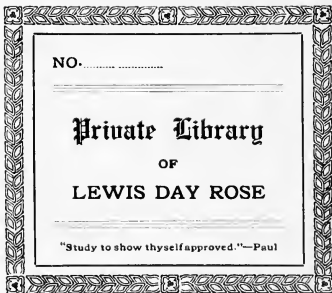


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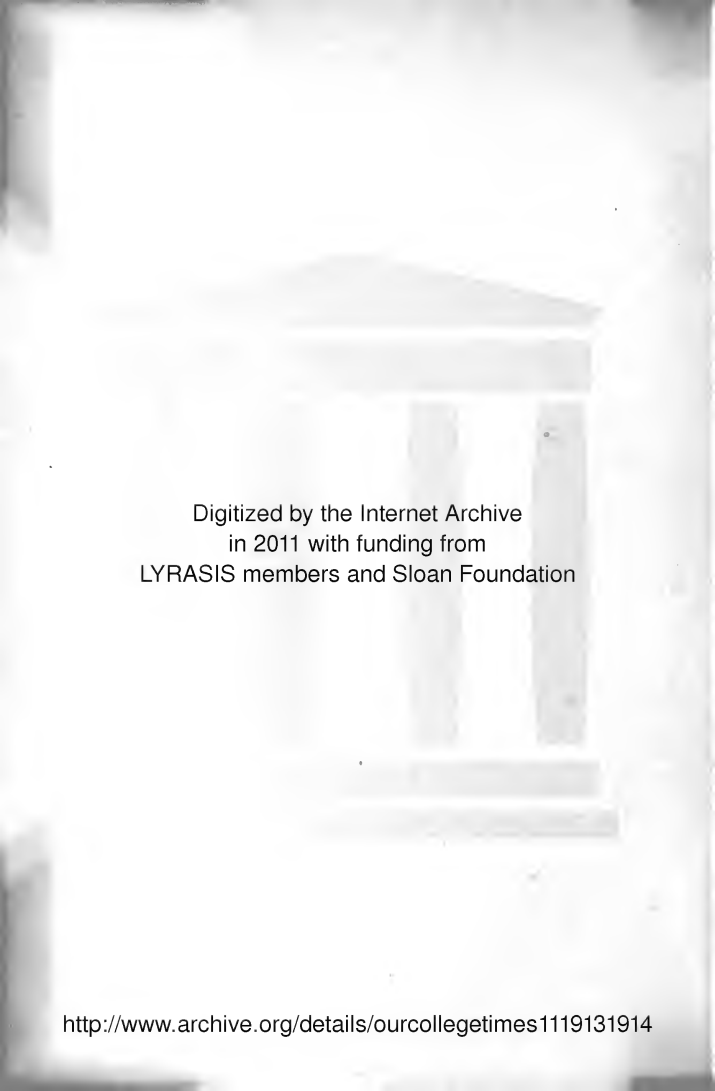


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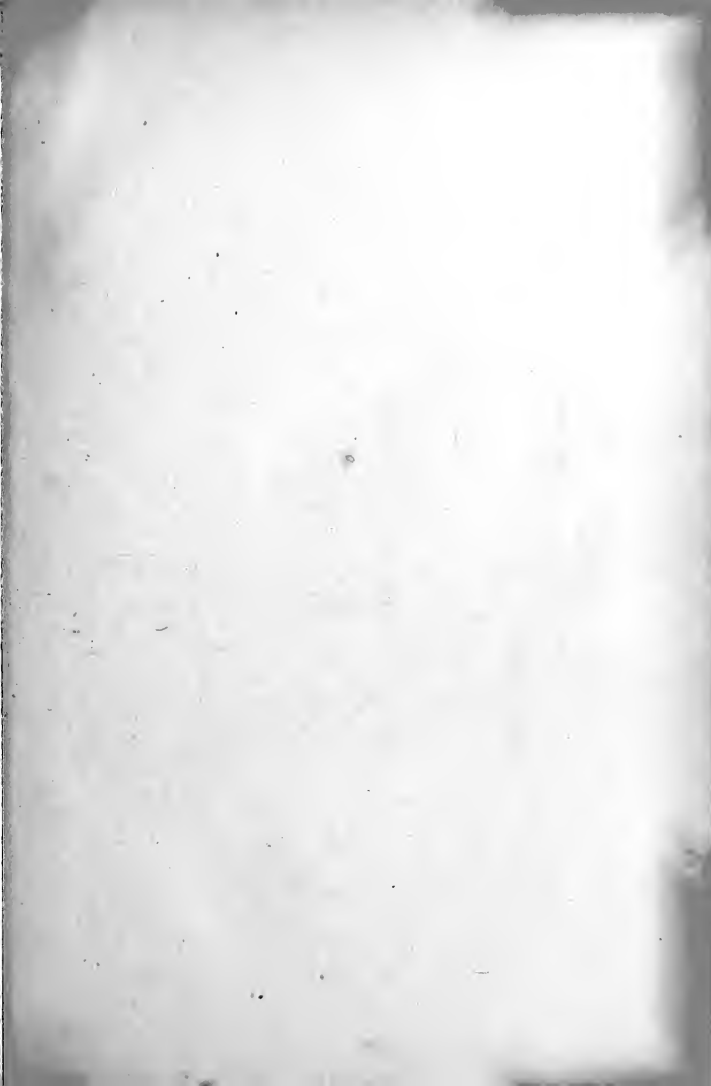
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"OUR COLLEGE TIMES"

Our College Times

VOL. XI

ELIZABETHTOWN, PA., OCTOBER, 1913

No. 1

Stop. Look, Listen.

Harry D. Moyer.

Who has not seen the familiar sign-post—Stop, Look, and Listen—which is found at every railroad crossing. What does it mean to you? To some it means a caution from danger, but to the majority it means nothing more than mere trouble and waste of time, and for these reasons many people utterly ignore these sign-posts. Just so, along the pathway of life, there are many sign-posts, past which the people rush, because they have no time to stop.

One of the first sign-posts which so many of us ignore is that which bids us stop long enough to prepare for the battles of life. Too many of us are guilty of trying to put a "life's structure on a day's foundation." There are daily hundreds of young men and women launched into life without having had sufficient preparation for their work. Owing to this, they are incapable of performing the duties assigned to them and before long the cold and heartless world will have turned its back to them, and will have handed their positions to people who are capable of filling them. The day of Jack-of-all-Trades is past. The world now is looking for masters, for men, who are trained to do a special work, and to do that work well. Our Master has

given us a splendid example, while here on earth. He was in preparation for thirty years to do a work, which required but three years to complete. Is it not worth while to stop, look around you and listen to the demands which the world is making for others, and which will be required of you? Not taking time for preparation is dangerous.

Stop for a few moments in the daily routine to think what you are thinking about. Are you thinking such thoughts as will tend to ennoble you? Remember that thoughts determine character. Someone has said, "Think a mean thought today and you will be a mean soul tomorrow." Thoughts have done a great deal. Was it not thought that sent and is sending the criminals to the work-house daily, that caused Lincoln, Garfield, and McKinley to fill martyr's graves, and that caused all of our literature to come into existence? All these things are the result of thinking. Some thinking is in the wrong direction, therefore it is imperative that we stop along life's pathway to analyze our thoughts.

Let us stop; lay aside our work, and listen to the appeal which is put forth by suffering humanity. Are we too busy to lift the fallen and help the

weak? A kind word, spoken at the proper time and place, may do more good than a dozen sermons, and yet we are so slow to give them. We are drawn along by the tide of humanity, and in our eagerness for honor, wealth, and fame, we are not willing to stop to help the one who has lost his honor in the gutter, to help the one who is discouraged, and give encouragement to the one who is weak. May we realize that, since we are our brother's keeper, it is our highest duty to take time to lend him aid.

May we leave this din of the hurrying and the rushing crowd, stop in some quiet place, and commune with

our God. This is one of the things which we find that humanity is too busy to do. We cannot stop the factories and the mills but a few hours to meditate upon the sublime, and to speak with Him face to face. We are too busy to go to Him with our sorrows and our cares. Let us stop, look over what he has done for us, and listen to his pleading. He is interested in us and eager that we have rest after our race on earth is over.

As life's pathway draws to a close, may we be able to look back over a life of service for others, and by that show to humanity that it pays to stop, look, and listen.



A Thrilling Experience.

Naomi Longenecker.

When May Norton had been at college a year and a half she showed signs of ill health. This alarmed her guardian and physician as she was the only one left of a family of eight who died of consumption. So the physician advised her to make a change in order to regain her strength. After the matter was discussed by all concerned, it was decided that she should go to her uncle's home in South Dakota. Although May was reluctant to leave her work and her friends in the East, yet she was eager to go to her uncle's home, for he lived on a large ranch, and had several children whom May was very eager to see.

One fine morning in March, May started with a friend for the West. This friend was going to accompany her most of the way, and so she had to travel only several miles alone. Then she expected her uncle to meet her at the station. Having made all previous arrangements, May felt quite at ease when she stepped off the train and expected to find her uncle at the station which was nothing more than a waiting room. She looked all about her in search of her uncle but he was not there. Thinking that he was late she waited patiently for two hours. Then she began to feel very lonely and helpless in this strange country. Another hour passed, and as she could control her feelings no longer she began to cry. She had just given herself up to her misery when she heard galloping hoofs in the distance. Her heart leaped in

expectancy. She turned to see them, but as they came nearer they were two Indians on horseback. In a moment more they had galloped by her. She shuddered as she thought of her position, and broke into tears anew.

Again she heard horses coming, but this time in the opposite direction. As they passed May saw that they were the same men. They turned as they passed and looked at her sharply. She felt greatly relieved when they were out of sight.

Suddenly she heard behind her a rough voice demanding her money. She could scarcely understand what the man wanted as his English was very poor, yet she understood that he wanted all the property she had with her. She was so frightened that she gave up what she had without any resistance. The two men she had seen galloping by now came up and took her things and rode away.

About half an hour later the same men who had taken her things came back. They took her this time, and placed her on one of the horses and away they went for a number of miles. May could think of little more than keeping on the horse.

Almost paralyzed with fear May was helped off the horse at an old shanty around which were several tents, brushes, several trees, and a number of small children. Some Indian women were preparing some food on a blazing fire. This place was the home of the men who had brought her.

May was taken into a room in the small house, and locked into it. She was given some food and left alone. After what seemed like days to May everything about the place became quiet and May fell asleep in spite of her efforts to keep awake.

The next morning May realized why she had been brought there, for all the money which she had concealed in her clothing was gone besides all the trinkets she wore. All that day May spent in the same room which had but one window into which the children peeped from time to time, and close to which May did not venture.

That evening May heard a number of voices outside. Evidently there were more men. They were drinking, and May thought they were talking about her. After a while their merriment stopped, and wondering whether they had gone or whether they were still there she peeped through the window, near which she did not go while they were outside. She saw that they were all there, but according to their behavior she concluded that they must be intoxicated, so she tried the door which was still locked. Her only way of escape was the window. She tried to open it, but did not succeed until she had removed several nails.

She crept softly through it, and as

the night had come on she was not seen by the men who were not altogether sleeping. She crept softly by the empty tents and then began to run. Her strength seemed to come back as she was again free, and she almost flew across the ground, her heart throbbing with excitement and the thought of freedom.

When she had gone on for some distance she heard horses not far distant. She crept near some brush until they had passed, and in the dim moonlight she saw the Indian men who had taken her to their home. She waited a long time in her hiding place until they went back and then she continued on her way.

It was bright day light when May reached a farm-house, and asked for protection and shelter, which was given her, and which she very much needed for she had walked all night. The people at the farm not only cared for her needs physically, but helped her by finding her uncle who lived thirty miles distant and who had been robbed on the same evening by the Indians who captured May.

May's health came back very slowly but surely, and now is a noted elocutionist. She often relates the thrilling experience to the children when they ask for a story.



The Life of a Newsboy.

Sara C. Shisler.

Who in the city needs one's sympathy and attention more than the large number of newsboys, that are constantly being exposed to all kinds of vice?

Let us take one and consider first the condition of his home. It is in the slums where the surroundings are very degrading. Vice surrounds him on all sides, cursing is practiced by almost every one and the filthy streets take the place of the beauties of Nature that are denied. Father loves drink more than his family and mother has so many other duties that the older children must care for themselves. Consequently he is neglected and made to feel as if this world was without love.

Likewise the pleasures of child life are not known to him. There is no time for play or amusement. This makes him selfish, greedy and disagreeable, as he does not learn to adjust himself to the rights of others. Then, too, the newsboy must be on duty early in the morning. This robs him of some sleep and therefore prevents proper development.

Furthermore, the many places of vice with doors wide open, not only attract his attention, but it is also his duty to deliver papers there. In this way he is led from innocent boyhood, not to what he chooses to be, but to that which others influence him to become. All kinds of schemes for thefts are discussed in his presence. These things—drunkenness, gambling, and cursing, finally become so natural to his senses that his eyes and ears are no longer

open to anything helpful or uplifting. In like manner his language is very rough.

His only friends are other newsboys, with whom quarrels are frequent. As a result he feels despised. What else can we expect? To the boy who hears no kind words but in return sees others having friends, good clothes, and everything they need, life seems hardly worth living.

It is not long until he becomes ashamed to carry papers. Since he is not qualified for a paying position and even does not know how to find work, he begins idly to stand at the street corners. The little money he had, is spent. Now is the time to do something in order to keep alive. Many different plans may pass through his mind, and, as a result, the decision will be some theft. If he fares without discovery the second crime will be committed. His taste for drink has, in fact become so great that nothing is too bad, if a little money can be obtained. Thus, going through a jail or a penitentiary, we may see the criminal, who only a few years before had left home innocent.

These conditions have smothered his spiritual life, which he unconsciously possessed. Therefore, his moral and spiritual advancement depend upon one chance, that somebody should assist him. Had the privileges of attending church and Sunday School not been denied to him, he would not have fallen so low. Who knows how often he was

eager to enter a church, perhaps only for curiosity? However, his personal appearance was a hindrance.

Nevertheless, if someone would show enough interest to give a kind word it might be a balm to his lonely,

boyish heart. In addition to this, the fact that "somebody cares" would spur him on to usefulness. Lastly, a great change might occur, all because "somebody really cared" to the extent that he realized it.

Puritanism in England.

John G. Kuhns.

