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The Ursinus Weekly, May 21, 1909

Ernest C. Wagner
Ursinus College

Eva May Thompson
Ursinus College

Victor J. Abel
Ursinus College

Welcome Sherman Kerschner
Ursinus College

Margaret Yetter Fryling
Ursinus College

See next page for additional authors

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The Ursinus Weekly

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COLLEGEVILLE, PA., FRIDAY, MAY 21, 1909.

PRICE, 3 CENTS

CALENDAR

Saturday, May 22, Baseball.
Scrubs vs. Pottstown H. S., at 10 a. m.
'Varsity vs. Temple College, 3 p. m. Both games at home.
Monday, May 24, Men's Glee Club, 4 p. m. Girls' Glee Club 5 p. m. Choral Club 7 p. m.
Tuesday, May 25, Y. W. C. A. 6.40 p. m.
Glee Club Concert Norristown.
Wednesday, May 26, Y. M. C. A., 6.40 p. m.
Winthrop D. Sheldon, L.L. D. lectures on "Preparation for Citizenship," 8 p. m.
Thursday, May 27, Glee Club Concert, West Conshohocken.
Friday, May 28, Literary Societies, 7.40 p. m.

BASEBALL

URSINUS 8. SWARTHMORE 0.

On Saturday Ursinus met Swarthmore, and completely outclassed them, winning 8 to 0. The chief cause of the visitors' downfall was their own loose fielding, of which our boys took advantage at every opportunity. Horten pitched well, allowing but three safe hits. Gaskill also pitched a good game, and with better support would have given Ursinus a more interesting match. This is the first time for a number of years that Ursinus has had athletic relations with Swarthmore, and it is to be hoped that they may now continue. The Score:

URSINUS	R.	H.	O.	A.	E.
Bunting 3b	2	1	2	0	0
Abel lb	1	2	13	1	1
Horten p	1	1	0	3	1
Frees c	0	0	7	3	1
West rf	0	1	0	0	0
Pownell cf	2	1	1	0	0
Hoover lf	1	0	1	0	0
Isenberg 2b	0	0	1	3	0
Romeo ss	1	0	2	2	1
Totals	8	6	27	12	3
SWARTHMORE	R.	H.	O.	A.	E.
Miller cf	0	0	3	0	1
Boughton rf	0	0	0	0	0
Wickam c	0	0	2	0	1
Sproul ss	0	1	4	2	1
Johnson 1b	0	0	10	1	0
Gilist 3b	0	1	1	2	0
Wet' r 2b	0	0	1	2	0
Shar'ss lf	0	0	3	0	2
Gaskill p.	0	1	0	4	1
Totals	0	3	24	11	6

Three base hit, Bunting; Two base hit Horten; Stolen bases, Horten, Pownell, Abel, West. Struck out by Horten, 7; by Gaskill 1. Bases on balls off Horten 1; off Gaskill 3. Double play, Isenberg to Abel. Umpire Wilson of Philadelphia. Time of game 1 hr. 10 min.

BROTHERHOOD OF ST. PAUL FLETCHERIZES

The last meeting of the Brotherhood of St. Paul was held Thursday evening in the English Room. After a short business session, the following officers for next year were elected, President, Dunseath, '10; Vice-President, Keener, '11; Secretary, Billman, '12; Treasurer, Strack, '11.

The meeting then adjourned to the college dining hall where a serious attack was at once begun upon the banquet Dr. Good had very generously provided. When all the courses had appeared and disappeared, the newly elected president called for speeches from Professors Kline and Omwake, and the various senior members were prevailed upon to lavish farewell speeches upon the sated assemblage. Though Dr. Good had been compelled to leave College before the completion of the banquet, a unanimous though apostrophic vote of thanks was tendered him for his generosity, and everyone departed in cheerful mood, and decorated as to coat lapsels with red carnations.

Y. M. C. A.

Tyson, '10, led an open discussion meeting Wednesday evening on the subject of Temptation. In introducing the topic the leader showed how students are at this time especially susceptible to temptation in using questionable methods of passing examinations. Temptations of all sorts come most frequently and most disastrously to idle people. Lau, '09, spoke of the weakness of shunning evil companions to escape temptation, and said we should be good companions with such persons. Myers brought out the fact that temptations are as indispensable in character building as are misfortunes and reverses. Temptation makes the fight of life real and earnest, just as evenly matched athletes make a contest interesting. Keener said, "Temptation will strengthen us if overcome but will scar if allowed the mastery." By comparing religious life with student life Holt showed that as one gets rusty in his school work by being absent from it, so a man will become weaker and an easier prey to temptation by not keeping in touch with the Infinite through prayer and the Bible. Maeder said, we ought not to meddle with temptation out of curiosity as it will soon enough enchain us with its subtle power.

BUFFALO BILL IN PHILADELPHIA

Beginning with next Monday, the 24th, Col. Wm. T. Cody, better known as Buffalo Bill, will present his "Wild West and Far East" shows, probably the greatest of their kind in the world, in the city. The exhibitions will last the entire week, and will prove interesting to all about the college who see fit to attend.

MALCOLM SHACKELFORD ENTERTAINS AUDIENCE

On Wednesday evening the Lecture Course Committee made reparation for the farcical display of several weeks ago by presenting, without admission, Malcolm Shackelford, the entertainer. The audience was large, and from the first song it was completely captivated by the performer's efforts. The program consisted largely of vocal solos, with banjo and piano accompaniment. There were also several dialect recitations, and the final number was a solo on the banjo which was really a musical treat. Mr. Shackelford is a native of Georgia, and his rendition of darkey songs and recitations was one of the most enjoyable parts of the entertainment.

The entertainment was distinctly popular, as was evidenced by snatches of songs repeated next morning by student talent. The Lecture Course Committee is to be congratulated for their generosity in making good the bad taste left by Mr. Hone and Apparatus.

