution and by disregarding all traditions of the past but by a gradual evolution of all that is best in man and in society. Revolution, "The red fool-fury of the Seine" in which freedom slays herself and dies as her name is shouted, is the result of ignorance and evil and sets back the progress of society. The social watchword should not be retrogression nor stagnation but gradation.

"While the hills remain,

Up hill 'Too-slow' will need the whip,
Down hill 'Too-quick' will need the chain."

To attain to a realization of better moral and social conditions the example of "time which innovateth greatly, but quietly, and by degrees scarcely to be perceived" must be followed.

Education seemed to him to be a medium through which a better state of society could be brought about. Tennyson favored the education of the poor. He believed that men are created equal as far as their moral and spiritual natures are concerned. Men should have equal opportunities to develop their higher selves which can be partly done by education. Moved by sincerity, he helped to put some of his theories into practice. He used his influence in founding the Gordon training-school for boys, in forming companies to purchase property for agricultural laborers, and to assure the passing of the Education Act of 1871. That through education, "the moral stability" of society can be secured, was his doctrine.

Woman also should be more highly educated because she performs as great a part in society as man. Education develops her finer graces and powers which call for man's reverence the lack of which is fatal to society; for it is out of their true relation that higher morality and spirituality arises. In "The Princess" he plainly tells what their improvement and their true relation ought to be. As the world progresses and man and woman move to one goal

"He should gain in sweetness and in moral height,

Nor lose the wrestling thews that throw the world,—

She mental breadth, nor fail in childward care,

Nor lose the childlike in her larger mind,"

until they shall live,

"Side by side, full summed in all their powers,
Dispensing harvest, sowing the To-be,"

and, then, the time will be reached when "the crowning race of mankind lives."

Tennyson saw the best hope for such a time in a vigorous imperialistic policy of his own country. England should become the fosterer of larger sympathies and higher ideals. She should become the fatherland of nations, "the faithful and fearless leader in all that is good through the world." If she would not endeavor to assume this role, her fate would be as he pointed it out in "Harold." He believed in more generous colonial policies and greater loyalty of such colonies as he alludes to in speaking of "the true North" in the epilogue of the Idyls. In accordance with his theory, he also opposed the Irish Home Rule bill, assisted Arnold White in founding an English colony in South Africa, and denounced all measures which tended to alienate the colonies from the mother-country.

Tennyson's policies all reveal the fact that he was a patriot. All were for England's good. He loved his country and revered the fundamental principles of her government. He believed in guarding against the retrogression of her people and against any sudden attack by foreign powers. To this end, he advocated a standing army and a larger navy. Although he never justified offensive war he appealed to his countrymen to be prepared for defence.

"Let your reforms a moment go,
Look to your butts and take good aim!
Better a rotten borough or so
Than a rotten fleet and a city in flames."

And again, he says

"The fleet of England is her all in all;
Her fleet is in your hands,
And in her fleet her Fate."

But his cry for protection was not altogether a selfish one;

"That man's the best Cosmopolite
Who loves his native country best."

In most of his views and policies, as has been said before, he stood alone. His aims were so great that they were not understood and regarded as narrow. In parliament, he would "Wed to no faction in the state." Political parties he regarded as idols of the times; their unprincipled adherents, as fools. Of all political creeds, libertarianism appealed to him most! Yet, he had more breadth and

depth than a libertarian.

Of Tennyson, we may therefore, say that his social and political views were those of a poet. The beautiful and the good appealed to him. The union of his great heart, and his strong intellect created a Utopian empire into which the world was to be moulded. But mankind is not prone to respect the teachings of such a dreamer. It is only when succeeding generations reflect upon the achievements of his too early and prescient mind that his truths are discovered and put into practice. Prejudice against Tennyson is already waning. Some of the policies which he urged in middle life are now accepted and carried out.

And the time may come when his views and ideals seem commonplace.

ALBERT G. PETERS, '03.

THE SECRET OF NUMBER 58

The occupant of 58 had just moved in. His body was long, loose jointed, and as bony as a fagged out army mule, but his features, Mon Dieu, those glittering snakelike eyes, that jaundiced complexion, reminded one of gruesome tales. His gait was a long gliding swing, hard to pace with, but few cared to walk with him, for 58 wasn't very sociable. Once, during a discussion in the dininghall, concerning the intelligence of dumb animals, 58 had opened his mouth long enough to give the hotel guests an edge on him. They discovered his name was Lawson an archaeological scientist, stopping at S' Hotel de Bursoin en route to Paris.