If you should turn back the pages of history in England to the year 1682, which marked the beginning of Puritan power, you would find England involved in a civil war. This war was caused by the tyranny of King Charles I of England, who firmly believed in the divine right of kings. The party that favored Charles in his war was called the Royalist Party, and the party that upheld the rights of the people was called the Puritan Party because it was almost wholly composed of Puritans,—men who believed in worshiping God in the way their Bible and conscience should dictate.

After the war had continued about three years there came into prominence on the Puritan side a man around whom all that pertains to Puritanism in England seems to cluster. He was to the English Civil War what Washington was to the American Revolution. As an officer in the army, before he became commander-in-chief, he showed his Puritan zeal in having his regiment composed of religious men, among whom the vices of the camp, such as drinking, gambling and swearing were unknown. It was through the efforts of these men and their com-

petent commander that the civil war was brought to a close with the Puritan party victorious. This noted man was Oliver Cromwell.

After those members of the House of Parliament, who were in favor of the King, had been expelled, a trial of the King took place which resulted in his sentence and execution. A Commonwealth was now established by the Puritans with a new form of government. This system was little better than the tyrannical rule of Charles I. Cromwell saw the dissatisfaction of the people to this new regime and he quickly brought about its termination. He then caused another form of government to be instituted and caused a constitution to be written under which he became "Lord Protector of the Commonwealth of England, Scotland, and Ireland" for life.

As Protector his authority was almost unlimited, for he had the power of the army behind him. In this manner Cromwell carried on the government for five years. His aim was to develop England into a great nation, and make her worthy of such greatness.

Under the inspiration of this Puritan

spirit two of the world's greatest literary works were produced,—Milton's "Paradise Lost" and "Paradise Regained," and John Bunyan's wonderful allegory "Pilgrim's Progress." All that was true and noble in the Puritan character can be found in these great works.

Although the Puritan form of government was a failure in England, it had a marked effect upon the character of a

certain class of people who later played a great part in the founding of the American nation. They were sober, persevering, deeply religious men and were well equipped to overcome the hardships which helped them. It was among these Puritans that the Revolutionary War began and to them the highest credit is due for their aid in the founding of our great nation.

Black the Heels of Your Boots.

Robert J. Ziegler.

Perhaps many people have heard the old proverb, "Black the heels of your boots." Have you ever stopped to think of the significance of the words? Did you ever meet a man on the street or perhaps in church whose shoes were very shining and brilliant over the toes, but the heels of which were rather gray? What did you think of him? Is he the kind of man that you would choose for a responsible position in your business? Or would you rather pass him by and select some one whose shoes were entirely blacked? Why would you make the distinction? Ah! you would conclude that the man, whose heels were not blacked, to be a person who would not be thorough and accurate in his work. And so we find a lesson hidden under the surface of these words. Here is given to us a lesson of thoroughness. O, that we might be more thorough in our walks in life! O, that we might see the importance of doing our duty, and doing it well. So many of us neglect the little things in life. We forget to clean out the corners, thinking perhaps that they will not be seen. If we only could see things as Longfellow expresses them in his little poem, "The Builders:"

For the structure that we raise
Time is with materials filled.
Our to-days and yesterdays
Are the blocks with which we build.
Truly shape and fashion these.
Leave no yawning gap between,
Think not, because no man sees,
Such things will remain unseen.

The world stands in need of thorough tradesmen, thorough business men, thorough teachers, and above all thorough Christians. The world is looking for men in the different pathways of labor, who are thoroughly trained in that particular line. These men should also be thoroughly systematic in the execution of their work. The carpenter must know accurately how to go about his work; the machinist must know his business; the business man must be thorough in all the details of his work; the bookkeeper must be accurate; and the stenographer must have everything complete and entire. At the head of all these there must be some one to manage, and how is that person to know whether or not the persons under him are properly performing their duties, if he himself has not passed through the lesson of thoroughness. Moreover, the teachers must be faithful to their trust and do their work thoroughly in order to set a

good example for their pupils, and to be able to train the children to be the same. If the younger generation is not taught to be thorough where will our nation end? We would soon be in a state of utter disorder and confusion. Last of all the world needs thorough Christians to help it on to a purer and a nobler plane of life.

The next question is: How or where shall we begin to do our work thoroughly? This lesson should be taught the child in early life, but should anyone be so unfortunate as not to have had such a training, the time to begin is now. There is such a good opportunity for cultivating the virtue,—I shall call it a virtue because I believe it is one,—of thoroughness right in our school life. Let us start by having our lessons well prepared. Let us have our lessons so well prepared that we can answer any question that the teacher may ask. And then not only in our academic work should we be thorough, but in the social life as well. Let us be thorough gentlemen and ladies, and thorough in our daily exercise. It is that a young man or young woman forms during his school days that clings to him in later life. If we as individuals form the habit of being thorough, we shall never in our later life regret it.

Finally let us be thorough in respect to our Christian life. We should do with our might what our hands find to do. The world has already too many people who are waiting for a big opportunity to do something for Christ. We find opportunities every day to do a little service for Christ. You all know the parable of the talents. You all know the destiny of the man who hid his talent in the ground. He was a man who did not black the heels of his boots. He was a man who cared

not for the corners, and so he was cast into outer darkness. If we all should try to be thorough Christians what an evangelization of the world there would be. Surely, men "Would see our good works and glorify our Father which is in Heaven."

Attention Household-ers.

Joseph Baldwin, State Fire Marshall.

Do you ever think? If not, commence now and keep it up. The time for starting fires is now on and all chimneys and flues should be thoroughly cleaned. Act and get your neighbors to do the same. Its money in your pocket.

Your insurance rates are high, why? Because you do nothing towards prevention of fire waste. You throw rubbish about and forget it until a fire starts, then you say, I was going to clean up, but, you didn't, and the loss is yours and your neighbors. Perhaps a life or so is lost through your carelessness; stop that carelessness now. Clean up and keep clean.

Do you know it cost you \$3.00 per year for yourself, wife and each of your children to pay the fire losses in the United States. Figure it out and see if you would not rather pay as Europe does only 33 cents per capita. That's saving money. Help to reduce it in this country by keeping your building in good repair and free from all waste matter that might cause fires. See that your neighbors do the same.

If Europe burned property as the United States burns it there would be several Nations sold by auction to the highest bidder.

Forgetting your danger from fires won't stop a blaze from starting. Its up to you to see there is nothing about to start fires. Don't think because you never had a fire that you won't. To be sure, use care to prevent one.

Politics may effect business but it won't cut into the fire loss. You have ty. Will you? Do it now. Don't wait until to-morrow. Clean up and keep at it.



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Fighting Shadows.

Those who are acquainted with the running of a locomotive say that the moonlight nights are the most trying on an engineer. A terrible feeling must come upon an engineer on a dark night when the rays from the headlight of his engine disclose to his view an obstruction on the track not more than a few hundred yards ahead of him, but how nerve-racking must the torture be on a moonlight night with hundreds

of apparent obstructions haunting him at every glance from his cab. Only an experienced engineer fully knows what it means to fight the shadows cast by the moonlight on several hundred miles of track. How much anxiety could be removed if the shadows were absent and the light from the engine allowed to dispel the darkness! For, then, only real obstructions would appear on the track and the engineer's task be changed from fighting shadows to watching for real objects.

Shadows on a moonlight night cause annoyance not only to engineers but also to the ignorant and superstitious. Have you ever heard of a rustic swain who saw a graveyard peopled with white-robed figures on a frosty moonlight night as he returned from paying a visit to his lady love? How great his anxiety! How his limbs trembled and his hair stood on end! He was in a frightful struggle; he was just on the verge of uttering his swan song, when away his legs carried him. Such has been the experience of many an ignorant person whose active imagination has constructed spectral forms. Many a father, too, has told his family of the ghosts that inhabit certain houses of the village, and how they would grapple with anyone entering the dwelling before the cock announced the approaching day. Poor, ignorant people struggling in earnest with visionary obstacles,—fighting shadows.

Not only does the engineer fight shadows on his run and the rustic lover and the ignorant villager tell harrowing experiences with spectral shadows, but even the college student stands aghast sometimes at shadows that seem like indefatigable giants. For example, there is the ghoulish phantom which he calls No Time; there is the ghost-like Goliath named Social Prestige; there is the emaciated spectral Amazonian called Expense; and there is the wierd Herculean apparition which he terms Failure. These haunting spirits have kept many a man from succeeding in his chosen vocation in life.

The first phantom, No Time, blocks the way for the student in many of the organizations in which he should show the best of interest. Too many students seem to think that they do not

have time to take an active part in the Literary Societies of the institution they are attending. No student can afford to be in school a year or more without participating in the work of a literary society. The knowledge of parliamentary rules as gained in society work alone is worth the presence of a student at every meeting. Besides, the training in public speaking, the preparation required for numbers on the programs, and the development of sociability at its meetings, fully repay an hour or two spent in society once a week. Neither can a student secure the best that a college has to offer him if he does not find time to attend some of its religious organizations. Because of the great lack of this kind of teaching in our colleges and universities of today the student must take special pains to enter the Mission Study class and be an active Christian in the Weekly Prayer Meeting. It pays to be a Christian; hence we must take time to develop our Christian graces.

Then, too, there is the social nature that needs development. The school that does not provide for this will fail fully to develop its students. Each student should be present at the socials given during the course of the school year, and try to develop that personality which spells success in the world. We can never succeed in life unless we are sociable; consequently, if we would succeed we must take time for the development of that part of our nature. Every student should be a member of one of the Athletic Associations. We do not advocate a sacrifice of time for the training of athletes, but we do advocate sufficient participation in some humane sports that

will develop the physical body in proportion to, and in accordance with, the true development of the mind and the soul. We contend for genuine physical development and not for athletics; for the harmonious development of all the powers of the student, and not for the extraordinary development of the physical body to the neglect of the better natures. In short, we contend for men of good brain with developed brawn and not for men of highly developed brawn with little brain.

"But," says the student, "I have no time to take part in these organizations." No student has time to get the best out of his college course if he does not learn to economize time. Every student has time for engaging in this work; if he does not, the management is at fault. No Time is your haunting ghost. Say no more that you have no time for work in the literary society, for the work is essential to your success; that you can not find time for religious meetings, for your soul will shrivel without it; that you are too busy to attend socials, for the world desires affable men and women; and that you can not participate in innocent recreation, for a sound mind is more often found in a sound body. Resolve no longer to be baffled by this ghoully phantom, No Time; strike him to the ground with one fell stroke.—no, you need not strike, for resolution on your part to economize time will reveal to you that you have been fighting shadows.

In the path of some students there stands another ghost-like Goliath, Social Prestige. If this spectre has haunted you in your vision of success, be not dismayed. A little pebble in the sling of honor will bring him to the

earth with a mighty thud. High may be his pretensions, proud his name, yet in spite of his title and power he is made of the same substance as dreams. Social prestige is a poor defence in times of war; arrows of honor will pierce his corselet, and swords of honesty will cleave asunder his helmet.

The man who puts his sole trust in social prestige will not be a winner in the end. He is like the fisherman from the city who comes to the country to fish. He brings with him an excellent steel rod, fitted with a cork handle, a nickel-plated reel, and a silk line. In a neat case he carries all kinds of artificial bait. He fishes under a wide-spreading elm all day and catches not a fish. Down the stream some distance is a boy with a roughly trimmed green sapling to which is attached a knotted cotton line with a bent pin at the end for a hook. An empty can by his side contains a wriggling mass of earth worms. He fishes a while and gets a mess of fish. What a difference! The one relied on his equipment; the other on his knowledge of fish and how to catch them: the one had sport; the other got fish. The former had the prestige of being an ardent follower of Izaak Walton; the latter was an expert fisherman. The prestige of the fisherman was of little account when it came to catching fish. Integrity and true knowledge always bring results. Rely upon yourself and the phantom giant, Social Prestige, will take to his heels. Do not fight this shadow any longer.

But, behold, what female warrior is this? This is the emaciated Amazonian, Expense. She is indeed very formidable in the eyes of many students. The expense incurred in taking a col-

lege course may seem gigantic in its proportions. But money used in securing an education should not be regarded by any man as money spent but as money invested in the bank of self-improvement. It is a paying investment because of the increased enjoyment it gives its possessor, and the greater capacity it gives to do good in the world. Without these acquirements life can not be fully appreciated and the design of our Creator fully realized in us. In short, no one can truly afford such niggardly poverty when it is in his power to possess the sublime and the true.

In the course of a four years' course the student is also offered the best lectures at a remarkably low price. But this phantom then tries to keep the student from this feast by magnifying the price of the season ticket to an extraordinary mental aberration of the real price. Have enough courage and enterprise to make the purchase and this Amazonian spectre, though well accoutred, will disappear. While you are at the Pierian spring drink deep and receive inspiration that will buoy you over the sea of life. Deposit enough in the bank of self-improvement to insure a sufficient income of power for life's duties. Plan cautiously and this haunting spirit will flee as the shades of night flee the rays of the approaching day.

Another shadow fought by so many students is the Herculean apparition, Failure. The sight of this gloomy spirit has disheartened many to the extent that they were "down and out." All this was unnecessary, even though it may have required some effort to avoid it. There are those who have failed in various branches. A "flunk" does not mean the failure of a student no more than the loss of a battle or two means the loss of the war. A

"flunk" is a blessing in disguise to many students; only, so few see the blessing. Many a student has passed branches in which he had better "flunked." For the world will find you out sometime if a certain branch has not made a deeper impression upon you than the pressure of your thumb upon adamant. It may seem hard to retrace a rocky path, but let it ever be remembered that we do not become expert Alpine mountaineers by groveling among the ant hills of the valley. To overcome obstacles is to build a road to success. What may seem to be a Herculean monster will disappear when you once strike your pick into the rocks that obstruct your passage. As the opposing stones may be used for stepping stones, so your "flunks" may be employed to a fuller appreciation of the subject and thus to a successful career.

Then, too, we so often seem to fail to reach our ideals. Our very failure in this means success if progress is evident in the life of the individual. There is no real contentment in this life; no real haven of rest here below. Consequently, life is a continuous striving after that which is not yet attained. As we grow in years of experience our ideals should expand and be loftier; our purposes grander; and our deeds nobler. This is living. Will we then stand affrighted at the Herculean apparition, Failure? Strike for your honor's sake; do not be disheartened; pursue the aim of your life with unfaltering zeal. After all, failure is but a phantom haunting the inner recesses of the soul.

Be men; be noble, daring, honest men. Uphold justice, mercy, and love, and you will have no haunting ghosts to block your path to success. Fight no more shadows, life is too precious.



SCHOOL NOTES

Tennis courts busy.