URSINUS UNION

The monthly meeting of the Union was held on Tuesday evening when the Department of Philosophy was represented. Myers, '09, read a lengthy and exhaustive exposition on "Suicide," tracing the causes and results of the same, and treating it from a philosophical basis. Dr. Caldwell then gave an interesting discussion on "Pragmatism." In spite of the width of the field which his subject comprehended, he very skillfully outlined it in the time allotted to him. The following officers of the Union were elected for the ensuing year: President, Lauer, '10; Vice-President, Keener, '11; Secretary, Miss Sponsler, '10; Treasurer, Dunseath, '10. The Union has decided to donate to the library ten new books on subjects of interest to all the groups. These books will soon be placed on the library shelves.

LECTURE

Winthrop D. Sheldon, L.L. D., Vice-President of Girard College will deliver a lecture entitled "Preparation for Citizenship," next Wednesday May 26, at 8 p. m. Admission 25 cents. Proceeds will be used to send delegates from Ursinus to Northfield Conference.

GLEE CLUB

The second away-from-home Concert by the Glee Club took place Thursday evening, when Prof. Jolls led his little band into St. Paul's Reformed, Church Pottstown. The Club left college at six o'clock, in order that there might be time for a rehearsal in the auditorium before the concert began. The work of the Glee Club, and especially of the Quartette, was highly commendable, and was evidently popular with the audience, who, though applause was tabooed, gave the program the most undivided attention. The attendance at the concert was rather disappointing, as only about eighty persons were on hand. The Glee Club men are deserving of considerable praise for the spirit they have shown in supporting the organization, which has this year, probably unavoidably, entailed a good deal of hard work, with but few of the pleasures usually attendant upon Glee Club trips. The next engagement of the Club will be next Tuesday evening, when a concert will be given in Norristown.

TENNIS TOURNAMENT

The drawings for the tennis tournament, which will be held this week and next, were made on Tuesday. There are twelve entries for the championship, and the first matches will be played off as follows: Byes, Tyson vs. Wagner; Prof. Caldwell vs. Price; West vs. Abel; R. S. Thomas vs. Godshall; Mathieu vs. Bunting; Lauer vs. Mertz.

The prize to the victor will be a handsome six dollar racquet. From the winners of this tournament will be chosen a team to represent Ursinus in a match against either Gettysburg or Franklin and Marshall. Considerable interest in the tournament is felt by students of the institution, as there is every indication that the contest will be an exciting one.

THE URSINUS WEEKLY

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FRIDAY, MAY 21, 1909.

EDITORIAL

Several members of the Board of Control of the "Weekly" have expressed disapproval of the present policy of the paper, on the grounds that adverse criticism of any sort should be regarded as private, and should consequently not be published, and further that suggestions from students to the authorities are impertinent. That the "Weekly" has criticized where it saw reason, and that several suggestions have been offered, have been self evident facts. The Editors wish to find out whether such a course is in similar disfavor with the paper's readers and to this end we invite criticism from all who read the "Weekly."

The course we are pursuing we believe to be justifiable and progressive. While this method of attempting to improve conditions, as well as almost any other method, may accomplish nothing at Ursinus, where student criticism is apparently not considered seriously, it nevertheless may arouse the proper authorities and in any event we have the feeling that, for a few issues, at least, the "Weekly" made an attempt toward improvement, and stood for something.

If the "Weekly" is to exist for praise only, if it is to be governed entirely by the opinions of persons anxious at all costs to cover up the defects of the institution, the Editors become mere puppets. Under such conditions the present Editors will not feel that their time is well

spent in longer editing the paper, and they will agree with the Board of Control that their presence on the Staff is not desirable.

A rule has lately been put in effect at the University of Chicago inviting the students of the institution to present, to a committee appointed for the purpose, their candid opinions of the various members of the faculty. This will permit criticism of teaching methods and any suggestions for improvement that may occur to students. It is expected that this innovation will produce some important changes in the University faculty.

The baseball team is doing splendid work these days. The decisive victory over Lehigh was one of the most creditable in the annals of Ursinus. Scarcely less notable was the manner in which Delaware, who administered defeat to us last year, and also Swarthmore, were so completely humbled.

The nine has been unfortunate in having several cripples, though good men have been found to take their places. The Scrubs, too, are deserving of no small share of praise, for, despite the fact that several of their best men have been used to recruit the Varsity, they are playing fairly consistently.

Ursinus now has five victories to her credit to four defeats. That is an excellent record when one takes into account the calibre of the teams played. The efforts of the Athletic Director, Price, are largely responsible for the success of the team, and to him in great part is due the credit.

SOCIETY NOTES

ZWINGLIAN

A program entirely humorous furnished a departure from the regular miscellaneous exercises on Friday evening. Most of the numbers abounded in wit and humor and were rendered as follows: Piano Solo, "Prelude in E Flat," Chopin, R. S. Thomas, '10; Monologue, "Hey Rube," Lorenz, '11; Parody on Longfellow's, "The Reaper and the Flowers," Mertz, '10; Sophomore Male Quartette, "Come where my Love Lies Dreaming" Strack, Keener, Lorenz and Quay; Impromptu Speeches, "The Trip to St. Peters," Maeder, '10; My Views on Norristown, Belney, '12; Skit "Interviewing Servants," Leader, Miss Fermier, '10; Reading, "A J'ner," Kruger, A; German Conversation, Yost, '10 and Strack, '11; Vocal Solo, "Pull for the Shore," Dunsheath, '10; Senior Sketch, Leader, Long, '09; Zwinglian Review, Bunting, '11.

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Under Voluntary exercises Mr. Zorn of Collegeville, rendered several recitations in Italian dialect which were greatly appreciated by the large audience. The Society was glad to welcome Miss Clara Deck, '12 of Leesport, Pa., and Mr. Charles Langner, '11, of Limerick, Pa., into active membership.
 At the business meeting the last articles of the By Laws were taken up and the Constitution and By Laws were adopted as a whole.

SCHAFF
 The nature of the program was General Literary. On a whole, the exercises were very good. The program was rendered as follows: Essay on Wendell Phillips, Miss Dunn, '11; Essay on Patrick Henry, Miss Long, '09; Declaration from Phillips, Herber, '11; Reading from Phillips, Knauer, '10; Declaration from Henry, Billman, '12; Reading from Henry, Miss Booser, '10; Vocal Solo, "My Villa" Fogelman, '10; Essay on William Loyd Garrison, Miss Stout, '12; Declaration from Garrison, Thompson, '10; Oration, Defence of the Government in the Conviction of the Labor Leaders, Laner, '10. Gazette, Editor Koons, '09.