The day passed rapidly and we saw little of Lawson. For some unexplainable reason I had a feeling of abhorrence for 58 which had increased to fear. I thought he fully compensated his social silence by an animated rolling of his beady eyes. They seemed to penetrate every dark corner, and to say the least, it was quite unpleasant to be haunted by eyes, that carried a peculiar sinister import, especially when they appeared on the bedroom walls at midnight. I had made application to have my room changed to the first floor, but the house was declared full so I had to make the most of 59, which adjoined 58 and Lawson.

One night about one o'clock I awoke with a start, and presently began to wonder what had aroused me. I didn't have long to guess, it was a faint sound as of a cat scratching at a door which grew louder, and was supplemented with a humming similar to a swarm of bees. It seemed to come from the wall on 58 side and directly above my head. Immediately all my fear of Lawson revived. But the noise soon ceased and I fell asleep; for three nights in succession my sleep was disturbed by the same noise at the same hour. On the fourth night I lay awake determined to discover what it was; as soon as the uncanny disturbance began, I slipped quietly from the room and took my stand at 58 keyhole. A dim greenish red haze seemed to illuminate the room, scattered on the floor were fossils, bones, sockets, a shriveled dried up Egyptian mummy was resting upon a table facing the wall toward my room, standing in the far corner facing the keyhole was a skeleton, which—HORRORS—

CALENDAR

Friday, Feb. 20. Literary Societies, 7.40 p. m.

Sunday, 22. Washington's Birthday. Services in chapel, 8.00 p. m. Address by F. G. Hobson, Esq. '76.

Monday, 23. Monthly meeting of the Monday Night Club in Y. M. C. A. Room, 7.15 p. m.

Tuesday, 24. Chorus Rehearsal, 7.00.

Wednesday, 25. Semi Monthly Olevian Tea, 4.00.

Y. M. C. A., 6.40 p. m. "The Power of the Cross."

Thursday, 26. Sixth Annual Declamation Contest in chapel, 8.00 p. m.

raised its bones in a soldier's salute and dropped them with a loud rattle. My breath came fast, I was fascinated and could not draw my eyes away. All the while the scratching and buzzing continued, suddenly it stopped, and an awful silence ensued, then the buzzing was resumed, it grew louder and seemed to be drawing near, the mummy was moving—my blood was blocked in its channels—a creature with black fur and green eyes, with claws shaped like hands, came running down the wall and stood in the centre of the floor, in its claw was a steel arrow, blunt-headed, a long needle projected from his head with a small red ball on the end, a chord was attached to the butt of the arrow. Presently Lawson himself came in view with a large box, spoke some queer words and the hideous creature jumped in and closed its eyes, as it did so the humming ceased. Lawson closed the box and carried it out of sight and in a second the room became pitch dark.

The cold sweat of fear stood on my brow, as the whole diabolical ingenuity dawned upon me, he had trained this beast to hurl this poisoned arrow upon his victim and draw it back by means of the chord. The scratching on the wall was his devilish jet wearing a hole through which to hurl it and I was to be the victim. I remembered the murder of 57 during the fifth night after Lawson arrived and now I knew I had the clue. Number 58 was either Mephistopheles or worse, for his room wreaked with the very alembics of hell.

It must have been about 4 o'clock when I awoke with a vague fear, grafed my shooter, and held it instinctively over my forehead, I heard a whiz, a snap, I remembered touching something cold which sent a shooting pain through my whole body, then of firing the whole six chambers, and sinking back in the oblivion of a sickening exhaustion.

The law never solved the secret of 58. But the supernatural agencies were: the buzzing was the hum of electric batteries, by which the skeleton mummy and black creatures were worked, the skeleton's salute told Lawson he was being watched. A wire as fine as thread joined over the keyhole, my hot breath, disturbing it, had communicated to the main battery which in turn communicated to the skeleton, and the position of the latter placed directly before the keyhole, gave my whereabouts. The chord on the arrow was insulated wire. Enough bolts

Continued on fourth page.