Room 4 mourns the loss of the Misses Sheaffer.

The enrollment for the Fall Term is very encouraging. Prospects are bright for a number more.

Miss Laura Landis seems to have an acquaintance of unusual appearance, for she has been heard to speak of a gentleman with tall hair.

Many of the rooms which heretofore looked somewhat cold and dreary have now been transformed into very home-like and cheery quarters. This fall has witnessed an unusual incoming of furniture on College Hill, which gives the rooms an inviting atmosphere.

The first bright morning in September marked the opening of another school year for Elizabethtown College. By noon many former students and teachers had returned and not a few new faces were welcomed among our number. The enjoyable social in the evening seemed to indicate that every body had already caught the spirit characteristic of the life on College Hill.

On October 4, Prof. Harley gave our annual talk on "Table Etiquette."

On September 25 Prof. Ober gave an interesting as well as a very instructive Chapel Talk on "Exercise."

The first number of the lecture course will be given October 22, by Dr. John Merritte Driver, formerly pastor of the People's Church in Chicago. His subject will be "America Facing the Far East."

Heretofore we have always thought that butterflies went after roses, but recently the reverse was seen to take place: Rose went after a butterfly.

Our good friend John M. Miller of Lititz with his big heart brought in his machine a number of Lititzites who attended the session of the Keystone Literary Society. Come again. We are always glad to see you.

Prof. J. G. Meyer paid a visit to the Pine Grove congregation a few weeks ago in the interest of Sunday School work. He brings with him greetings from a number of former students in that vicinity and reports a pleasant trip.

Situated on the corner of Orange

and Mount Joy streets is now found a cozy bungalow, the very expression of Professor Schlosser's constructive genius. The exterior has an inviting air about it, from which one can not turn away. The old-fashioned hospitable fireside is an attraction to all, and the quaint bench beside it cannot be resisted. Every nook and corner about the little home is expressive of comfort and good cheer and gives to each one, who has had the pleasure of making a call, a feeling of satisfaction not soon to be forgotten.

The first Basket Ball game of the season was played on Friday evening between the Day and the Boarding Students and resulted in a defeat of the Day Students by the score 18 to 14.

Boarding		Day
Kreider	Guard	Martin
Hershey	Guard	Reber
Wise	Center	Geyer
Brandt	Farward	Herr
Becker	Forward	Rose

Some very interesting games of base ball have also been played this fall.

Miss Leah M. Sheaffer, '07, was a very welcome visitor on College Hill last week. While here she gave an interesting as well as helpful talk to the Berean Bible Class and other students and friends of the College. Miss Sheaffer had been connected with the College in the Music Department for the past seven years, and is succeeded as piano teacher by Miss Elizabeth Miller of Newville, Cumberland County. Miss Miller is a graduate of Irving College, and comes well recommended.

Mr. Nye in Latin class: "Mr. Moyer, will you decline filia?"

Mr. Moyer, in a dreamy way:

"Filia, filias, filiant, filiamus, filiatu, filiant. I daughter, you daughter, he haughter." When Mr. Moyer finished he looked very much mystified when he saw the entire class laughing.

If you ever want to make many pancakes and your batter is small in quantity, go to Mr. Kreider for directions. He either has some peculiar recipe, or else he performs some charm in making them. For, according to his words, he makes an unusually small amount of batter.

Mr. Rose, in the dining room: "Say, Miss Miller, why is it that the better you learn to know a person, the more you like them?"

Can anyone give Mr. Rose this information?

Fresh garden vegetables, such as cabbage, potatoes, beets, tomatoes, sweet corn, and celery are supplied for the dining room from the College farm. The College boarders have this fall appreciated the luscious grapes from the College grape vines. The truck patch is under the management of the Agricultural Department of the School. The aim of the department is to make it profitable by raising the needed vegetables in connection with giving instruction and conducting experiments along agricultural lines. A large modern poultry house is being erected on the College grounds. This will be the means of furnishing an occasional chicken dinner. It is a very simple structure and is built in accordance

Miss Myer read an excellent paper at the Sunday School Convention in Elizabethtown, her subject being "Home Visitation." Many were the words of praise which it received.

Mr. Ziegler: "Don't take the last piece of pie, Prof. Harley, or you'll surely be an old maid."

Prof. Harley: "Oh, well, they are the sweetest things made anyway."

Many of the students attended the Love Feast in the Elizabethtown church, Sunday, October 12.

The work of the Art Department has started off this year with enthusiasm. A greater interest is being shown. A peep into the studio would convince you that the work already accomplished looks promising.

Quite a bit of consternation was caused in the girls' hall when Miss Elizabeth R. Miller made the startling assertion that "a live owl flew into Miss Stauffer's room." Upon investigation the owl was found perched on the wardrobe looking very contented. But alas! Mr. Owl's visit proved very unfortunate for he met death at the hands of our Zoology teacher, Prof. Ober.

A very singular thing occurred one morning this week when Miss Landis, the art teacher, was going to Memorial Hall. She was carrying a lamp and was looking hither and thither as though in quest of something. She met Mr. Nye who, discovering her wandering look, kindly asked whether she was looking for an honest man.

Miss Dohner who has been attending college for a few years left on Monday to enter training in the Lancaster General Hospital. Our College Times extends its best wishes for her welfare and success.

with the plans of the State Bulletin of Poultry Raising.

Miss Elsie Mentzer of Juniata College, spent several days on College Hill as the guest of Miss Elsie Stayer.

"I haven't enjoyed myself so much since I was a little fellow in Greece." Such were Mr. Capetanios's comments on the outing, and everyone agreed with him, for the outing was indeed an ideal one.

Professor in Literature: "What did Milton do during the early part of the reign of Charles II?"

Mr. Graham: "His friends put him under the cover."

To the Fringed Gentian.

Thou blossom bright with autumn dew,
And colored with heaven's own blue,
That openest when the quiet light
Succeeds the keen and frosty night,—
Thou comest not when violets lean
O'er wandering brooks and springs un-
seen,

Or columbines, in purple dresses,
Nod o'er the ground-bird's hidden nest.
Thou waitest late and com'st alone,
When woods are bare and birds are
flown,
And frosts and shortening days por-
tend

The aged year is near his end.
Then doth thy sweet and quiet eye
Look through its fringes to the sky,
Blue—blue—as if that sky let fall,
A flower from its cerulean wall.
I would that thus, when I shall see
The hour of death draw near to me,
Hope, blossoming within my heart,
May look to heaven as I depart.

Wm. Cullen Bryant.

The College Lecture Course.

The Library Committee has as usual provided for a course of lectures and entertainments for the students and friends of the College throughout the present school year. The lecturers, the readers, and the musicians represent a number of states and cover a wide range of subjects, and we think that every loyal student and friend of the school should avail himself of an opportunity of getting inspiration from those of rich experience.

The first number of this course will be given by Dr. John Merritte Driver who hails from Chicago. Dr. Driver has traveled through many parts of Europe, thus coming in touch with the greatest men of that continent and we believe he will have something for his audience. If you want someone to show you how much good and beauty there is in life, come to hear Dr. Driver lecture on "America Facing the Far East," on October 22, 1913.

On November 6, 1913, in the Market House, Edward Baxter Perry, the blind musician, will render a piano lecture recital. His subject will be "Medieval Legends." Those of you who appreciate music and have heard Mr. Perry before,—for this is the third time he comes to Elizabethtown,—can not fail to hear this remarkable man. Laying claim to no special favor on account of his blindness, he stands on his intrinsic merits alone as an artist of the highest order.

Dr. Byron C. Piatt will be with us the third time on January 24, 1914. He is well styled the "Prophet of a New Era." His subject is "When We Dead Awake." This number happens to come at the close of our Special Bible

Term and we know Dr. Piatt will prove a great inspiration to his audience. Do not fail to hear him.

The fourth number of this course will be given by Mrs. Mary Harris Armor from Macon, Georgia, on February 13, 1904. Her subject is "The Strangest Thing in the World." This lecture will partake of the nature of temperance. Several years ago a temperance wave struck the South. This was largely credited to Mrs. Armor. With whole-souled determination, with wonderful enthusiasm, and with tireless energy she launched herself into the battle and won. If you desire to hear some one paint the evils of intemperance, come to hear the "Georgia Whirlwind."

On April 17, 1914, John F. Chambers, the famous reader will appear for the first time on College Hill. His subject will be "A Grand Army Man." This is a sparkling drama with a distinctive American atmosphere. It is constructed along modern lines and deals with the problems of the home. We believe Mr. Chambers will picture real life to you and trust you will come to hear him.

The last number of the course will be a "Music Program" rendered by the Music Department of the College. Elizabeth Kline, our teacher of Voice Culture will be the director. We have reasons to believe that this number will be of great interest to all. The date of it is May 7, 1914.

We urge you all the second time to show your loyalty to the school by attending these lectures and entertainments, and trust they will be a source of inspiration to you and help you to get out of life the best there is in it.

K. L. S. Notes.

After another vacation of several months the Keystone Literary Society met in Executive Session on September 5. The following program was rendered :

Music—Vocal Solo, "Absent" and "The Bumble Bee Song," Katherine Miller.

Select Reading—"Tim Twinkleton's Twins," Ephraim Myer.

A German Selection—"The Town Musicians," C. J. Rose.

Piano Solo—"The Thirteenth Ballad," Mary Elizabeth Miller.

Debate—Resolved, That the army accomplished more than the navy in putting down the Rebellion.

The affirmative speakers were : Sara Shisler and Owen Hershey; the negative, Ruth Landis and Henry Brandt. The judges decided in favor of the negative.

Recitation—"Jem's Last Ride," Naomi Longenecker.

The society met in Literary Session September, 12.

A program was rendered as follows :
Chorus—"America," by the Society.

Recitation—"The Wreck of the Hesperus," Bertha Perry.

Declamation—"The Present Age," John Graham.

Debate—Resolved, That woman should have the right to vote.

The affirmative speakers were Rhoda Miller and Helen Oellig; the negative, Harry Moyer and C. J. Rose.

The judges decided in favor of the affirmative.

Music—"When the Fragrant Roses Bloom," Girls' Chorus.

Literary Echo—Grace Moyer.

On October 3, a Literary program was rendered. The new officers were inaugurated and the president then gave his inaugural address. The following program was rendered :

Instrumental Duet—"Moonlight on the Hudson," Elsie Stayer and Edna Wenger.

Essay—"Success Through Failure," Ella Hiestand.

Debate—Resolved, That wealth tends to elevate Character.

The affirmative speakers were: Elizabeth Miller and C. J. Rose; the negative, Sara Repple and Robert Ziegler.

The judges decided in favor of the negative.

Vocal Solo—"Earth now is Sleeping," Bertha Perry.

Discussion—The Situation of Affairs in Mexico, Prof. J. S. Harley.

Literary Echo—Ruth Landis.

Homerian News.

Our society though somewhat diminished in number since last year is still active. At our private sessions little has been accomplished thus far. New officers were elected at the last private session. The following received the majority of votes and were declared elected by the Secretary: Speaker, J. D. Reber; Vice Speaker, C. J. Rose; Monitor, Lilian Falkenstein; Chaplain, Kathryn Miller; Recording Secretary, Lydia Stauffer; Critic, Elizabeth Myer; Reviewers, J. G. Myer and J. S. Harley; Registrar, Nora L. Reber. C. J. Rose was recently elected an active member of this society. All members eligible to this society

should not hesitate in joining but do all they can to help a good movement along. A new society was called for, now then let us support it.

The first public program rendered this season follows:

Prayer—Chaplain.

Vocal Duet—"Go Pretty Rose," Misses Kline and Miller.

Recitation—"Aunty Doleful's Visit," Lillian Falkenstein.

Paper—"The Educational Value of Literature," Nora L. Reber.

Vocal Duet—Misses Kline and Miller.

Address—"Mutation of a Form," C. L. Martin.

Critic's Report—J. G. Myer.



Resolutions of Sympathy.

Whereas, it has pleased our Heavenly Father to remove from our midst, Dr. Phares N. Becker, the father of our fellow student, Orville Z. Becker,

And Whereas, in him we had a staunch friend and patron of our school and therefore deeply feel the loss,

Be it Resolved,

1. That we, the students and the faculty of Elizabethtown College, do hereby sincerely tender our heartfelt

sympathies to the bereaved family and friends. Further, that we commend the sorrowing friends to our Heavenly Father who is alone able to soothe the sorrowing soul through the comforting power of the Holy Spirit.

2. That a copy of these resolutions be sent to the family and that the same be printed in our College Times.

H. K. Ober,
C. J. Rose,
Ruth R. Landis.
Committee.



ALUMNI

These columns are to be penned this year by a new and comparatively young member of the association. In this respect we feel our weakness and ask the co-operation of the entire association to make these columns as interesting as possible. If you cannot do any more, you can at least let us know a little bit concerning yourselves at times. Your classmates and fellow alumni will appreciate it.

Furthermore, it is a duty and a sign of loyalty to your Alma Mater. The writer's experience as business manager of this paper during the previous year has taught him that not all are doing this. Dear reader be sure that you are not one of the negligent.

We regret that the former editor can not serve you this year. No satisfactory explanation why she is not at school this year has been given by her. But the fact is, that she is staying at home and has paid us a brief visit only a few weeks ago. The expected and the unexpected have often occurred, however we shall not predict for Miss Sheaffer.

One of these occurrences was the recent marriage of Mr. William Kulp '12, to Miss Alma Hoffman from Elizabethtown. They now live at Mechanicsburg, Pa.

Prof. J. G. Meyer '05, spent the summer at Columbia University and is again teaching physical science and Greek here this year.

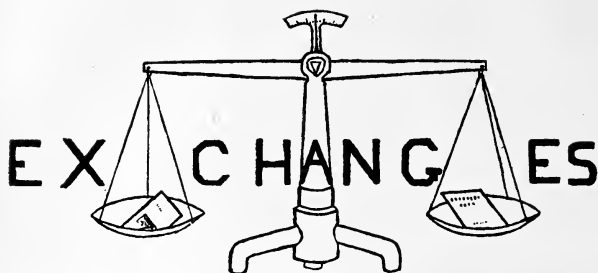
Prof. R. W. Schlosser '06, built a house on the lots recently opened near the College and lately moved into it. He also held several series of meetings in York County during the summer. He is now teaching English, ancient and modern languages.

Mr. B. F. Waltz '10, and Mr. L. W. Leiter '10, entered Franklin & Marshall College this fall as seniors. Mr. C. L. Martin '13, entered as a freshman. They report that they are enjoying their work. Mr. Tillman Ebersole '11, is also continuing his work there.