Under Voluntary exercises Miss Freyer rendered a piano solo, and Thomason favored the society with a violin solo, Sextette from "Lucia."

PERSONALS

Mr. and Mrs. G. A. Hummel and son Charles, of Philadelphia were the guests of Maeder, '10, on Sunday.

Abel, '09 and Bunting, '11, were entertained by friends in Norristown Tuesday evening.

Mr. and Mrs. E. R. Thomas and Mrs. Kulp of Royersford spent Sunday at the College.

Mr. and Mrs. William Albricht of Camp Hill visited their daughter last Sunday.

The following were guests at the College on Saturday and Sunday, Miss Bransome, Miss Johns, Miss Murray, Miss Calhoun and the Misses Riers, all of Philadelphia.

Dr. Good is at the college this week.

Robert Ronan and Samuel Long of Conshohocken visited Davis, '10, on Saturday.

Danelhower, '08, of Llanerch

was a spectator at the Ursinus—Swarthmore game on Saturday.

Miss Maude Laws, A, enjoyed a visit from her sister last week.

Messrs. Ferree and Campbell, Instructors at Perkiomen Seminary called on Hoover, '11, on Saturday. Langner, '11 was in Royersford Saturday and Sunday.

The Misses Getty, of Jeffersonville were at the college Saturday.

Dr. Fox, Prof. Kline and the class in Biology 2 made a field-trip to Audubon on Wednesday.

ALUMNI NOTES

H. H. McCullam, '05, has just finished a successful season on the stage with the "Road to Yesterday" Company.

Wm. Powell Fisher, '02, now engaged in the insurance business in the city, was a visitor at college last week.

Rev. W. H. Wotring, '89, of Nazareth, Pa., was chosen president of East Pennsylvania Classis, which met last week in Salem Church, Cataasauqua.

Dr. Wm. J. Hinke was elected Professor of Semitic languages and Religion last week at the commencement of the Auburn Theological Seminary.

Rev. G. W. Kerstetter, '98, the dean elect of the Interior Academy is spending a portion of the summer working up the school, and making preparations for the opening.

Rev. C. A. Butz delivered a lecture entitled "The Pastor as a Life Force in Missions" before the students of the Moravian College and Seminary at Bethlehem.

Rev. J. W. Meninger delivered an illustrated lecture on Yellowstone Park, the Rocky Mountains and California in Grace Reformed Church Avon, Pa., last Tuesday.

Revs. D. E. Klapp, '76, E. C. Hibselman, '87, J. I. Good, '87, and W. H. Wotring, '87, were among the ministers who delivered addresses at the 30th, anniversary of the laying of the first corner stone of St. John's Reformed Church, Bangor, Pa.

Rev. John H. Prugh, '93, has returned home after spending several weeks at Atlantic City where he went in order to recover his full health.

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HERBERT L. NORTHPROP, M. D., Dean.

FIELD HOUSE FUND

With the aid of the Glenwood affair the Field House Fund has been materially increased this week. The students have paid all but \$36 of the amount they have subscribed. In giving nearly \$300 they have done their part financially. It now rests with the alumni and friends of the college to complete the amount by redeeming their pledges and contributing more to help with this work. The committee highly appreciates their generous aid in the past and hopes they will not fail it now. The fund is as follows:

Brought forward	\$626 77
Glenwood	45 75
Roy E. Mabry	5 00
George Bear	2 00
Harold Gresh	5 00
A Senior	5 00
Margaret Fryling	2 00
H. L. C.	1 00
Roy Isenberg	5 00

Total cash on hand \$707 52

Y. W. C. A.

The topic for last Tuesday evening was "Broken Chords," and was based upon the 22nd Psalm. Miss Butler leader, and the meeting was interesting to its close. As an example of broken chords Miss Butler told the sufferings of Christ who was despised and rejected of men, and finally even apparently forsaken by His Father. The loss

of loved ones, failure to attain our ideals, and the faithlessness of those whom we have trusted, are broken chords in our lives. In spite of these, if that chord which binds us to God remain unbroken we will triumph in the end.

At the close of the meeting a business session was held, at which Misses Freyer and Latsch were elected delegates to the Conference to be held at Mountain Lake Park the latter part of June.

Rev. A. B. Wolfinger, '88, will devote July and August to pushing the interests of Central Seminary, and has been granted a leave of absence by his congregation.

Roy V. Hartman, ex-'06, has been unanimously elected pastor of the Reimersburg, Pa., church.

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The Literary Supplement.

TO THE URSINUS WEEKLY

Volume 7

May

A DAY IN MAY

MORNING

The morn is breaking,
The sun shines dim,
Scattering the darkness
And mists with him.
The lark is winging
Toward the sky,
The robin is chirping
His grace notes high.

The wheat-field sparkles,
A lurid green,
The shadows darken
Brown fields between
The birds are singing
A chorus sweet,
With musical trills
Our ears they greet.

The sun is climbing
Upon his way,
And is flooding the earth
With his golden ray.
The sky is clearing
The dew is gone
Morn is pursuing
The way of Dawn.

AFTERNOON

Warm is the day as the sun rises high,
Sultry the air and clear blue the sky,
Laden with breath of the blossoming trees
Wafted about by the faint stirring breeze.
Silent the earth, the birds are all still,
With only at times a chirp or a trill.
The trees are all decked in beautiful green
To shelter the bird nests with nature's own
screen.

The sun shines down, still warmer the air,
No longer the sky is so beautifully fair,
By light fleecy clouds, the heavens are
flecked
By dark clouds the Western sky is bedecked.
The earth seems awaiting in breathless
suspense,
The storm-clouds grow darker, the atmos-
phere dense,
The sun now is hidden, now shines through
a rift
In the clouds, which toward the West are a-
drift.