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FRIDAY, FEB. 20, 1903.

EDITORIALS

After a failure a man see two things. He sees the thing he saw before the attempt and the failure, and he sees the thing he did not see before. And just here is where the goodness of failure comes in. One may go on and on for a long period of time, if he succeeds, and actually improve little, unless he be on the absolutely proper track. But if he fails, immediately his thoughts and ways of doing things are brought before him in a new light. He goes slowly, for the rightness of his actions, and all that is behind them, are suddenly held up for dispute. And he, himself, becomes the self appointed arbiter and judge. If he be wise and large minded, he inevitably comes out of the failure with a broader and surer basis for what he is doing.

Failure acts in much the same way as adversity does. It shows us ourselves. There are many parts to one's own nature which he cannot discover if his life goes along smoothly. But let adversity come, let him run up against an unexpected snag, and lo, there are discovered elements in his life on which he had not calculated.

Not only does failure show us ourselves but it shows us others. It is well worn, but a fact, nevertheless, that "success surrounds us with friends who tell us only our merits, and silences those enemies from whom alone we can learn our defects." There is a gospel of failure, and we are the stronger if we can use it.

FOOTBALL SOUVENIR CALENDAR

A stylish calendar which was on sale at the Valentine Fete has attracted much attention. An excellent photograph of the unbeaten football team of 1902 occupies a central position on the imitation football. Below the team there is a calendar for 1903, while to the left, stands an Ursinus girl, waving a pennant in college colors.

Every one should have this splendid souvenir of the brilliant football season last fall. Students, Alumni and friends can secure the above by communicating with J. LeRoy Roth, '03. Price, fifty

A GRAND SUCCESS

The Second Annual Valentine Fete held in the interest of the Athletic Association last Saturday evening proved itself a grand success. Bomberger never presented a more gala appearance. The lady aids were dressed in white, the tables were decorated in college colors, athletic material was tastefully arranged in the dining rooms, everything showed rare taste in arrangement and splendid care in execution, and all the good things that were promised were there, even "the latest wrinkle in college fudge." The messages sent by good Saint Valentine were as lovely as ever. And then Cupid, his private secretary, was also there, mingling among the games and booths and enjoying the abandon and hilarity of the evening, but—

Great credit is due the Ladies' Committee, consisting of ladies of the Faculty and of the town, who, together with the girls of the college and Academy as aids, had charge of the Fete. Mrs. F. G. Hobson, was the chairman of this committee. The various members of the committee and sub-committee did a great thing in undertaking the athletic affair. But they did their duty in such a first-class way and the men of the town and the students and professors stood by them so well that an excellent baseball season may be looked forward to for the college this spring. The supper realized about one hundred and forty dollars.

At a meeting Monday afternoon the Athletic Committee passed the following:

"Resolved, That the hearty thanks of the Athletic Association are hereby extended to the chairman and other members of the Ladies' Committee for their efficient management of the Valentine Fete."

SOCIETY NOTES

The program in the Zwinglian Literary Society last Friday evening was largely musical. Miss Shade played a piano solo and Mr. Place rendered several selections on the guitar. Vocal solos entitled "After Awhile" and "A Dream" were sung by Mr. Wise. Extemporaneous speeches by Messrs. Mabry and Miller, readings by Messrs. Fry and Bautsch, a recitation, "To my Valentine" by Mr. Schappell and an Original Story by Mr. Townsend, together with the Review by Miss Clamer, comprised the literary numbers.

An entertaining program was rendered in the Schaff Society. Mr. McCollum read a selection from Mark Twain on "The Weather," and Miss Ebbert one from Riley, "An Old Sweetheart of Mine." Two essays were read; one by