Mr. Francis Olweiler '11, entered Harvard this fall as a Junior.

Mr. Edgar Diehm '10, entered Juniata College. Mr. Holmes Falkenstein '10, and Mr. Merton Crouthamel '11, are also pursuing their college courses at that place.

The following were visitors at the College lately: Mr. James Breitigan '05, Mr. John Miller '05, Mr. William Glas-mire '08, Mr. B. F. Waltz '10, Mr. L. W. Leiter '10, Mr. Russel Hartman '08, Mr. Andrew Hollinger '10, and Miss Gertrude Hess '11.



Please Exchange. Exchange is the word and what do we mean by it except it be to criticise others? Now criticism as we look upon it must not be confused with fault finding. Almost any one can point out some blemish in even the best work; but such carping seldom serves any useful purpose. However, let us also remember that indiscriminate praise is quite as worthless as indiscriminate censure.

The object then, as you shall note, shall be to give praise to whom praise is due with a spirit of helpfulness. May we then as members of the "Exchange Organization" of 1913-14 be mutual.

We like the moral and social spirit involved in the opening exercises of Blue Ridge College. The opening address by Eld. Jacob H. Hollinger contains many noble thoughts in which he vividly portrays the importance of launching out upon our chance in life. Let us watch our chance and make use of the opportunities as they fly.

The very appearance of Oak Leaves suggests strength and sturdiness. Not only do the covers suggest firmness but its contents also point out the un-Oak Leaves and feel that the paper has a good start and predict for it success. seen power needed by all. We like



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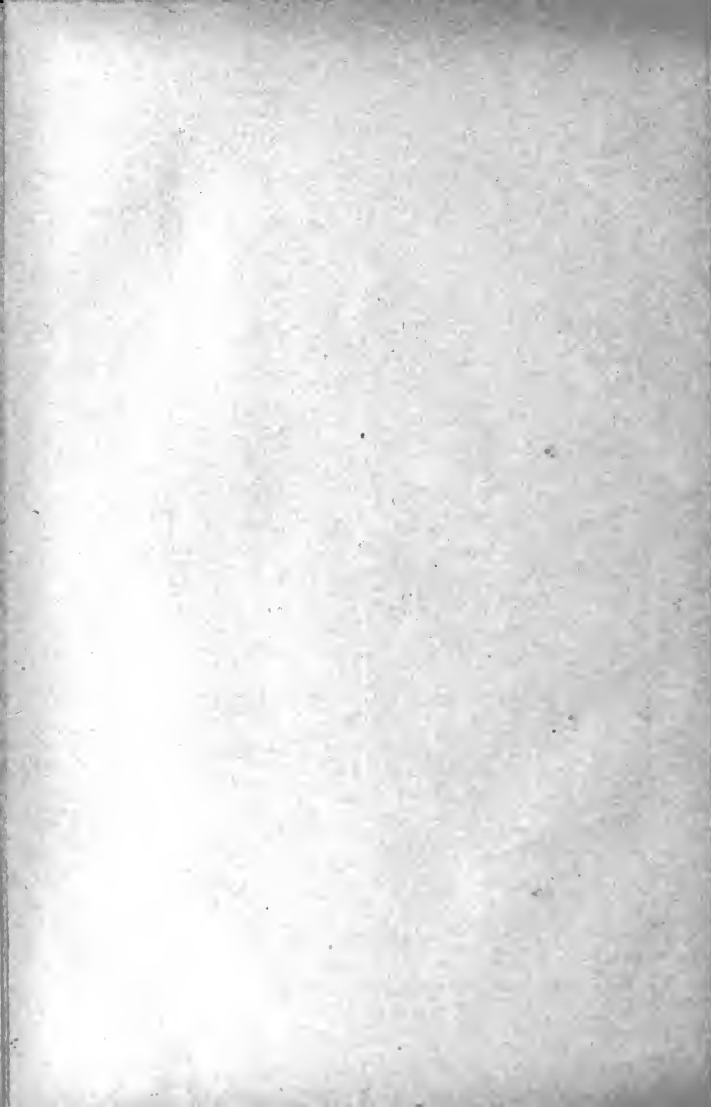
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A decorative archway is formed by two stylized reeds with long, thin stalks and dark, oval seed heads. The word "CONTENTS" is written in a simple, hand-drawn font across the top of the arch.

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Our College Times

VOL. XI

ELIZABETHTOWN, PA., NOVEMBER, 1913

No. 2

The Call of the City.

Isaac Z. Hackman.

Have you ever approached a city in the early morning hour when the misty landscape before you lay in silence? Soon there came to your ears a distant sullen roar like the endless breaking of the waves on a rocky coast or the distant roar of guns in some great battie far away, caused by the awakening of a giant city from her uneasy slumbers, and her calling to the country to come and do her bidding.

The call of the city is not always audible to the physical ear of youth, but it comes to his mentality everywhere, and his answer to that call is shown by the fact that, thousands and tens of thousands of bright young minds are getting that preparation which will enable them to answer: "I am here."

And how insistent, how imperative is this call. It is like the call of a nation in a great day, when its life is in peril and the drums say "Come!" And they come,—the young, the brave, and the strong bearing the standards onward through the heat and flame and smoke of battle till some find fame and fortune and many find death, but all who do their duty, find glory!

The city says, "Come!" It is that never ending cry which says

to the country and the town: "Give, give, give me of your young men and young women; your strongest, your brightest and your best to fill up the ranks of my countless army of fighters in the great battle for business supremacy which this nation is waging against the world. I need more and more of them as the years pass by and as the strife grows fiercer. I must have them to take the place of those who are killed and wounded in the fight for the strenuous commercial life."

The response from the country and the town to this call is immediate and endless. If you go to the farms in the East or the West you will find one man doing with machinery that which it took three men to do ten or fifteen years ago. What has become of the other two? They have answered the call of the city where they were more than welcome, for the city depends upon the country for its fresh blood, and a little dash of hay seed in his hair will not hurt his chance in the least when he applies for a position. The superintendent is likely to have borne the same sign of his origin when he came there only a few years ago. The odor of hay or even that of the barn-yard is preferable to that of the ten for a nickel cigarette which the city lad top

often carries about his more fashionable clothes.

The labor problem in the country especially throughout the western states is becoming an important one. The young man and the young woman of energy and ability are eager to go and help swell the tide of city dwellers. What is the result? The fathers and mothers in their declining years are left to care for the farm work with several laborers, and thus the country population becomes more sparse, but the city population grows by leaps and bounds.

We do not wonder at this, for it is natural that youth with red blood running hot through its veins should be attracted by the tumult of the contest for wealth and dazzled by the visions of reward which the city promises to those who can keep in the front rank. And the city keeps its promise to the "Front Rank." But it does not to the great mass of ill-prepared people who, unable to keep pace in the onward rush, are constantly falling out and to the rear, whose whole life is a bitter struggle for existence amid want, poverty, shame, and crime.

There are sections in every city where the beautiful boulevards with magnificent homes are inhabited by such who have answered the call of the city. Then there are the theatres, sometimes several located closely together, which if you pass at about eleven at night empty thousands of people into the streets all at once, who come crowding along in their brave apparel of broadcloth, silks, satins, laces, and jewels. There is evidence of wealth and prosperity everywhere. Large restaurants and cafes are crowded with gay "after theatre" supper

parties, automobiles and cabs bear away a throng of richly dressed occupants. Many of these had answered the call of the city not many years ago, and it seems evident that to these the city has fulfilled her promise of reward. Seemingly, they are of the front rank.

On the other hand turn with me one square from these restaurants and theatres, and we will arrive at various parks several acres in size. Here on the benches, wrapped up in old newspapers to help their ragged garments keep out the cold, you will find scores and sometimes hundreds of men and a good many women sitting asleep on wooden or iron benches. They are ragged of garment, and not infrequently bloated of face, penniless dregs of humanity, outcasts of fortune, driftwood on the shores of the great stream of humanity, usually legging stray pennies during the day to get drink to deaden their senses. The free lunch counter is their dining place, and the benches in the parks are their beds from spring until winter. Many of these derelicts are from the ranks of country boys and girls, who a few years ago with springing step and clear eye and hope rising high in the heart of youth answered the call of the city.

Now you will ask, "How have these unfortunates come to such a low state of life?" We may answer that it is due to lack of preparation and proper home training, and then dissipation has done the rest. Many are the young men and women who look upon city life as one of ease and enjoyment, sadly yet surely they are disappointed, and keen competition of service renders them incompetent. The perfume of idleness and vice lures them through

various avenues of human debauchery, money is soon exhausted, friends are gone, and the future leaves them in despair.

There are many lonely places in this world. You may have been on the deck of a steamship far out from the sight of land where you did not know a soul. You may have slept out on a prairie at night and the only sound you heard was the moaning of the wind as it swept through the tall grass, and the yelp of the coyote; or you may have spent the night in a forest where you heard the scream of the wild cat, and nothing to see but the stars above, and the forest around you. These are lonely places, but are not comparable in loneliness with a great city to a country boy or girl without friends, without occupation, and very little or no money.

Should their fate deter the untried? Not for a moment. Any small city has its vices and dangers on a smaller scale. Indeed all the vices of humanity can be found in a country town of two thousand inhabitants. The city has its perils, it is true, but the city has the magnificent possibilities. Anyone may have access to the refining intellectual, moral, and social insti-

tutions, and nowhere is Christianity, humanity and charity to be found on so broad and elevated a scale as in the great cities of our country.

Finally, if the young man or young woman in the country today hears the call of the city let him answer it if his heart responds to that call, but let him not go ill prepared. Life is full of energy and it demands the best that lies within him if he expects any measure of success. The very best equipment a young man or woman can take to the city is: first, a good home training; secondly, laying a good foundation educationally. The graces namely, culture, virtue, and honesty cannot be weighed in value, and are more easily instilled into the mind in a Christian home than in any other place. Therefore it is the home training that really makes the man or woman. Flowers sometimes grow beneath rocks but they are far more likely to grow and develop fineness of form and color in the well cultivated soil of a garden. The influence a cultivated Christian has is a shield indispensable against the perils and temptations of a city.

The Essentials of Success.

Harvey K. Geyer

We often listen to what is said about successful men. We see how they started in life from a poor street urchin and become a college president, or a college professor. After studying their lives, we ask ourselves the question, "Why are they successful and not we? What is the secret? What are the mysteries that surround their lives? What and where is the road to prosperity?" We are sometimes disappointed to find no royal road, no short and easy way, and to discover that success during a number of years, instead of being the results of bright schemes, is due to hard work, persistent and painful efforts. It is noticing the little things in everything, for little things noticed at the right time may save painful anxieties.

Character is one of the main things necessary to succeed in life. Benjamin Franklin attributed his success as a public man not to his talents or his power of speaking, but to his upright honest character. It was he who at one time said, "I was a bad speaker, never elegant, subject to much hesitation in my choice of words, hardly correct in language, and yet I generally carried my point." Character puts confidence in men of high standing as well as in men of low standing. There is power back of character. Even if the intellectual powers are weak, the individual who possesses a good character is more powerful and useful than the individual who possesses intellectual powers without character. Truthfulness, puri-

ty, and goodness form character.

Perseverance is another virtue essential to success. To hold out to the end is the chief thing. If success was to be obtained by merely reaching out your hand and grasping it, thousands would have it, but some are not earnest enough, not willing to keep hold to the end. We ought not to be disheartened by difficulties; they sometimes are sent upon us on purpose to try us and to see whether we are in earnest. A world where everything would be easy, where we would not have to work scheme, study, and endure would be a world not enjoyed. For we enjoy life when we endure to the end of some task and succeed.

We must look beyond perseverance to be successful in life. Often our enemies say things or do things to discourage or prevent us from advancing. Instead of their preventing us sometimes from advancing they help us to advance. For instance, the inventors, writers, and teachers of the past had pursuers and critics. Robert Fulton would not have invented the steamboat if he had listened to his critics and pursuers when they told him his boat would not run, and when it did run that he could not stop it. Heedless of their jeers and discouraging sayings, he stuck to it, and succeeded in his enterprise.

It also takes courage to make a success of life. Have courage to speak your mind when it is necessary that you should speak, and to hold your

tongue when it is best not to speak. Have the courage to quit the most agreeable acquaintance you have when you find out that he lacks principle. Have the courage to speak to a friend lower than yourself, though you may be in company with someone higher than yourself. Have the courage in arranging for entertaining your friends not to go beyond your means. Above

all have the courage to obey your Maker at the risk of being ridiculed by your friends.

We ought not be discouraged when disappointments come to us. It is like Anonymus said, "Celery is not sweet until it has felt a frost" and "Men do not come to their perfection till disappointments have dropped a half hundred weight or two on their toes."

Conscience

Albert L. Reber.

Brooks defines conscience as the power by which we know and feel that we ought to do what we think to be right, and ought not to do what we think to be wrong. But this definition, without any discussion, gives us only a faint idea of conscience. We must investigate the source, nature, development, phases, function, and competence of conscience.

A judge is required to decide a dispute between two men. First, he must have law or a standard whereby to measure the claims of both men. Secondly, he must himself be the deciding agent. Thirdly, he must make a decision. After he has made the decision he experiences a feeling of satisfaction, if he has given the decision according to his standard.

When we read Job 27: 6, "My righteousness I hold fast, and will not let it go: my heart shall not reproach

me as long as I live," a standard and a judge are mentioned, the word "righteousness" in this instance meaning the standard. "My heart shall not reproach me." If the heart reproaches it may also approve, and according to the definition, conscience reproaches and approves also. Then the heart and conscience are seen to be identical, or better still the heart is the seat of conscience. Now we have conscience seated in the heart as a judge but where and what is the standard? The answer is Truth and Divine Will, which are revealed partially by Nature and in full through Revelation. Therefore, just as the judge in the illustration judged only within his standard so will conscience judge only within its standard, and just as the judge had to acquire his standard so must conscience provide its standard, and just as he experienced a feeling of satisfaction after

the decision so does conscience produce a feeling.