Shadows chase the sunlight over the field
Now by dark clouds the great sun is con-
cealed
There's never a sound, not the song of a
bird
Afar in the distance, the thunder is heard.
The lightning now flashes, the storm breaks
at last,

In its fury upon us, the rains falling fast.
Every plant, every tree, every bright
blooming flower
Is quickened, refreshed by the passing May
shower

EVENING

The shower's past, and the twilight fades
Into evening's shadows deep
And the last faint rays of the golden sun
With the flowers have gone to sleep,
They have gone to sleep, but the birds are gay
And their merry tunes they sing
And swell a chorus strong and sweet
To the praise and joy of Spring.

The frog joins in with his bass notes, deep
While the crickets are chirping shrill
The tree-toads singing his baritone
And the water-lizard's trill,
The water-lizards trill their notes
In melodious and low,
As the brooks go rushing and trebling along
In a musical rippling flow

The stars are twinkling through the clear
blue sky
Soon the night will hush the song
That earth is singing through the dusky
eve,
Into peace the whole night long,
Into peace from nature's varied song
That closes the bright spring day,
When earth is wakened from her Winter's
sleep
By a Serenade to May.

EVA MAY THOMPSON, '08.

THE POWER OF SENTIMENT.

We are living today in an age of minute examination of man in an age in which his traits, his virtues, his mind, and his morals are scrutinized closely. The world is becoming highly educated and scientific, and human beings are inclined to introspection and self-examination. The psychologists are also at work and are endeavoring to apply the lessons which they learn to everyday life and its activities. For their experiments clearly point out to us the all important and ever growing dangers of emotion by proving that nature merely emotional was inclined to be weak and unstable; and the yielding to fine emotions where there is no response in action is to be regarded as a species of dissipation which leaves the subject feeble and incapable of action. The castle builder and dreamer who thinks grand thoughts and never tries to apply his fine ideas to his own conduct is indeed a futile person. For as "the architect of his own soul," he builds new mansions and climbs to the summit of the dizzy pinnacle of his ambition but when the all-revealing light of realization sets in, his gorgeous towers disappear, the substance turns to shadow, the glory and glamour depart.

Also the mere sentimentalist who weeps over the story of callousness and cruelty in the trashy novel and then kicks the dog which interrupts the flow of the narrative or berates the family which unwittingly encounters the irritability that has been unduly excited by the "debauch in sentiment," he also is not a strong and admirable character.

These investigations and the thoughts to which they give rise in the minds of the modern, matter-of-fact philosopher and investigator have been used to decry sentiment in general. The world is becoming very prosy, scientific, practical and, perhaps unduly wise. True sentiment is described by Lowell as "intellectualized emotion," and Emerson says: "Cure the drunkard, heal the insane, mollify the

homicide, civilize the Pawnee, but what lessons can be devised for the debaucher of sentiment?" There is nothing to be done with the people who are so reckless as to decry sentiment. It is the force which rules the world. There is one grand distinction and difference between the savage and the uncivilized man. The savage has no sentiment. He is intensely practical. He regards without emotion the injuries to his fellows; he even jokes at serious calamities to his companions; he is without that deep pity that marks the sensitive nature; he is a brute.

On the other hand the highly civilized man is filled with sentiment; the possession of the sentiment is, in truth, his chief title to be called civilized. In a country like ours the man without sentiment is the rough, the uncouth, the brutalized man. The gentleman and man of honor is he who is distinguished by the breath and justness of his sentiments. Hazlitt in his "Principles of Human Activity" says that the measure of any man's virtue is what he would do if he had neither the laws nor public opinion nor even his own prejudices to control him. We measure beauty of character and fineness of fibre, not by a man's fear of law nor of the world's opinion, but by his ready obedience to the prompting of his own sentiments.

What are flag and country, honor, ideas of home and parents, but just the perfect flowering of beautiful sentiments which, through the centuries of the strivings of the good, have become ingrained sentiments in the hearts of men? When a patriot thinks of his country he thinks not merely of a vast expanse of real estate, but of a mighty entity, with all its magnificent, glorious past, of its founders and defenders, of their hardships and heroisms; and the flag suggests to him the sweep of the past and the hopes of the future. What is the Constitution to an intensely practical man, whose ignorance of that document is combined with a total lack of sentiment. What is its significance? It is a dull and prosy instrument, difficult to read. To the student of history however, it represents the tremendous endeavor of centuries and a safe guard to the unborn. All these human devices are imperfect and subject to change with the ages. A document is a dead thing in the concrete, but when the character of our liberties is rightly regarded it becomes instinct of life and power. Take one little section which guarantees to every man the right of freedom of conscience and religious worship and regard its beneficence. The man of any church who has a sentiment for his own religion recognizes the tremendous fact that in this one particular the Constitution of the United States represented when that section was written a charter to the human race which partakes of something more than human wisdom.—What is home? asked a teacher of a little girl. She hesitated, and timidly whispered, "It's where mother is." Home and parents, love and affection—these are the creations of the sentiment which is at the foundation of our humanity and civilization. Honor and virtue in human hands rest upon the creation of sentiments which are the net results of ages of labor and struggle by the human race.

The virtue which requires to be ever guarded, said Goldsmith, is scarce worth the sentinel, and that citizenship and humanity which rest on practical safeguards, such as laws and the police are not the most valuable forces in the world. The sentiment of just and honorable men and women is the great force. The guns of the battleship are mighty, but it is the heart inflamed with patriotism in the community that is a greater motive power than powder, electricity or dynamite. Opinion rules the world, and the living force of noble sentiment determines the wisdom and beneficence of the power.

VICTOR J. ABEL, '09.

A GENERATION OF VIPERS

Civic righteousness is a precious heritage bequeathed to us by the framers of our national life; it is an heirloom which has, however, become tainted by the selfish and dishonest elements of the descending years. Honesty is an individual virtue; there is no way to make the community or state honest except by individual honesty. That honesty which is only a best policy is not honesty at all. We want honesty for principle. A principle is an idle thing if it is not incarnated in a living man, and a man is a pernicious and nefarious personality if he does not incarnate true principles.

Commercialism in politics, with its characteristic venality, and the decadent civic spirit which at once satirizes it and tolerates it in our municipal administrations have long been matters of notorious infamy, and in the eyes of other people, our national shame and reproach. The political profligacy of the times has reduced the public servants to a generation of social vipers whose venom has penetrated our entire democratic system.