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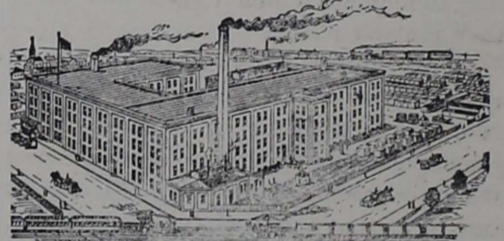
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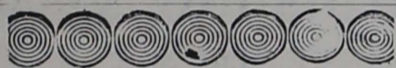
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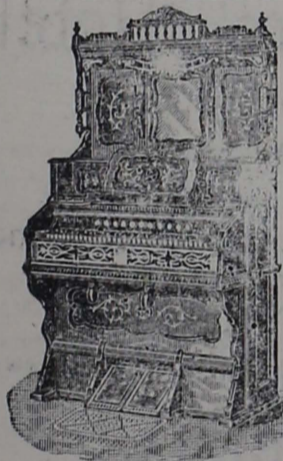
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Mr. Roth, "Social Life in the College," the other by Miss Spangler, "Some Thoughts on Richard Wagner." Mr. Haines recited "The Boys," while Mr. Gotshall recited "Das Alt Schuhl-Haus an der Krick." The fancy club swinging exhibition by Mr. Hughes was a pleasing departure from the regular order of the programs. The Gazette paid a tribute to Lincoln in honor of his birth.

CHRISTIAN CONSTANCY

At the prayermeeting this week, "Constancy in the Christian Life" was considered. The reference was to Phil. 3: 13, 14. J. H. Poorman, '03, was the leader. "Doubt is only one of the many things which cause the college student to become inconstant in his pursuit of the Christian ideal. It must be grappled with and conquered, if he would be a stable follower of Christ. Once grounded in the faith, the Christian student will manifest his friendship and love for Jesus in a persistent stick-to-it-iveness and in a purposeful activity for His cause. Such constancy will truly be power-producing in the influence which it will exert over the possessor's fellows."

The State Convention of the Young Men's Christian Association will be held this year at Lebanon from the fifth to the eighth of March. State Secretary Bard has secured a strong list of speakers and leaders, and if talent helps to make a good convention, this will be one. Dr. McDowell and Dr. Schauffler, both of New York City, have been secured. Mr. McConkey, whom many of this association heard at Norristown, will conduct the Bible study. Friday afternoon will be devoted to sectional conferences, and we college men should be there. We want ten men to go. We sent ten to Lancaster two years ago, and every man was glad he went. Railroad fare will be the only expense; the delegates are assured a good time by the people of Lebanon.

LEBANON VALLEY ALUMNI

The Ursinus College Alumni Association of Lebanon Valley which was organized one year ago will hold a business meeting and banquet at the Eagle Hotel, ninth and Cumberland Streets, Lebanon, Pa., on Thursday, February 26, 1903. The business session will be held at eleven o'clock, a. m., and at two o'clock a banquet will close the meeting.

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The presence of the friends and Alumni of the college is earnestly desired. The Rev. I. C. Fisher, pastor of the St. Mark's Reformed church, Lebanon, and Prof. Hiram H. Shenk, '99, Professor of History at Lebanon Valley College, Annville, Pa., are respectively President and Secretary of the Association.

ZWINGLIAN DECLAMATION CONTEST

From its inception the Freshman Declamation Contest held annually by the Zwinglian Literary Society has held a prominent place in elocutionary activities at this institution. Next Thursday evening the sixth contest will be held, which promises to be as close and interesting as its predecessors. The following members of the class of 1906 will compete: Miss Mary E. Behney, David R. Faringer, Roy V. Hartman, Miles A. Keasey, Roy E. Mabry and David R. Wise.

PHILADELPHIA LETTER

The Rev. John H. Prugh, D. D., has accepted the invitation to preach the sermon to the graduating class at the Commencement to be held in the First Reformed Church, this city, May 5th. Dr. Prugh is pastor of Grace Church Pittsburg, and is President of the General Synod of the Reformed Church.

The Universal Day of Prayer for students was observed Sunday morning, February 8th.

The Rev. G. S. Sorber, York, Pa., and the Rev. William H. Miller, Trappe, Pa., were callers last week.

Henry B. Reagle, of the Senior Class, has resumed his studies after several weeks absence on account of sickness.

ALUMNI NOTES

'98. The Rev. Asher Raymond Kepler, A. B., missionary to Ning-po, China, and Miss Jeanette Criswold, daughter of the Rev. and Mrs. George F. Fitch, were married in Shanghai, China, February 4th.