Now since conscience exists and must provide its own standard let us look how that standard is formed. This standard is determined by two classes of factors: viz: those controllable, and those not controllable by the individual. The home, the school, the companions, the government, and religion all bring about conditions and build experiences which the individual cannot control. His conscience often suffers because of violations, and may become perverted, but if it is restored its standard is all the brighter and its judgments more reliable. Those factors in the education of conscience, which are controllable, require the activity of the individual in order to be reached. They are: (a) those institutions of society which determine the truthfulness, loyalty, honesty, and industry of the individual; (b) the history and biography which he studies for their examples and the confidence he may gain from them; (c) the things he gives a trial. Conscience may be satisfied with the approval of inferences from Nature and from Literature but utterly fail when facing a moral doctrine or the Revelation of God. It craves for a moral law as is seen in the worshipful nature of all peoples.

This moral law is the highest standard of conscience and the decisions based on it are satisfying. The Mohammedan, the Buddhist, the Christian,—each is satisfied with his particular moral standard, and he is no longer Mohammedan, Buddhist, or Christian as soon as he becomes dissatisfied and changes his standard.

From the foregoing fact we can con-

clude that conscience is a matter both of knowing and of feeling. Before the change of standard the man possessed a knowledge of both doctrines and then his feelings were aroused and did not allow him to remain under the old doctrine: Since knowledge preceded feeling, and feeling immediately followed, and since feeling could not have entered without knowledge, we conclude that conscience is a matter both of knowing and of feeling.

Although the verdict of individual consciences is sometimes the same among numbers, as a rule, however, it is not of the same nature in all men. Conscience, when it gives the same verdict to numbers is known as a public conscience. If there is a crime committed, the popular desire is to punish the offender. Conscience is by no means uniform among the masses. One person may obey his conscience and another may not. A conscience if disobeyed is defiled; if incapable of moral judgment it is seared or branded; if it gives wrong deliverances it is perverted; if it gives a contentment which drives to further efforts it is a good conscience.

Now let us see what the function of conscience is. It is at once recognized that man possesses a tendency to strive for the Truth and the highest Good. Man believes that there is some power which has control over him and all things. From the fact that he believes that force to have power over him, he tries to please that force by good conduct, and it here becomes the duty of conscience to act as an institution of the higher power to declare the act pleasing or displeasing. A favorable decision does not however produce a feeling of entire

satisfaction on the part of the individual. The greater the control over the individual it possesses the greater the difficulty to satisfy it. Its aim is to be in perfect harmony with the higher power and every violation brings a sense of guilt; an effort lost, a burning of regret. Therefore it is the duty of conscience to bear witness to moral actions, because it is instituted for that purpose only.

The competence of conscience is often questioned. Some of the questions are: (a) Is conscience a guide? Conscience is no guide because it is dependent upon a standard; (b) Is conscience infallible? As before said, conscience is an institution given to man by a higher power, and man possesses

a standard. Therefore since conscience exists and exists to act, and since it always has a standard, it can not fail to act, although that action may be hindered or deferred sometimes, even until after death; (c) Should one always obey the dictates of his conscience? Presupposing a standard in harmony with moral law we should invariably follow the dictates of conscience. For conscience works by its standard and conscience is of God and therefore remains unchanged; (d) Does one do right who heeds the monition of conscience? There is one standard only that is Right. Therefore, one who obeys conscience acting with a standard other than The Right does not do right.

The Origin and Traits of the Indian.

George Capetanios.

Indian, is a term given through ignorance to the race of people who inhabited this country before its discovery. The name most frequently used by scientific writers, especially in Europe, is simply American.

The existence of a group of characteristic tribes which may be termed American, is not definitely known. The problem of their origin remains unsolved. It is almost certain that no common origin for all of them can be assumed, but that various sources of population and centers of dispersion

must be considered. Through the lack of accurate knowledge of the geological conditions existing in earlier epochs the most probable routes of immigration were from Asia by way of the Northwest coast of North America, from Europe by way of Greenland, and from the general region of Polynesia by way of South America. It seems logical and reasonable to believe that this people came here one of these ways mentioned above, perhaps by way of Asia on the Northwest coast of North America. No doubt the Indians were

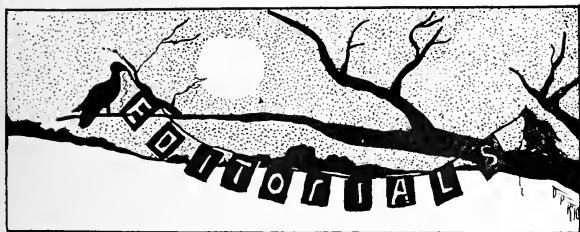
once Chinamen as they have a great many traits and characteristics in common. It is more reasonable for us to believe that they came this way than to believe that they are an aboriginal people

There are correspondences in physical types and culture which tend to support the Asiatic theory. In physical qualities the Indians make a somewhat close approximation to the Mongolian type. There is also a certain remarkable feebleness of constitution combined as it is with vigor, suppleness, and strength of body. At least the aboriginal races do not resist well the epidemics introduced by the whites; many tribes have been exterminated by the effects of the various habits brought in by the more civilized men. The red man is usually proud and reserved, serious if not gloomy in his views of life; comparatively indifferent to wit or pleasantry; vain in personal endowments; brave and fond of war, yet extremely cautious and taking no needless risks; and fond of gambling and drinking, seemingly indifferent to pain and hospitable to strangers, yet he is revengeful and cruel almost beyond belief to those who have

given offense. The men are usually expert in war and in the chase, but inactive in other pursuits. In many tribes both sexes take part in athletic games. They often excel in horsemanship and as a rule their sight and hearing are wonderfully acute.

There is a very prevalent tendency among recent writers to neglect the old traditions of the "noble red man of the forest" and the saying is very common in this country that the Indian is not good for anything. A very distinguished American general once said that the only good Indian is a dead Indian. We must remember, however, that the bad Indians of to-day are a part of the creation of the white man, whose vices have degraded him and whose greed has impoverished him. Even where from a desire to be just, he has been liberally subsidized, reservation life, with its consequent idleness and aimlessness tends to make the Indian a discontented pauper.

The old time Indian had courage, dignity, self-respect, and hospitality, and not one of these qualities has entirely disappeared from the Indian of the present day.



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Student Loyalty.

If a student is to secure the greatest good from a college course, he must possess the salient qualities of a college student. One lesson he must learn in order to succeed in life is that of economy. For in this commercial age when man travels with the speed of the wind and annihilates distance with regard to speaking, and when he conducts business with push buttons and arithmetical machinery, it is important that a young man learn the lesson of

economy in every department of life. He must also acquire the true spirit of college life and become studious. On the great diamond of life success will not be reckoned by the ability a young man has to handle a base ball bat, to pitch a curve with speed and accuracy, or to field a ball with ease and sureness, but it will be measured by the breadth and depth of mental culture mellowed by the spirit of the Master. We must train our American youth to-day first to think and then to

play. Again, the college student must learn the lesson of punctuality. This is particularly true in our present industrial age. We can not expect opportunities to come to us, because there are too many wide-awake men to grasp them, but we must make opportunities. This will mean success. In fact, there is no secret to success; to succeed is to do the right thing at the right time. This implies punctuality in its broadest sense. There is still another quality that is sadly lacking in the lives of so many American college students. This is the trait of student loyalty upon which we desire to treat at greater length.

The loyal student will speak a good word for his institution as occasion is afforded. Consequently, whenever a student speaks disrespectfully of anyone connected with an institution or of any organization sanctioned by the management, he is at once in the eyes of the judicious, a disloyal student. This may occur among the student body itself. If the work of the literary society does not come up to the standard of a particular member or if any member does not get the amount of work he thinks he ought to have, there is no reason why he should speak disrespectful of his society as a student. Any one who speaks thus of his society should be ousted by a unanimous vote of the members as a disloyal member. Disloyalty to a society is no meaner crime than treason to a nation. We are not stating that there are no grounds upon which to complain, but we do insist that complaint come to the proper authorities. Then a remedy will readily be applied. Students sometimes think a fault in a society

is sufficient ground for not allying themselves in active membership. The Puritans did not stay away from America because some unsatisfactory conditions prevailed there. America could easily have done without the Puritans, but the Puritans would have had no further development without America. Students, the Keystone Literary Society is Mother England and the Homerian Society your America. Set sail as soon as you are eligible for this land of greater freedom and unexplored resources.

Not only should every student speak respectfully of the organizations of the school to those at school, but also to those whom he may meet when away from school. Every school uses various means of advertising, but none is so effective as the good words spoken in behalf of the institution by a loyal student. Do not speak of the discouragements and mishaps of an institution to your friends unless they are in a position to remedy such defects. Speak about those things to the management, but first be sure that the discouragement and the grumbling is not inherent alone in you. There is so much good to speak about any school that no one is justified in grumbling about a few things for which one may have a personal antipathy. Show your loyalty at all times by speaking a good word for your Alma Mater, for that alone brings you credit in the eyes of the prudent.

The loyal student will also do all in his power to enrich the school and beautify its surroundings. The museum of our institution has a large collection of specimens from the vegetable and the mineral world, most of

which represent the gratitude of former students and teachers. But there are many specimens which would prove a valuable asset to the school, that we are sure could be secured at a small price, or perhaps gratuitously, merely by some student, alumnus, or friend of the institution asking for them. Reader if you have some relic that is of interest to the cause of education, send it in, and it will be duly labeled and thankfully acknowledged. Let every student take pride in his institution and see what he can do by the end of the year.

Our library also needs more literature. We pride ourselves in our library, because few schools can boast of so many volumes for the number of years that the college has been open for work. There are few books in our library that are of little value to the student. But we desire more literature for wider reading, and we now ask the assistance of every student to secure additional volumes. Some of our students have already contributed half a dozen books. This shows a spirit of loyalty. Let each student examine his store of books and see what he desires to donate. If there is no book which you desire to give away, solicit one from some friend in your community. If this fails, inform the Library Committee that you have fifty cents to donate to the library. With this insignificant sum a good volume of standard literature may be bought and placed in the library as a memorial of your love for the school, a book which may be the means of encouraging some student to a noble career. Why? Because you donated fifty cents to the library. Is it worth while to be loyal?

An institution needs to be attractive outside as well as within its walls. For the purpose of securing a better campus an appeal was made last year. It was responded to by a few and, as a result, a corner of the campus is now covered by a beautiful verdant lawn. This is one way in which you can assist in the improvement of the aesthetic influences of the college. Every student by a careful disposition of all waste material can assist the janitor and the superintendent of the grounds in presenting a clean and well arranged campus. There is also no excuse for a waste paper basket to present the appearance of the path of a cyclone. These storms, however, we are glad to state, have not passed over College Hill this year. The loyal student will assist in keeping the halls and campus of his college free from waste material.

Finally, the loyal student will respect the management of the institution. All the rulings of the Board of Trustees and the Faculty are for the good of every student. Rules are not made with a view to curtailing pleasure or privileges but with a view of granting the highest good to the greatest number of students. The ruling of an institution represents the thoughts and desires of the founders of that school; they represent years of experience; they are the expression of those who are truly concerned in our welfare; they are in accordance with Christian education.

With every institution there is connected the unwritten law. And no less important are these laws than those that are written. In fact, many of the most important rules pertaining to college life are not found in print

or writing. Every institution relies upon the honor and integrity of its student body. It has a right to expect them to be polite, courteous, honest Christian gentlemen. This is no less important than obeying faculty regulations, society rules, and teachers' class room directions. When a student knows it is the desire of the management to do something, he should do it without any solicitation by anyone. This would be showing respect and loyalty to those in authority—a lesson that must be learned in life sometime. The wish of the faculty is not a ruling which must be complied with by a loyal student. Failure to comply with a reasonable wish of the chairman of the Faculty is the "non plus ultra" of disrespect and disloyalty.

Obeying the unwritten law is the "sine qua non" of staunch loyalty to an Alma Mater.

In short, loyalty to an institution means a true abiding in the spirit of the founders of the school. Our noble-hearted and self-sacrificing trustees devised that which would be in accordance with the true development of the Christian gentleman and when we oppose any part of the system we set up our poor, inexperienced judgment against that of experience, and defeat the very purpose of the fathers of the institution. Let us ever be loyal to the principles for which Elizabethtown College stands. Let us be loyal to ourselves in the development of our Christian graces and our hearts will beat in harmony with the pulse of our Alma Mater.

The Faculty Social.

One of the most enjoyable socials ever held at Elizabethtown College was given by the Faculty on Friday evening, October 31.

The students were ushered into Room C and given slips of paper containing a clue to their identity.

What a distinguished family of Lady-bugs! What a hard time Mr. Dusty Moth had trying to locate his wife!

The families vied with each other in remembering the most objects on the observation table.

Presently the various insects and bugs proceeded in a gleeful way to the library for refreshments. Apples, chestnuts, peanuts, stuffed dates, pretzels, pumpkin pies, and coffee were served.

The following program was given informally by various members of the Faculty: Recitation, Miss Lilian Falkenstein; Vocal Solo, Miss Katherine Miller; Speech, Prof. Harley; Instrumental Solo, Miss Mary Elizabeth Miller; Vocal Solo, Miss Elizabeth Kline.



student of this place, was suddenly taken ill by an attack of appendicitis during the last week of October. He was at once removed to the Good Samaritan Hospital at Lebanon where a successful operation was performed. We, the Faculty and the students of his Alma Mater, wish him a speedy recovery and return to College Hill.

Miss Stauffer looking at a set of silver mechanical drawing instruments exclaimed "What beautiful nut-crackers they are!"

Miss Stauffer would like to know who locked Prof. Harley in Room C on the night of the social?"

On Hallowe'en the Faculty entertained the students in a Social which proved to be a very enjoyable occasion. The Hallowe'en decorations, the refreshments, the program,—everything was very artistically and interestingly carried out.

The old and barbarous method of celebrating this night has vanished from "College Hill" these many—at least a few—years, never to return.

Mr. Ira Herr claims that "Love affairs make me blue." We wonder why.

Who is the person on College Hill who is so unpatriotic to his country and so narrowly educated, politically as to remark: "I wouldn't cheer for Wilson. He's a Democrat." We are glad that a spirit of true patriotism which is regardless of politics and which is the real buoyant power underlying it, is found among practically all at school. We credit no ideas opposing this lofty one adopted among us.

Miss Kline: "I prefer Dixon pencils more every day."

We say: "There's a reason."

Miss Meyer: "'I often thought of marrying' is correct." We think so too. Are there any more like that on College Hill?

Mr. Wise: "There once was a soldier who had such big feet that one day when he went to battle he told his comrades to push him over if he was shot."

Dr. Reber to Miss Kline in Cicero: "Please decline a boy."

Miss Kline: O Doctor! I never could do that.

A temperance league has been organized at the school and it will hold its first public program on the night of November the twenty-fifth. Everybody is invited to come and also to join in the great Christian cause for temperance.