Graft is but an euphemism for a form of stealing. The grafter is a thief and a violator of the Decalogue,—a criminal in every sense. Our criminal population consists of two parts, those who are in jail and those who are out. Those who are in, come mostly from the lower classes, while those who are out move chiefly in the higher walks. The latter include a certain combination of thieves who are masquerading as public servants in our great municipalities. The princely pirates who have been plundering our great institutions, and the bloated bosses who have been filtering state money through broken banks and bleeding hearts into their own dishonest pockets may well breathe of the higher social atmosphere, but they are only unjail-criminals, whose dye is all the deeper from the loftiness of the sphere in which they move. What they ask is victory, without regard to means. They become trained with the insanity of greed, and Americanism must suffer.

Money! who has not heard that Siren call to him,—call seductively from her ragged isle where lurk the reefs of greed and selfishness. What has that Siren not to offer! ease, luxury, power, glory! anything but honor. Dollars is become the anomalous insignia of honor, and the passion for service is fallen into a passion for acquisition. The character of the individual is vilified. He is on the brink of the mire that surrounds every man. He would fain turn back but he cannot. Step by step he goes on and on until he is swallowed up in its awful depths, and a bubble rises over where he but lately stood. He has disappeared, but a monument of infamy is left behind him. Men like the capitol grafters of our own state have transformed the temples of justice into dens of thieves, and then would find refuge there under the mask of public servants. Christ had something to say in his time about men who were whitened sepulchres, which appeared outwardly beautiful, but within were full of dead-men's bones and uncleanness. That the facts exist is lamentable, but their disclosure is nothing to groan over. Let us know the worst. If dishonest greed has all the while been a guest at our boasted banquet of prosperity, it is well to let the people have a good look at its grinning jaws.

Encouragement of commercialism in civic life bodes nothing good for the country's weal. Let those who would say we are marching on to a social Canaan have a regard for the internal corruption, the Pharaoh's host that threatens to overtake us. We boast of our strength. The earth is shaken by our engines; we have the power of territory and sea-coast, and know how to use it; we read our growing census and enormous valuations; we survey our map, which becomes old in a year or two; we run our eyes

approvingly along the lengthened lines of railroad and telegraph. Yet in our vaunted strength there is weakness. Samson was deprived of his strength through one who had been bribed to secure a betrayal of his might. Men and women revelled on the eve of Waterloo, and shouted "On with the dance! let joy be unconfined." The Trojans laughed at the wooden horse. We feel secure in our strength, yet every lost opportunity to attack the brand of knavery to these corrupt plutocrats is widening the breach in the wall of our stronghold to admit the wooden horse of shame and reproach.

Our national capital is the hot-house of petty grafting. According to William Allen White, not 500 of the 34,000 office-holders in that city look upon their offices as sacred trusts. Anything which this mass of officials can secure from the government, whether it be an hour's time or a railroad pass, is regarded as a clear gain, and the man who makes an easy living from the government is declared a success. The very essence of a free government consists in regarding offices as trusts, bestowed for the good of the public, not for the benefit of an individual or party. Those who promote the system of regarding public offices as prizes to be won by men most skilled in all the arts of corruption and political tactics are striking a fatal blow at the very vitals of free institutions. Their vipers sting has poisoned the life-blood of our entire civic system, and, gorged with spoil, they retire to their dens of graft to gloat over their ill-gotten gains.

"God give us men! a time like this demands
Strong minds, great hearts, true faith and ready
hands;

Men whom the lust of office will not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie."

We must convert the American passion for acquisition into a passion for service; we must measure men by what they do, and by what they are, and not by what they possess. No teaching of the Master needs more emphasis than that a man's life consists not in the abundance of the things which he possesses. Graft wherever perpetrated must receive the indignant remonstrance of humanity as it is slowly turning its grimy face towards the light. A study of health is more profitable than a study of disease. The universe is cosmos, not chaos. Let the righteous seed of woman inflict the Creator's curse and bruise the serpent's head. Civic fortitude will fashion temples more perfect than the art of Phidias, and structures reared in its light will never be divided. The honest politician must become the man of the hour and arouse sleeping justice to her patriotic duty. Our country, right or wrong! If right, to be kept right; if wrong, to be set right.

W. S. KERSCHNER, '09.

LITERARY CRITICISM ON TOLSTOY

Every century has certain great human forces directing the current of human thought and shaping the destinies of men and of nations. Three men have thus dominated the spirit of modern times in its struggle towards a world ideal;—Napoleon appearing as the selfish force, Lincoln the type aiming towards a social and political ideal, and Count Leo Tolstoy expounding his own peculiar form of morality which may ultimately show itself in a renewed Christianity.

A man of the highest rank, ancient lineage, great wealth, renown in war and literature, reared in a home where the portraits adorning the walls represent counts and princes with the bluest of blood coursing through their veins,

yet setting aside all this glory and fame and obeying literally the teachings of Christ. Desiring to transfer his vast estates to the peasants, yet forbidden to do so by the Czar, he is placed in a most pathetic position, appearing as he must to the world illogical and inconsistent. For twenty years zealously pursuing literary art, then spending the rest of his life denouncing it, he becomes an iconoclast of the very art which he himself sent forth his youthful energies to elevate.

A constant procession of enthusiastic Tolstoyans either admirers of his art as William Jennings Bryan or worshippers of his religion make a pilgrimage to his home in order to gain inspiration from a personal touch with his life. Some come to pay homage to him as the great literary artist or as a teaching exemplifying the central thought pervading his works, namely the brotherhood of man, others come veiled with the mist of prejudice obstructing their vision but who go away with a clearer and keener understanding of his character.

We can see him in the after glory of his artistic success giving the grasp of welcome to all those strangers who have come to his doorway either to express their gratitude or to ask his blessing. Thus they see him—his features sharpened by suffering, his penetrating eyes, his whole face aglow with the mixed feelings of happiness and sorrow of one now in the glorious evening of a life wholly devoted to his fellow-men.