An ex-ray apparatus in memory of the late Mrs. J. L. Lemberger, was donated to the Good Samaritan Hospital at Lebanon, Pa., by the members of the First Reformed church, through the Rev. E. S. Bromer.

Immanuel Reformed church at Bowmanstown, Pa., was recently organized by the energetic pastor of the Towamensing charge, Rev. C. A. Butz, '99. The new congregation supplies a long felt want as the nearest Reformed church is three miles distant.

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THE SECRET OF NO. 58.

Continued from first page

were concentrated in the red bead on the arrow-head to kill any man in the minimum vitality of the body at 4 A. M. The snap was the arrow striking the revolver which saved me, the pain was an electric shock. As to Lawson he disappeared in his mysterious fog; he was a veritable Professor Meriarity, whose supply of mummeries was as inexhaustible as his ingenuity was diabolical.

C. TOWNSEND, '05.

PROF. KLINE'S ADDRESS

In his talk before the Y. M. C. A. Sunday evening Prof. Kline took as his subject: "The Divine Shepherd and His Flock," basing it on Ps. 23: 1, 2.

"This is called the psalm of the crook or the shepherd psalm and its place and position in the Bible and especially in the Psalter is significant and unique. It lies between the psalm of the cross on the one side and the psalm of the crown on the other. If the 22d psalm teaches of the good shepherd who laid down his life for the sheep, and the 24th of the chief shepherd who shall come again, the 23d certainly teaches of the great shepherd who by his unerring guidance and diligent care leads his flock into the green pasture and beside the still waters.

Confining ourselves more particularly to our text, our attention is first directed to the word Lord or Jehovah. This word is printed in small capital letters and represented to the Jews that mystical Jehovah; and in such awe of that awful word did they stand that whenever it occurred in their law or scripture they would not pronounce it, but substituted some other word in its stead. Only once a year was it spoken and then by the High Priest in the Holy of Holies. This Lord or Jehovah was the covenant God of the Jews and by this title and in the relation in which he stood to his people in the time of Moses and afterward he was not known to Abraham, Isaac, and Jacob, for if we turn to Exodus the 6th chapter and the 3d verse we read, "And I appeared unto Abraham,

unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them."

Thus we see an unfolding and development of the idea and conception of God running all through the Old Testament until we come to the New where the mist is dispersed by the bursting forth of the son of righteousness, Christ Jesus the only begotten of the Father. Abraham walked and talked with God, yet David when he wrote this beautiful psalm certainly had a fuller apprehension and clearer conception of the great Jehovah God of heaven and earth than the old patriarch; and who to-day in the glorious gospel light of this 20th century will not say that the Christian has a clearer view and can if he will have a closer walk and union with God than the Israelites of old?

The word shepherd is the most appropriate and fitting appellation that could be applied to Christ. The sainted Jacob first used the word in Genesis the 49th chapter and the 24 verse. From that time it is echoed and reechoed and runs like a silver chord all through the Bible until in the closing pages of the good book we read of the Lamb of God leading his flock to the eternal waters. Twenty times in the Bible is Christ referred to as a shepherd and more than fifty times are his people spoken of as sheep or lambs.

But it is to be noted that the psalmist says the Lord is *my* shepherd. Now there is a vast difference between saying the Lord is a shepherd and the Lord is my shepherd. There is a world wide difference between knowledge and the appropriation of knowledge, between Jesus a Saviour and Jesus my Saviour, between Jesus a shepherd and Jesus my shepherd. But why should we not make him our Saviour and shepherd? Why should we not appropriate him to ourselves? Why not make him our personal Saviour and shepherd? He is ready and willing and holds out the invitation to each and every one and if we will accept then shall we not want, but he will lead us into green pastures and beside the still waters."



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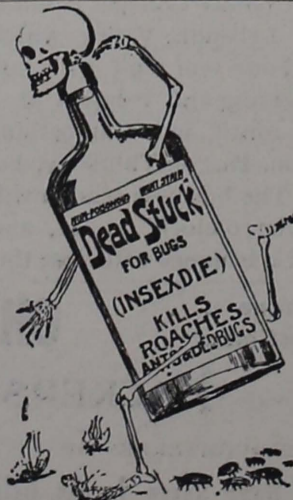
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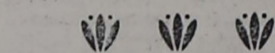
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