Mr. Kreider in English: "The knight in the Canterbury Tales wore a figure of Christopher Columbus on his shield. No professor he didn't. He wasn't born yet, but it was a figure of St. Christopher."

Because of the early Autumn, basket ball has had an early start. A number of games have been played of which the most important are the following: Lanc. Co. Belles. Maryland Lasses Spangler L. Guard E. Miller Harshberger R. Guard Hoffer Landis Center Kable Miller L. Forward Longenecker Garber R. Forward Brubaker Score—Lanc. Co. Belles—23, Maryland Lasses 4.

Three interesting games have been played between the Athletics and the Champions.

No lecture has ever been the subject for discussion in so many class periods following its rendition, or woven itself into conversations of all kinds not only for a day but ever since, as has the lecture given by Dr. Driver. If the Library Committee is fortunate enough to get him back next year we know that all who heard him will be there again if possible, but to you who have not we would say, "Hear him, if you can, wherever it may be, for his message is a noble one."

Mr. Rose to Miss Myer: "We're studying the Prologue of Chaucer just now in English." Mr. Rose our librarian seems to have passed through the prologue of his life.

The Senior Class has now fully organized and although it does not claim great quantity it manifests sterling quality such as our school is proud to produce.

Mr. Moyer: "I am not going to confine my attractions to the kitchen this year."

We are sorry to note that Miss Ella Ebersole of Hershey, Pa., cannot be with us this year on account of the illness of her mother. Her position as table-waiter has changed hands often since her departure.

Miss Grace Moyer upholds the statement: "It is better to love what you cannot have than to have what you cannot love."

"F. L. B." These seem to be favorite letters of Miss Harslberger. She spends just one class period each day in practicing them in memory of days gone by, it is supposed.

The tennis season is fast drawing to a close after a busy and enjoyable

season under the careful Presidency of C. J. Rose.

Mr. Fred L. Burgess is at present time working in the "Southland" but we expect to see the basket-ball champion with us soon again.

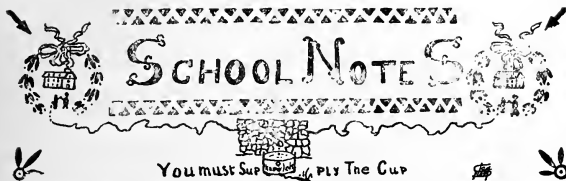
Rev. Jones paid his annual visit to Miss Myer and the College on October the sixteenth. He gave a short and interesting talk on the development and need of Friend's Negro College of South Carolina which he represents. He also elucidated quite freely on the comparative greatness of Paul, Plato, Aristotle, Teddy Roosevelt, and Dr. Reber. We welcome our colored brother back as often as he may wish to call, an invitation which he says he will accept at least for the coming twenty-five years.

After the Chapel exercises conducted by Rev. Jones, Prof. J. G. Myer, who is also Curator of the museum of the College, gave us an interesting talk on "How to Enlarge our Museum." During his talk he explained the uses of many of the exhibits now in the library. Let us hope that this address may be a great impetus to the growth of the museum of this place.

Mr. Rose: "If I go past a bunch of roosters and crow, they all begin too." We are not surprised at this statement for his "crowing" is as the "bark" started by Messrs. Hackman and Zug, which became a school slogan last year.

Miss Gertrude Kable who was a student here last year visited her old chum, Miss Ruth Landis and some other intimate friends at school a few weeks ago. She expects to return sometime in the future.

Mr. Laban Wenger, a prosperous



To him who in the love of Nature holds
Communion with her visible forms,
she speaks
A various language; for his gayer
hours
She has a voice of gladness and a
smile
And eloquence of beauty; and she
glides
Into his darker musings with a mild
And healing sympathy, that steals
away
Their sharpness ere he is aware.

—Bryant.

O Student! Have you been a reader of the second greatest Book this Earth of ours has ever been presented with, the Book of Nature? In this season of the year when she is bedecked in unrivaled beauty, bearing such solemnity and grandeur that human hands may not imitate; have you held "communion with her visible forms?" If not, awake, and receive thy heritage for it is a princely one. College Hill, as it is situated along a beautiful slope in "the garden spot of the world," surrounded with just as beautiful a country scene, is at this time of the year a spot richly blessed by Nature in which each nook and corner thus arrayed in colors gay when christened by Jack Frost, sparkles with gems too rich

for human forms to wear. Let us awake to all this beauty around us and prove the exception to that proverb which says, "A stranger must show thee the jewels at thy feet."

On the evening of November the sixth an audience in the Market Hall in Elizabethtown, listening to the second number of the Star Lecture Course given by the College, heard the music of nature, the mother's lullaby, the throbbing call of the dance and many more of life's activities, as woven together in marvelous plots by our greatest musical composers, poured out to them through the artful medium of music when the greatest living blind musician, Edward Baxter Perry, conversed to them through his beloved "Ivory and Ebony Keys." This Piano Recital giving us some of the world's greatest musical classics and interspersed with a precise description of the marvelous plots lying back of them, proved to be of the greatest interest to those present.

Almost three weeks before the Piano Recital, Dr. John Merritte Driver a man who—as he himself states it—has looked into the faces, "of all the peoples of all the nations of all the races of all the earth" gave his popular lecture "America Facing the Far East."

Athletics		Champions
Hershey	R. Guard	C. L. Martin
Kreider	L. Guard	J. D. Reber.
Wise	Center	Geyer
Brandt	L. Forward	Rose
Becker	R. Forward	Herr

Scores, first game: Athletics 10, Champions 10; second game, Athletics 31, Champions 17; game called because of lateness of the hour. Third game, Athletics 36, Champions 6.

Mr. C. L. Martin who graduated from this place last year is now attending Franklin and Marshall College where he expects to receive his A. B. degree.

A Foreword Concerning the Bible Term.

On Wednesday, January 14, 1914, at nine o'clock, the next Bible Term opens at Elizabethtown College and continues until Saturday, January 24. The class work will offer special advantages to Sunday School workers and ministers. Church workers of all kinds, however, and all interested in obtaining a better knowledge of God's Word will greatly profit by attendance at the sessions daily and evening, from first to last.

Elder John Calvin Bright of Troy, Ohio, is expected to preach doctrinal sermons each evening throughout the term excepting Jan. 24, when Dr. Byron C. Piatt will lecture on the subject, "When We Dead Awake."

Elder J. G. Royer of Mount Morris, Ill. will be with us again and will give instructions two periods daily along lines to be announced later.

Elder J. M. Pittenger, who spent eight years in mission work in India. will be with us and talk one period

daily throughout the term on Missions as based on the life and writings of Saint Paul.

Elder S. H. Hertzler will continue his Exegetical work by teaching the book of First Corinthians.

A novel feature of this year's Bible Term will be the using of the book entitled "Training the Sunday School Teacher," recently issued by the Brethren Publishing House, as a text book in a number of the classes. Prof. Ober will teach the last part of this book treating on Sunday School Organization. Lydia Stauffer, the Bible teacher of the school, will teach the part dealing with lessons from the Old Testament. Dr. D. C. Reber will give instructions on the part dealing with the pupils, and it is expected that Brother Royer will take the other two parts of the book.

Elizabeth Kline, the Vocal Director this year, will teach one period daily in sacred music.

There will be three special programs, an Educational Program, Jan. 17, at 2 P. M.; a Temperance Program, Jan. 18, at 10:30 A. M.; and a Ministerial Program, Jan. 24, at 2 P. M.

A special circular is being prepared announcing the work more specifically and giving further necessary information. This circular will be mailed to elders of congregations or anyone else interested in a more extensive knowledge of the Bible.

K. L. S. NOTES

On October tenth, the Keystone Literary Society rendered an interesting program on the subject of trees. It was as follows:

Essay—"The Use of Trees," Bessie Horst.

Discussion—"Under the Shade of the Trees," Frank Wise.

Essay—"The Effect of Trees on Climate," John Graham.

Recitation—Irene Wise.

Music—"Swinging 'Neath the Old Apple Tree," Society.

Essay—"Famous Trees of History," A. J. Replogle.

Music—"Woodman Spare That Tree," Society.

On the seventeenth of October, a program was rendered as follows:

Song—"October Gave a Party," Girls' Chorus.

Recitation—"October's Bright Blue Weather," Anna Brubaker.

Recitation—"Death of the Flowers," Mary Hershey.

Music—"Rain on the Roof," Mixed chorus.

Debate—Resolved, That the Beauties of Autumn are greater than those of any other Season.

The affirmative speakers were Orpha Harshberger and Robert Zreg-

ler; the negative, Harry Moyer and A. J. Replogle.

Music—Instrumental Solo, Edna Wenger.

Recitation—"The Bear Story," Kathryn Miller.

Literary Echo—Ruth Landis.

After the inauguration of the new officers, on October thirty-first, the following program was rendered:

Music—"America," Society.

Essay—"A View of Our Opportunities," Edna Wenger.

Recitation—"A Bunch of Cowslips," Nora Spangler.

Debate—Resolved, That there is more Pleasure in Anticipation than in Realization.

The affirmative speakers were Naomi Longenecker and Oram Leiter; the negative, Carrie Dennis and David Markey.

Music—"O Ye Tears" and "The Ivy Green," Elsie Stayer.

Discussion—"The Value of Literary Society," Miss Elizabeth Myer.

Literary Echo—Sara Shisler.





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Mr. Elmer Ruhl, '08, was elected principal of the Maytown High School.

Mr. Linaeus B. Earhart, '10, is serving his third term as supervising principal of the Smyrna Schools, Smyrna, Delaware. Mr. Earhart spent the summer at the University of Pennsylvania.

Mr. Amos Hottenstein, '08, is at the head of the commercial department of the Du Bois High School, Clearfield County, Pa.

Miss Luella G. Fogelsanger, '03, is teaching shorthand and typewriting at Juniata College, Huntingdon, Pa.

The following are some of those we know of who are teaching either in public, high, or graded schools:

Wm. F. Christman, '12, Walter F. Eshelman, '12, George H. Light, '07 Mamie B. Keller, '12, May Dulebohn, '06, Alice G. Newcomer, '08, Agnes Ryan, '09, Florence Miller, '10, Nora L. Reber, '11, M. Irene Sheetz, '12, Rebekah Sheaffer, '13, Ray Gruber, '10, H. B. Longenecker, '11.

R. W. Schlosser, '07, is teaching ancient languages and English; J. G. Meyer, '05, physical sciences and

mathematics; H. K. Ober, '08, biological science; H. H. Nye., '06 history and civics; Lilian Falkenstein, '11, Latin and spelling; Gertrude Miller, '09, typewriting; Elizabeth Kline, '05, vocal and instrumental music; I. Z. Hackman, '07, penmanship; J. D. Reber, '09, commercial branches; Anna Wolgemuth, '08, short-hand.

Miss Orpha Harshberger and Mr. Orville Becker of the class of 1912 have returned and are pursuing the pedagogical course. From the class of 1913 Messrs. C. J. Rose, A. L. Reber, and Ira Herr have returned to take the College course. Miss Rhoda Miller also returned to take further pedagogical work.

Will E. Glasmire, '07, book-keeper and head manager of the Early and Wenger planing mills at Palmyra, Pa. was instrumental in having a very serviceable cabinet made for the use of the students in Chemistry and Physics. The students will place their experiment sheets on its shelves at the close of each laboratory period for approval and correction. The cabinet contains twenty-six shelves, two of which may

be used for placing reference books and the rest for experiment blanks. Each student is assigned a shelf. The cabinet is a valuable addition to our equipment in Room B. It is as handsome as it is serviceable.

Mr. Glasmire hired a team to bring it to the college all the way from Palmyra. After he got here he spent several hours in putting it together. The teacher of science and the management are grateful to Messrs. Early and Wenger, who furnished the material, and especially to Prof. Glasmire for this expression of loyalty. Donations like these from our alumni put their Alma Mater under binding obligations to reciprocate every favor possible.

We are proud to say that another one of our number has sailed to the foreign shores to bring the word of the gospel to the heathen. Miss B. Mary Royer, '07, sailed recently for India. This country also claims Miss Kathryn Ziegler, '08, and J. M. Pittinger one of our former teachers. Miss Royer paid a visit to the College shortly before sailing.

An Illustrated Lecture.

Prof. J. S. Illick, of the State Forest Academy at Mont Alto, Pa., will give an illustrated lecture in the Elizabethtown College Chapel on the subject "Present Management of the Forests of Pennsylvania." The date of this lecture is Thursday evening, December 18, at 8 o'clock. This is a special lecture for the benefit of our school more particularly and for everybody interested along this line.

Professor Illick spoke at the College

Miss Mary Schaeffer, '13, entered the Bethany Bible School this fall. She is preparing for the mission-field and is doing some actual work along this line besides her studies in Chicago.

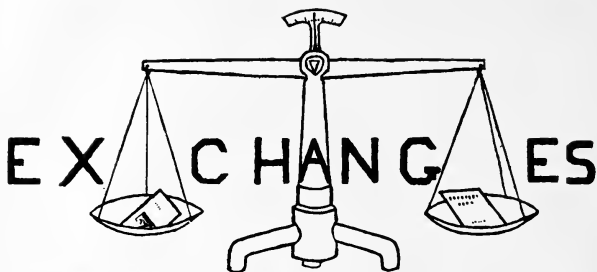
Mr. Jacob Hackman, '13, took a honeymoon trip to Niagara Falls several weeks ago with his bride, formerly Miss Naomi Stauffer. Mrs. Hackman was a former student at Elizabethtown College. Mr. Hackman started in the general merchandise business shortly after commencement and is conducting a prosperous business.

Cupid's arrow has also pierced the heart of Miss Ruth Stayer, '07. During the summer she was married to Mr. David P. Hoover, a student of Juniata College. Mr. and Mrs. Hoover now live at Tyrone, Pa., where Mr. Hoover holds a pastorate.

Miss Olive Myers, '08, requested her address for Our College Times to be changed to Golden, Colorado. Miss Myers went to Colorado for her health. She reports that her health has much improved and that she is enjoying mountain life very much.

Arbor Day Exercises several years ago, and those who heard him may anticipate hearing something exceedingly interesting on this occasion. Prof. Illick has studied Forestry in America and in Germany and contemplates making another study tour through the forests of Germany, Austria, and Switzerland next spring.

Due announcement of this lecture will be made further in our town papers and window hangers.