From his early manhood he sought to ameliorate the condition of the Russian peasant, and since then has been untiring in his efforts to carry out his humanitarian theories. He started the world by assuming the peasant's garb, all in accordance with his ideas that manual labor is the only honest labor and that the land belongs to the tiller of the soil. By his personal example he taught the peasants economy and thrift, and herein is the key to his whole life, to be a living pattern of his teachings. He aimed at absolute perfection and perfection alone, rising above environment as the predominant purpose of his life throughout his literary efforts he seeks this absolute truth by probing beneath the depths of human impulses and motives.

From his mother with her sensitive mystical temperament he has inherited the same wonderful gift of inventing tales which entrance and fascinate his hearers.

His first novel with his second will rank among the supremely great masterpieces of the world's literature. "War and Peace" is a great prose epic relating the history of the Russian nation while the main characters are mere idealized representatives of the nation, for instance Kutuzov who had no independent will of his own. He draws his characters from the limitations of his own experience, his mother being the original of Princess Maria and Prince Andrei the prototype of his grandfather.

This novel is a whole library in itself dealing with noble and peasant, general and private, good and evil men, in fact, treating all possible phases of social classes of life. In this production he has not sacrificed his artistic sense to his allegorical inclination but has harmonized the aesthetic and ethical so as to preserve the standard of true art. The beauty, style, color, and dramatic situation is such as no other novelist has compassed. Here we have a realistic picture of life with its wrongs and the moral will to tell the only truthful and logical outcome.

This is also the characteristic of his second masterpiece, Anna Karenina, in which the aim is negative perfection, a truer witness of its standing in art than positive perfection. Two main actions run parallel, the tragical love of Anna and Vronsky and the happy love affair of Kitty and Levine, the latter relating his own courtship. His own religious experience is depicted in the struggles of Levine who seeks to

satisfy the cravings of his heart first in science, then in philosophy, and finally arriving at faith, the mainstay of life.

In these first works of art the artistic nature was shaping the religious utterances of the spirit, but from 1881 a mental and moral transformation took place with a new aim now to captivate the fancy, thereby crossing the great gulf dividing the ethical and aesthetic purpose of a literary production.

Then followed "My Confession" and "My Religion" setting forth his religious experiences and conditions. He then set about inventing parables clothed in dramatic situations in which he rigidly lays down the moral law, taking a temperamental view of the world by seeing the social redemption of the great world without accomplished through an inner process.

The new development in his works is the solution of his inward religious struggle which he expounds in his short stories of the social and economic life of modern Russia. Of these short stories "Master and Man" "How Much Land does a Man Require" and "Where Love is, there is God also" are typical allegorical stories of rare beauty the embodiment of Tolstoyan ethics. The main doctrine as set forth in his religious stories is founded on his five commandments. He denounces the taking of an oath, war, ownership of land, court procedure, divorce, all strongly emphasized in his recent novel "Resurrection" written 1899. In this interesting book the main character passes through a stage of religious purification such as Tolstoy himself experienced thus bringing out the biographical element which is found throughout his works. This book is condemned by many as lacking fine sentiment and dwelling too much on the coarse and repulsive side of life.

His eccentric and almost absurd mutilation of the Scripture, yet coming from his heart, are well known. His divergence from orthodox although expressing his own belief is arbitrary especially where in, some of his most recent tracts he denounces almost every doctrine the Christian Church has ever taught, and apparently seems to reject religion in so far as it strengthens the self-consciousness of the individual as opposed to the will of the masses.

Those who do not agree with him he cannot tolerate, and with his egotism he is inconsistent with his belief of the uselessness of individual independence. His doctrine of non-resistance based on a literal interpretation of Christ's words is refuted by history as are many others. He is inconsistent yet we can but admire his frequent outbursts of frankness.

He has been termed by critics a God-intoxicated Pantheist who imposes his religious conceptions upon the philosophy of today. In justice to him his philosophy is a leveling process just what we need, a leveling up in inner tendencies and a leveling down in outer pomp and show.

The great question to be answered is whether or not he followed out a mistaken view of life in causing the world to lose its great literary artist and gain a reformer. Those arguing for the purely aesthetic claim there have been many reformers but few great literary artists. They also claim that ethics lacking the element of beauty is of less permanent value than the beautiful without the ethical. We must admit that in comparing the effect of "My Religion" with the effect of "War and Peace" we must reserve for his fiction the more lasting power. And yet, the same principles of morality are found in both, only in the latter they are treated in a more subtle manner. Are not the main thoughts worth more to the reader if somewhat hidden and have to be caught after than those clearly revealed without the aesthetic setting?

On the other side we have arrayed the pure

moralists who think the sacrifice is worth the gain to the world. Truly a severe and pitiless truth has made its entry, as the last word of experience, even into art itself. "To be just his precepts may be misconstrued for the world is not yet beyond the stage of misconceptions."

Russia is now in the same condition as France before her revolution and in Tolstoy we have the Rousseau of Russia. Their civilization tainted with the Oriental pessimism and nihilism is most emphatically in need of a Tolstoy for he is the one bold voice protesting against the despotic sway of the State and Church.

He is the great force which has attracted the attention and sympathy of the world in Russia's struggle accomplished through his marvelous literary ability, his productions being translated into the leading languages spoken today.

Putting aside his peculiar religious doctrines if some deery them, eliminating his eccentricities as a man, if others condemn them, we still have the greatest literary artist of our age, and at the same time doubting his worth and power by using his artistic ability to bring about a regeneration of the social and political customs of a country several centuries in the rear of our civilization.

Above all he has accomplished a moral regeneration of the lives of his people by which means he can best reach the social and political evils.

The blindness of our age thinking that our task is to develop conventional distinctions and merits in literature may be dispelled by this one who has sought to wean us away from that false literary romanticism on which our culture is fed. And like Rousseau Tolstoy has widened our vision to meet the needs of the coming century, and to the coming ages must be committed the task of a final criticism of him as a literary artist.

MARGARET YETTER FRYLING, '09.

THE POWER OF IDEAS.

FIRST PRIZE ORATION, JUNIOR ORATORICAL CONTEST, JUNE, 1908.

"Ideas are the only substantial realities." Thus Plato said, and the world has agreed with him. Use does not wear them away. The more constant and universal their acceptance, the brighter their lustre. Neglect does not deface them nor time corrode. The idea of homelessness none of its charms in its universality. For twenty centuries the atomic theory of Lucretius slumbered in forgetfulness. Inductive philosophy found few friends between Aristotle and Bacon.

Ideas have the elements of their own preservation. Intangible they lie in the minds of even their enemies. In the breast of the murderer is the evidence which in later years convicts him. They are a constituent part of character, for character is formed by the ideal above and beyond. Let them fasten themselves on the minds of the youth, and although years cast their shadows on his scenes of boyhood, his early ideas form the outlines of future life and determine the character and destiny of the man.

Let an idea be dominant in the colony, and it remains in the subsequent customs and institutions of the empire. In the early dawn of history two sister colonies were planted along the shores of the Mediterranean. In the territories of both were combined the richness of the valley and the beauty of the mountain. Under the same genial sky with the same sea dashing in at their harbors, they both grew and flourished. Stronger became their power and wider their territories until each successively had nations for armies and taxed the world for

tribute. In the capitol of the one there were erected arches of triumph; in the other, temples and statuary. From one civilization came law and politics; from the other our highest conceptions of mythology and art. Why this difference of results? Variation of climate will not answer; difference of lineage will not suffice. It was in the fact that centuries before Titus and his legions marched back from their city with standards of victory; centuries before the gold and marble statue of Athenaeus was carved on the Acropolis for the wonder of the world; virtue, valor, endurance was the prevailing sentiment of the one, while beauty was the passion of the other.

Wonderful is the power of a sovereign thought. Mysterious in origin; slow and halting through the labyrinthine windings of the ages; crushed by the tyranny of kings; locked by the keys of bigotry in vaults of cloister; rescued by revolutions; maintained on the field of battle; until passing from language to language, across seas and over continents, it permeates the consciousness of the whole human race and changes the social and political conditions of the world.

Ideas may be divided into two classes. The local and transient, the universal and immortal. Both have been powerful. The past with all its progress and inspiration, its retrogression and failure is but one broad empire over which they have held their sway. The local and transient arising at the call of circumstances, the universal and immortal, embracing all emergencies founded on emotion—breathing in yearning of the soul.

The history of these is the history of civilization. Into every age they have rushed like the famous Six Hundred. Fierce and doubtful was the conflict. Their paths were strewn with the dead. Where today is slavery? Where are the gallows for witches? Where are the racks and thumbscrews of the Inquisition? Where are all the fires and whips and manacles and dungeons? They are gone—buried with all their falseness. Such institutions of barbarism loved and cherished by our fathers, guarded like some old baronial castle, adorned with the ornaments of religion have mouldered away. The children have fled from the father's castle. Its walls were found to be stained with blood. From its darkened halls came shrieks of horror. They have fled from their haunted heritage; and in fairer lands, in the brighter sunlight of reason, have built themselves homes which shall stand as the pride and glory of time.

Thousands of these local and transient ideas lie mouldering beneath the living issues of today. The false give lustre to their opposites. The true, having fulfilled the mission for which they were created, give all their worth to a truth higher and more general. The present is but the blossom and fruitage of the past. As far as the geologist has dug into the surface of the earth, he has found evidences of previous organisms. Through all the successive layers, down to the granite formations, we see the fossils, successive worlds of life which have passed away in time unknown and made their graves the support of the life that followed. Every leaf and flower that has ever quivered or decayed in the frosts of autumn has only gone to that vast storehouse whence comes all the beauty of spring. Democracy has budded and blossomed from beneath the throne of monarchy. In far off India in the dark days of her tyranny there came poets who sang of liberty. From the Greeks who placed a God in grove, in sea, in star, there came philosophers who declared there was but one God. In Athens, aristocratic, proud and haughty, there was one man who scaled her narrow walls and declared himself a citizen of the world. Thus liberty, religion and philanthropy came down through the years from these distant shores, broadening like the Amazon, swamping in its majestic course onward to eternity. Rising above the limitations

of time and place, they have swayed the mind and passions of nations.

Stand by the burning stake of the martyr and in his dying song and prayer learn the power of religion. Go back in history to the fields most bloody and there learn the power of liberty. Point me to the grandest heroism where muscles were iron and men fought like demons and it was in front of the paternal city with wife and child gazing down from the broken walls. Banish from literature its hearthstone, its forms, its temples, and letters are dead. From the day Homer first swept the chords of poesy, from the day the childless priest knelt down on the sands of the sea and prayed for justice we can hear the grand anthems of the soul filling all the past with melody.

In the fullest development of the broader ideas is the highest civilization. To these the present owes its grandeur. They have developed conscience. From enlightened conscience comes justice, law and order. They have taken man from his chains and placed him in the light of freedom. They have called woman from her degradations and crowned her with honor. Up to the highest development of these ideas rest the hopes of the future.

The local and transient will come and go. New systems will supplant the old, institutions will perish, creeds will go down, governments will change, but in the great world of tomorrow or in the farthest day of time, no eyes will be so weary and no heart so sad but that they will brighten and throb with new life at the softest whisper of religion, liberty and home.

ALLAN W. PETERS, '09.

MONEY AND HYPOCRISY

All activity in the social world of to-day centers around the one word, reform. We are daily reminded of the dishonesty existing in our political institutions and of our rapidly decaying standard of morals. In fact the spirit has become contagious. Radical pessimism has imbedded itself in the minds of some men to-day so thoroughly and has narrowed their vision to such an extent that they can see nothing but bad in their fellows and in the world in general. Any new enterprise no matter whether it is one of good intention or not, is immediately pounced upon and torn to pieces in the effort to discover a motive which may appear to be bad. Individuals, although unquestionably honest, no sooner come before the public eye than they are singled out and all sorts of scandal invented in order to bring about their downfall. Such a spirit is noticeably evinced in the tirades made against capital and riches. It is evident that a matter so vital should be examined with care, that public men may receive justice in criticism.