Our College Times wishes to acknowledge the October exchanges. We are glad for the large number which serve us as a source of intercollegiate knowledge as well as a fountain of enjoyment.

We are in receipt of the following: The Washington Collegian, The Aerolith, The Normal School Herald, The Hall Boy, The Purple and Gold, The Philomathean Monthly, The Weekly Gettysburgian, Normal Vidette, Oak Leaves, The Blue and White, The Albright Bulletin, The Palmerian, The High School Journal, The Signal, The Pharetra, The Susquehanna, Blue and Brown, Linden Hall Echo, the Daleville Leader, The Dickinsonian, The Friendship Banner, High School News, Juniata Echo, The Pattersonian, The Ursinus Weekly, Hebron Star, The Carlisle Arrow, The Mirror, and the Goshen College Record.

The Washington Collegian. The article on "The Claims of Colombia against the United States concerning

the Panama affair should be submitted to a Court of International Arbitration," is worthy of reading with careful consideration.

The Susquehanna. We like the versatility of your paper.

The Mirror. May the noteworthy desires in the organization known as "The Camp Fire Girls," be sought and propagated.

The M. H. Aerolith hails to us from Wisconsin. Give us some more articles that are as instructive and timely as "Die Mission in Mexico," and "Ein Blick in Das Weltall."

The Dickinsonian. Good goods generally come in small packages. Education as we look at it consists of a harmonious development of the physical, moral, and intellectual faculties. You certainly have the physical phase of it portrayed in your paper. Just a few more words of the moral and the intellectual side would add considerably to the interest of your paper.

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VOL. XI

ELIZABETHTOWN, PA., DECEMBER, 1913

NO. 8

The Religion of the Old Testament Age.

H. H. Nye.

As we read the pages of the Old Testament we find that there is a constant unfolding of religion. If we read from Genesis to Revelation we glean the idea that the theme and predominating purpose of the entire compilation is the slow but sure revelation of the religion of the True God, the Universal Father. In order to understand more clearly the revelations of God to the human race we should have an adequate knowledge of Bible history, for as we read and study this phase of the Word, we are constantly shown the workings of the principles of the only true religion. For whether we analyze the oppression of Israel in Egypt, the wanderings in the wilderness, the conquest of the promised land, or any historical movement even down to the very crucifixion of the Blessed Christ, we see instance after instance of God's eternal plan of redemption. Just as in secular history we see the human race constantly striving after the attainment of freedom, so in sacred history we see God's people ever reaching forward toward that boundless and unspeakable freedom in the realms of the blest.

The religion of the Old Testament is divided into two epochs: the patri-

archal age, and the period of the Mosaic covenant. In the patriarchal age God first deals with his chosen family through the patriarch Abraham. Thus the patriarch becomes the priest or the mediator between God and man. Religion centers about the altar, which goes to show that it was very simple in form. The idea embodied in the altar was that it was a meeting place between God and man; the purpose that it prefigured, the sacrifice of Christ on the Cross. Important instances of sacrifices on the altar are: Cain and Abel's offerings, Noah's offering after the deluge, Abraham's altar at Shechem, Bethel, and Hebron in Canaan, the proposed sacrifice of Isaac on Mt. Moriah, Isaac's altar at Beersheba, and Jacob's altars at Shechem and Bethel. The altar was constructed with stone in such a manner as to make it convenient to lay upon it wood and the sacrificial animal which was usually one of the best of the flock. The purpose of the offerings was to express the gratitude and the consecration of the one sacrificing. Human sacrifices which were prevalent among the surrounding nations were forbidden by the patriarchs.

Another characteristic of the patri-

archal religion was God's various means of revelation. One of the most common modes of God for revealing His purpose was through visions and dreams. Important examples of this mode are the call of Abram in Mesopotamia, and again his visions in Canaan; God's rebuke of Abimelech in a dream; Jacob's vision of the ladder at Bethel, and again his direction to go to Egypt in the time of the famine.

Another means of revelation was by the ministry of angels. Examples of this are found at the time when an angel appeared to Hagar directing her to submit to Sarah's hand, promising the birth of Ishmael, and foretelling the career of his life; when angels appeared to Lot foretelling the destruction of Sodom and warning him to flee; when the Lord visited Sarah at the time of the birth of Isaac; when the angel appeared to Abraham on Mt. Moriah and told him not to lay a hand upon his son Isaac and promised him a blessing for his faithfulness; when the angel guided Abraham's servant to procure Rebekah as Isaac's wife; when the angel told Jacob to return home after he had received Leah and Rachel as wives from the house of Laban, and again an angel meets him before coming to Esau and telling him not to fear his brother.

There are also instances which show that God also prompted the actions of His people through direct intuition, or in other words, by appealing to conscience. An example of this is found in the troubled conscience of Cain after he had slain Abel; also when God revealed to Noah that He would destroy the earth on account of its violence;

and when God directed Jacob to erect an altar at Bethel.

Then, again there are instances of personal prayer to God. Abraham once prayed for the healing of Abimelech; Abraham's servant asked God for speed and guidance when he went to seek Rebekah to be the wife of Isaac.

Another characteristic of the patriarchal religion was that it was instituted by the special call of Abraham and that God's plans were revealed to His people through the mediation of the patriarch. To the patriarch God made His strong promise which was often renewed. The seal of the faith was the rite of circumcision of all males. This rite was to be performed when the child was about eight days old. All circumcised Hebrews were to be cut off from the house of Israel. Even Abraham observed this rite at the age of ninety years, he and Ishmael being circumcised on the same day. The fulfillment of the Abrahamic promise was made by making Israel the great nation that it later became, and out of which should come the Christ, the Redeemer of all mankind.

The second epoch of the pre-Christian religion was the era of the Mosaic Covenant. We have noticed that the patriarchal religion was characterized by its simplicity; whereas, on the other hand, the Mosaic code is distinguished by its elaborate ceremonies and careful specifications concerning the moral life and religions.

One of the first phases of the new religious system is the institution of the Passover. This occasion commemorates the deliverance of the Israelites from Egyptian bondage and typifies and points forward more vividly than

the early stone altar to the Crucifixion when Christ should become our Pass-over.

The second phase is the giving of the law on Mt. Sinai. This was first spoken audibly to the people and then engraved on two tables of stone. The first four of the Ten Commandments lay the basis of a new system of worship; the latter six are an epitome of the great moral law governing the relations of man to man. This giving of the law helps to bring about a more thorough organization of the Israelitish Church. God had now definitely revealed the great principles that should govern religion and morality, in other words the Church.

Besides this comprehensive summary of law, God gave Moses a detailed system of civil, judicial, and ceremonial laws. In the civil laws we see the moral law worked out in greater detail, showing an endless number of applications in the intricate relationships of mankind in the everyday life of commerce, industry, and servitude.

In the ceremonial laws plans are laid for the construction and equipment of the Tabernacle, an institution which antedates the temple, the synagogue, and lastly, the Christian church. In the tabernacle the priest is the central figure who performs the most important service. His sacrifices and intercessions prefigure similar phases of the great mission of Christ. The offer-

ings and the atonement both symbolize the great atonement of the Son of Man.

Furthermore, a number of feasts were provided for, which commemorate important events in the Hebrew religion and which added to its formality. Thus we see that the era of the Mosaic law marked a great advance from the simple religion of the patriarchs toward the modern era of the Christian Church.

The Mosaic law was observed very faithfully at times and with great effort owing to the drastic and stringent measures of the law. This was especially true when the Israelites were under strong and efficient leadership. But often idolatry became entangled with the true worship and religion dwindled into a cold and formal adherence. But God every time devised ways and means for the preservation of His religion by calling and commissioning a great leader in the person of a judge, a king, or a prophet. Here and there the prophet through divine inspiration gets a glimpse of the glorious future when a New Covenant should be made with the human race, when the Messiah, who had been of the world, should come and bring the gospel,—a covenant not engraved on tablets of stone but written in the hearts of men whose sincerity and righteousness should occasion the blessing and uplift of all nations.

The Home and the School.

Sara G. Replogle.

The two influences which are foremost in the development of the child are the home and the school. Without the home, the school could not exist; therefore, it should be the aim of the school to make the home what it should be.

Since the child lives in the home before it enters the school we will speak of the home first. The home is a unique and fundamental social institution with duties to perform which cannot be readily assumed by any other, among the most important of which is the moral training of children. When a child is born into the home it is a helpless creature. While in a state of helplessness it is nourished and cared for by the parents. As the child grows and its senses develop, the responsibility of the parents increases. The training which the child receives and the principles which are instilled within it in the home are preparing it for the school as well as for life. The home is a leading factor in ruining or saving the child; therefore, the parents should realize the great responsibility which rests upon them and use tact and skill in training their children.

The great question which may confront the parents is, "What can I do in order to instil within my child such principles as will guard it against the wrong and keep it in the right path when it enters the school or comes in contact with its associates whose influence may not be for good?" We shall not attempt fully to answer this

question, but we wish to give a few suggestions or mention some ways by which such principles might be instilled in the mind of the child. In the first place, the "would-be" parent should receive some training along the line of caring for and training children. We would think it very unwise for a person to enter the school-room as a teacher who did not first spend some time in preparing for that work. Yet the teacher has the child under its control only a short time compared with the time it is under the control of the parent.

In the next place, no parent should attempt to rear children unless they have accepted Christ as their personal Savior and can thus exert a Christian influence over their children. They owe it to their offspring and, if they deprive them of it, they are robbing them of the greatest power that will tend toward instilling within them the principles that will help them to overcome the temptations of life.

Again the lesson of obedience should be taught in the home because man lives his best life by being obedient. Obedience, too, marks the difference between a civilized people and savages. It also prepares the way for sympathy and usefulness. A parent should take great interest in his children, join with them in their play, and be ready, if possible, to answer the many questions which the child may ask. But with all this the parent should not fail to demand obedience from the child. The

sooner the parents show the child that they mean what they say the better it will be for the child. Parents should be careful then not to tell the child such things that will cause it to lose confidence in them.

Then again, the co-operation of the parents is very essential in teaching the child to be obedient. The mother should sanction what the father says to the child in the way of correcting the child; likewise the father, what the mother says. The conversation in the home should be such as will tend toward uplifting the child rather than degrading it. Good stories with morals in them can be read or told to the child. These things may seem insignificant, yet we feel that if they are carried out, the child will be more likely to be able to overcome temptations in life.

Now we have considered to a certain extent the influence which the home exerts over the child. We shall next consider the influence which the school exerts over it. There was a time in the world's history when schools,—that is organized institutions of learning,—did not exist. What training the child had, it received in the home or from private tutors. The home, however, was the main center of learning. Nearly all kinds of work were done right in the home; such work as, making the clothes that were worn, manufacturing useful articles, making bread, and so forth. But now things have changed. The homes are not what they were then. In too many homes it seems it is impossible for the mother to do her own cooking, baking, and sewing; therefore, it is impossible for her to teach her children along this line of work. The modern schools not only educate their students to be

home-makers, but they also educate, and thus prepare them for the various vocations of life.

When the child reaches a certain age it leaves the home, so to speak, and enters the school. This age varies, however, because of the different kinds of schools. Children at a very early age are sent to the kindergarten. The purposes of these schools are to provide amusements for the child, and direct it in its play. Many parents may think that play does not mean anything to the child, but in this they are mistaken. It is a wise plan for the parents to accompany their children to the kindergarten and thus be made to know the advantage of such institutions and also be made to realize the great interest which the teacher takes in their children.

As the child grows older it enters the school proper. Here the child should receive the training which the home lacks or is unable to give. The mother is burdened with other duties in the home; therefore, she cannot teach the child as it is taught in the school, even though she might have as much education as the teacher in the school-room.

Since the aim of the home and the school is to prepare the child for life, these two institutions should be very closely united. There should be no conflict between the work of the home and the school. We have just said that, the father and the mother should work in unison for the proper development of the child, and so should the home and the school work in unison. The great question which confronts educators today and which they are trying to solve is, "How can the home

and the school be brought into closer relation?"

Neither can we answer this question satisfactorily, but we will give some suggestions on how we think they might be brought into closer relation. An ideal parent will be concerned about his child when it is not in his care. His interest in his child will be so great that he will visit the school in order to learn what his child is doing in school and also to become acquainted with the teacher. If a man would have a good horse, he would hesitate to give it into the hands of some one with whom he was not acquainted. Why then should he give that of his own flesh and blood into such hands?

But if the parents are not interested enough in their children to come to visit the school of their own accord, special efforts should be taken by the teacher to get them there. She can have the school prepare a special program to which the parents may be invited. Some parents will respond to this invitation, and others will not. The teacher should not become discouraged if the first attempt to get all parents there fails, but she should try again; perhaps by using other means she will succeed. When the parents once become interested they will come without special invitations.

But if the parents visit the school only on special occasions they cannot fully determine the success of the school. It might be wise for the teacher to get some definite time during which she desires the parents to come and see the pupils proceed with their regular routine of work. Both public days and exhibits do more than any

other means to acquaint the parents as well as the community with the aims and the life of the school. They tend to arouse the pride and the loyalty of the citizens and often lead to more generous appropriations for school expenses. It is not necessary for the community to know the needs of the school? The school depends upon the community for its subsistence.

It is just as necessary for the teacher to know the home life of the child as it is for the parents to know its school life. The teacher should not fail to enter the homes of her pupils if it is just for a short time. It will encourage the pupils and also the parents if the teacher visits them and it will also help to unite more closely the home and the school.

Special steps are being taken in some places for the purpose of bringing the home and school into closer relation. School Associations are being formed. The pivotal point of these organizations is the child. There is a study of child nature for the purpose of learning the laws which govern the development of the child. When parents once learn these laws they will be more interested in the school. Parents' Institutes are being held, too, at some places. Here important questions are discussed which should arouse the parents to a sense of their duty toward the education of their children. Every means available, for the uniting of the home and the school, should be used, because where the home and the school work together there are happy results in scholarship, and in moral and social qualities which make life worth living.

The Temptations of Sir Gawain.

Orville Z. Becker.

The story of "Sir Gawain and the Green Knight" is a vivid picture of the high ideals set up for a knight in olden times. The ideal knight is fittingly pictured in the character of Sir Gawain when he prepared to leave his lord's court in search of the Green Knight. He wore the pentangle betokening truth. He was pure as gold, void of all villainy, endowed with all virtues, fearless of all, lacking in no deed which would bring honor. Sir Gawain, also, "was faultless in his five senses, his five fingers never failed him, all his trust upon earth was in the five wounds that Christ bore on the cross, and in stress of battle he drew his strength from the five joys which the Queen of Heaven had of her child. He was unrivaled in frankness and fellowship, purity and courtesy, and had compassion that surpassed all." These were the ideals set up for a noble knight so that he might be able to fight the temptations confronting him.