In nearly all the current literature on money we meet with articles on the "Brutality of the Commercial Age," "The March of Materialism" and the like in which wealth is decied without discrimination or restraint. Such attacks however seem to lose force by reason of the lack of discrimination. The passionate pursuit of money by any individual whose greed is unregulated and whose efforts are confined solely to the accumulation of wealth produces a most ignoble type, but the mere denunciation of money and riches without qualification and without restraint produces unconsciously in the mind of any intelligent and observant person a thorough disbelief in any doctrine of the sort. It is a truism that men who hurl such denunciations at money are themselves eager for it and that human necessity requires money on the things obtainable with it.

Any student of world history learns that one of the distinguishing characteristics of the nations that do not count is that the people have no thrift and no surplus of wealth. Misery

claims the inhabitants for its own. The sordid and debased population which must confine its whole effort to a grinding toil for a bare existence has no time and no inclination to enjoy the higher activities of life and in fact no opportunity nor capacity to follow them.

Civilization makes slow progress where there is no hoard. The revival of learning and the devotion to aims other than those attendant upon satisfying the natural desires were not practicable in Europe until during the Renaissance there was money, and the leisure which it brings. A surplus of stored wealth on money or whatever one wishes to call the results of toil and industry is a necessary foundation for the spread of all good. It is essential to the spread of charity and mercy, the beneficent activities of science, the cultivation of the mind, the nourishment of the arts and the support of nearly every manifestation of man's work which distinguishes a dark age on a backward and degraded country from the fairest product of civilization in modern times.

We of to-day may learn many lessons from the past. It is a vast storehouse from which we may draw much that will aid us to appreciate and properly use our advantages. Time and again during centuries past have men labored, hoped and failed in endeavoring to solve problems which with us are perplexing. The evolution of the race has carried with it all the higher characteristics of all time and summed them up in this age. Our culture, art and inventions are developments of germs born in the ancients. Amazing forces are subservient to the hand of man. In fact we are in a new world as literally as if we had been transferred to another planet. Old times are no precedent. The seer of large and clear vision is our prophet of tomorrow. The captain who navigated the sailing shallop would be lost aboard our gigantic merchantmen.

Here, however, it is necessary that we should hesitate and consider the force which has created all these new possibilities. They did not rise spontaneously. Toil and great sacrifice have placed their stamp on each new development. Manufacture and commerce have been the tremendous instruments of civilization—but the accumulation of wealth as a result of great hardship has made possible the glory of the twentieth century. It has been the measure of possibilities in subduing the lands and seas, in the institution of state, in education and in the church, the development of the earth's resources and their application to the varied demands of mankind. "It the prime equation, when thus used of civilization and prosperity." Yet in spite of all these things, some men whose desires seem to be insatiable will spend their lives in endeavoring to put down and destroy the very foundations of our prosperity. We speak with pride of our success. We are confident that man has at least approached the acme of his hopes, but it is a fact that he has yet to conquer himself. Certain inherent instincts of competition existing within him give rise to a spirit of jealousy and greed which if not satisfied calls forth all the baser elements of his nature. Many a man following the impulse of this spirit can see only the intensely practical side of life—he strives to realize the best of the world and if he fails, becomes an apostle of the false philosophy which embraces in its statement the fact that, "the world owe him a living." He is unwilling even to expend labor and capital enough to enjoy the possibilities presented to him. He is forever bemoaning his fate and crying out against his more fortunate however honest and hard working fellows. Yet it is a fact that if he were to face the world with an honest effort to conquer he would be equally successful.

There is no doubt but that wealth unwisely distributed is useless and perhaps a danger—on the other hand the individual who utilizes his

riches for the betterment of the community or the country at large is a benefactor of the race and although he does enjoy greater luxury, he merits it inasmuch as his luxuries do not exceed the sacrifices he puts forth for the benefit of his fellows.

The test is of course the wisdom and virtue which direct the people and the spirit which inspires them. Money means release from many miseries and although it enters largely into the life of the race there are many things of infinitely higher value. In fact the attributes and qualities which distinguish a truly noble nature from an ignoble one are not measured in terms of money. The fact that a man possesses wealth may offer an advantage to him but it does not in the least degree increase his value as a man, nor does the lack of money bring the slightest reproach upon any individual unless the lack be due to providence or sloth or some grave fault of character. What the race needs is a greater appreciation of the goods this world can give. To know that money is a great convenience but other things are so necessary is the satisfaction of the right minded individual that a person with intelligence and honor will without debate make money secondary consideration. If a man does not value money he exercises no virtue in abstaining from it—but if he be convinced that the "inevitable consequences of poverty is dependence and misery" and yet when the choice is presented follows the dictates of his conscience and despises money—he exhibits character. Let anyone be convinced that poverty tends to demoralize and deprive one of spirit and virtue and if such a person disdains the thought of money as a consideration in connection with the natural affections, patriotism or honor then the relative value of money is rightly estimated. Mammon is no doubt the largest slaveholder in the world but his servants are not the victims of money but of their own inexperience in its use.

The lessons of plain morality to be drawn from the experience of the world is that true felicity is not to be drawn from external possessions—that happiness consists in the knowledge and practice of virtues, that the honest man alone is truly wise in his own behalf and that Nations as well as individuals carry in themselves the seeds of decay and disgrace when they come to believe or practice the doctrine that riches are to be valued above all things. And whether it be the man who thus unwisely uses his wealth or the individual who stoops to even lower depths in answer to his inmost feelings of egotism and jealousy—either of these is out of place in society and an equal menace to progress.

W. S. LONG, '09.

The next qualifying examination under the Rhoades bequest will be held in October, 1909; the selection of scholars will be completed before the end of January, 1910, and the elected scholars will begin residence at Oxford in October of the same year.

Scholarships will also be open in 1911, 1913 and 1914, omitting every third year. The scholarship is valued at \$1500 a year, and is tenable for three years. Candidates must be unmarried and between the ages of nineteen and twenty-five. It has been decided that all scholars shall have reached, before going into residence, at least the end of their Sophomore or second-year work at some degree granting university or college.

Candidates may elect whether they will apply for the scholarship of the state or territory in which they have acquired any large part of their educational qualification, or for that part of the state or territory in which they have their residence. They may pass the qualifying examination at any center, but they must be prepared to present themselves before election to a committee in the state or territory which they select.