Fear or cowardice must have proved to be one of the greatest incentives for a knight. For when duty called him he dared not lack doing anything because of his lord, and his lady-love, he must lose his life rather than bring dishonor upon himself and his admirers by manifestations of cowardice.

When the Green Knight entered the hall of King Arthur it seems as if the greatest reason why the knights did not immediately respond to his challenge, was not courtesy and respect to him, not dumbfounded surprise, but cowardice, even fear for their lives.

We see that Sir Gawain was first of the knights to realize this, and not to succumb to the temptation but to do his duty as a brave knight.

It is also an important fact that a man of such standing as a noble Knight of the Round Table who is taken on honor even to the extent of offering his life for the sake of a covenant has an unlimited number of chances to act the coward and bring dishonor upon himself in comparison with a man of lowly birth, who has no admirers, who craves no lady-love, who owns no foot of ground—much less a castle—and who has no honor to lose, no chance to exhibit cowardice, no life to lose, save a miserable one. But in spite of this, when the covenant between Sir Gawain and the Green Knight was made the thought never occurred to him to let fear rule his heart, to refuse to go in search of the Green Chapel as he had promised, and there to offer his life, as all thought to lose it. He lacked nothing of a real knight up to this time and worthily was his name mentioned admiringly on many lips.

When the time for departing from the house of his lord, his fellow knights, and all that was dear to him came, he left as befitted a knight, a man of valor, showing no fear for the calamity which it seemed would fall upon him soon. On a journey through many a strange land, in peril and pain, and in hardships many, waging numerous fights against man and beast, he survived only because of his valor, and though he wandered many a weary day

and perilous night, yet he pressed on with all the ambition of a true man of valor. Although up to this time he had many thrilling experiences before which the average man would long have fallen, yet a true knight like Sir Gawain, who pauses in no deed for his life could and did thus far easily overcome all temptations of fear and cowardice; of treachery and brutality, of discourtesy and disrespect.

When after many hardships Sir Gawain was taken at the great castle which later proved to be only two miles distance from the Green Castle he, to all outward appearances, was shown the greatest courtesy that it was possible to show even to a man of such standing, and yet under this great blanket of courtesy, of court show, was a treacherous plan that would shatter the valor, virtue, and honor of all but the bravest of knights and which was to prove the greatest temptation that ever befell Sir Gawain and the occasion in which he almost fell to dishonor.

The lady who lived in this castle,—the Castle of Bernlak de Hautdesert, was Morgain le Fay, a woman with masterful control of the charms of woman's speech, with perfect mastery of the crafty arts of a sorceress, with all the charm and beauty, with all the ravaging personality of a Cleopatra. This woman it was who, while using all the powers in her control to beguile the guest under her roof, so nearly caused the downfall of Sir Gawain and planned the plot that was the greatest temptation that ever befell him but which haply ended only in an act of slight disloyalty to his host. His departure from the paths of perfect

knighthood was caused by a longing desire for life.

During the time of the covenant, which was renewed three days, Bernlak de Hautdesert each day presented all his spoils from the chase to Sir Gawain as the covenant demanded. During each of these three days Sir Gawain passed through a period of temptation while in company with Morgain le Fay to which temptation the average person would have fallen but which he resisted because of his honor, and the adventure which was but a few days distant, and because his covenant which demanded him to give all to his host which he received during the day. Thus resisting all temptations, and not even accepting the love the lady showed towards him, but simply receiving the kiss of courtesy at the earnest request of the lady, he delivered all to his host that he had received the first day, which was one kiss, the second day, two kisses. But on the third day he broke his vow, for the sorceress had at last found a weak spot which was a love for live, and finally caused him to accept in addition to the three kisses, her girdle which would make him immune from death while wearing it and would thus save his life which thus far he had expected to lose on New Year's Night. On this evening he gave his host three kisses as his spoils of the day but did not give the girdle and thus he fell to this temptation, thus committing this act of disloyalty to the one who was sheltering him.

Although this lady clothed in the guise of love was the greatest temptation ever placed before Sir Gawain yet many other temptations were made

to confront him to tempt his valor. For example, the guide that went with him tried to dissuade him from his plan of meeting the Green Knight who in reality was Bernlak de Hautdesert, his lord, by describing the awfulness of this character and suggesting never to betray him if he fled. But cowardice because of fear of battle Sir Gawain knew not, and in refusing this suggestion which would have been very tempting to a coward, he avoided what would have proved his downfall, causing him to be despised by all. For, instead of never being betrayed, it would have been spread through the length and breadth of the country that he had been called to this part of the country for the purpose of testing his honor and valor as one of the best of those who sit at the Round Table, and had disgracefully lost his claim to true knighthood.

At the appointed time Sir Gawain met the Green Knight to receive his reward. Because of the Green Girdle the axe on the third and real stroke cut only into the skin. It would not have done even this but as Bernlak de Hautdesert says: "Sir Gawain, thou didst lack a little and wast wanting in loyalty, yet that was for no evil purpose nor for wooing either, but be-

cause thou lovedst thy life—therefore I blame the less."

At this time Bernlak de Hautdesert revealed himself and his wife, the plot of his wife and her arts, and congratulated Sir Gawain as the most faultless knight that ever trod earth because he fell not to their plot save the acceptance of the girdle because he loved his life and for no other purpose.

Sir Gawain, Now realizing his mistake, consoled himself only in the thought that throughout the ages the greatest temptation of man, the making a fool of him, and the bringing of him to sorrow was through the wiles of woman. This, as he thinks, is seen in Adam, Solomon, Samson, David, and millions more, some of whose lives we know about, but most of whom have not risen above the veil of the masses because they, not like Sir Gawain, fell to even much smaller temptations, not being able to control the infirmities of the flesh when beckoned through the wiles of woman.

Thus Sir Gawain meeting temptations, plotted for the downfall of the greatest of knights, fell not save in a small act of disloyalty and because of his valor he was restored to those who sit around the Round Table and enjoyed their honor and pleasures for many years to come.



The School as a Social Center.

Orpha Harshberger.

By the school as a social center, we mean that the school house shall center all purposing of the community. It is also very evident that there are at least five important directions in which the school may work as a social center.

First, it is a place for play. The children, in the evening after school hours are over, about four o'clock in most schools, seek some kind of enjoyment in the streets. Children are continually moving about doing one thing or another. They in this way get into many places in which they should not be found; such as, the moving picture shows, large stores, saloons, pool rooms, station houses, and many places where evil predominates.

But if the school and its ground are open to their use they can enjoy themselves in the right atmosphere and in wholesome games such as every child enjoys. Those who sometimes do not prefer to play could spend their time in the building, attending to some little phase of school work which they love to do, such as manual training, sewing, piano practicing, or drawing. Thus in many ways the child could overcome his bad impulses which he receives on the streets, and start forward his purposes in life with high, clear, and noble ambitions.

The second phase of the topic is school as a training place for social duties. The children of this day need an instructor with them continually to teach them how to act while in com-

pany and to fit them to meet the problems which they will encounter when they grow up into manhood and womanhood. As a social center for children the school has the greatest opportunities to improve a child. Some educators hold that the school hours should be from nine in the morning till four in the afternoon, thus keeping the child at hard work upon his studies. But the more prominent educators of the day say that the child should spend half a day accumulating knowledge and the other half applying it. To do this the school building should stand on a large tract of land so as to permit the child freedom in performing his duties. In school, while the child is yet young, is the time to instill into the minds of the young their opportunities in life, the work that is required of them in the future, and the best way of performing it. Education of the head regardless of moral and social relations lead to the greatest crimes, and to far-reaching injustice to the child. It causes intellectual selfishness and baseness. Nearly all crimes are traceable to the point where education was for education only and not for service.

In the narrower purpose of the school, the teacher alone attempts to do the work; but to-day some better trained teachers are realizing the impossibility of doing such a thing. The teacher of to-day realizes the necessity of cooperation with the parents in order to gain effectual work. Once

the teacher learns individually to know each parent, she realizes the task that is before her in every child. She learns from the parents the different moods of a child, his ambitions, and his weak points much better than she could find out for herself. Therefore, we should have parent-teachers' meetings in the school so as to bring the home and school into closer contact with each other. Invitations should be sent to the parents so that they might attend the meeting. The meeting should consist of music, one or more classes in gymnastics, and a few addresses on the co-operation of the home and the school. The principal should take this opportunity for impressing upon the minds of the parents some of the little details in life in which they could help along by admonishing the child at home. During the meeting the work of each child in two or three subjects, should be on exhibition for the examination of the parents. It should represent as nearly as possible the true standing of the child in his school work. The teacher should be in her class-room and meet the parents, discuss with them things pertaining to the child's work, and give them her opinion of the work. Of course, these meetings may be before school is dismissed some day, but more often in the evening when both father and mother have more leisure to attend.

Another interesting feature in the schools as social centers is the lecture course that should be given in every school. It is often possible to have an extended University Course throughout the whole year. If none of these can be obtained, the prominent men of the town should fill their places.

These lectures should be illustrated because the illustrated ones are the most effectual on the minds of both parents and children. Many people refuse to attend that line of educational work. The parents especially should be urged to attend. If they get interested the children will also come and enjoy these lectures and receive great benefit. Some of the most important lectures to be given should be those

relating to child growth and child needs. Through these means we may make lasting impressions on the minds of parents that will assist in the proper training of the child.

The school is a gathering place for the alumni. In having them gather at their Alma Mater and organize, they are bound closer together and their energy so focused that it leaves a reacting influence upon the good of the schools and is uplifting to the community. In many ways the alumni may be helpful to the younger people in the setting of good examples for them, in providing entertainment, and, in inviting them to social functions which would be ennobling and helpful along their line of work. If the alumni are closely bound together for the accomplishment of a certain end much good may be done. Different classes of different years may by their donations and gifts add many improvements to the school building, ground, or different departments: such as, the Science Department, the Library, and the Domestic Department.

There are many more ways in which the school may be a social center in helping to keep the boys and girls from evil influences and in giving them nobler and higher aspirations. One thing that may be for their especial benefit and also for that of the school and the community as a whole, is the publishing a school paper. This may contain locals, school notes, alumni notes, and be particularly for the publishing of high grade essays, declamations, orations, and poems written by the pupil. Every child likes to see his name in print and in this way a spirit of rivalry for recognition is aroused in each child.

Thus we see that in many ways the school may be a means for bettering the lives of our boys and girls and fitting them to cope with the greater realities of life in days which are to come. In this way the child gains a better health than in loafing, also a clearer knowledge of what is required of him, and a willing mind and heart to do that work.

What Life Should Be.

Linda B. Huber.

Victor Hugo's great soul found utterance in his later years for these thoughts:

"I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but heaven lights me with the reflections of unknown worlds.

"You say the soul is nothing but the resultant of the bodily powers? Why, then, is my soul more luminous when my bodily powers begin to fail? The nearer I approach the end, the plainer I hear around me the heavenly strains of music of the worlds which invite me.

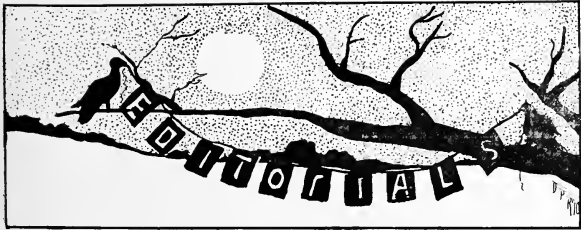
"For half a century I have been writing my thoughts in prose and in verse, history, philosophy, drama, romance, tradition, satire, ode, and song. I have tried them all, but feel I have not said the thousandth part of what is me. When I go down to the grave I can say like many others, 'I have finished my day's work.' But I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare, it closes on

the twilight, it opens on the dawn."

The other day a man boasted of his long life? What profits it how many days have dawned on his life if no progression has been made. If one day be like that which has gone before, with no mental growth or spiritual growth, then it matters little if one's years are more than three-score and ten.

Life should be deep and wide. It should be full of activities, full of deep thoughts, full of contact with the views of others. Life, this present life, is going to be just what we make it, and the next life shall be just as we make it either great and full of keen enjoyment or small, meager and mean.

"Life! I know not what thou art,
But know that thou and I must part;
And when, or how, or where we met
I own to me's a secret yet.
Life! We've been so long together
Through pleasant and stormy weather,
'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not 'good night' but in some
brighter clime
Bid me 'good morning.'"



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Our College Times is published monthly during the Academic year by Elizabethtown College.

This paper will be sent continuously to old subscribers, so as not to break their files, and arrearages charged, unless notice to discontinue has been received at expiration. Report any change of address to the Business Manager.

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The Universal Gift.

Christmas, Merry Christmas Day, is now the cynosure of every life directed by the Sky Pilot, of many Christian lands, who have not yet accepted Christ as their Savior, and of thousands in heathen lands who are now led by the bright Star of Bethlehem. It is indeed fitting for all mankind to pay this tribute to this day, which celebrates the Lirth of our Lord, for on this day was born a Savior who should take away the sin of the world. And since salvation is by grace, the

gift of God, it is evident that on this day God gave unto the world his only begotten Son, as The Universal Gift to all mankind.

With this day is associated the giving of gifts. This is no surprising fact; for, in addition to God giving us a priceless gift, we read of the Wise Men of the East, who brought gifts unto the Savior at Bethlehem. In all our giving of gifts at this season of the year, as well as at all other times, there should be only one motive; namely, that of love. There can be no true

giving without this spirit. "The gift without the giver is bare." When God gave his Son to the world he gave a part of Himself, and the only motive in His giving was love for all mankind. John 3:16. Giving that expects reciprocation is a business transaction, in which both persons may feel as if they were running a risk. This feeling is not experienced by the cheerful giver; he feels the blessedness of giving; he is prompted by love.

The giving of this Universal Gift ought to be symbolic of all our giving. God gave his Son at a very opportune time. We will do well by avoiding promiscuous and thoughtless giving. Those who are really in need of a gift ought to be taken into consideration. Can we not reduce the cost of some of our gifts to our friends and use that money in purchasing presents for homeless children and poverty-stricken families? A gift in the Savior's name at an opportune time may mean the salvation of a soul. Then, too, God gave his best as a gift in unspeakable love. Likewise, we ought to give with a loving hand the best we can afford, and we could afford to give the best, the finest of the wheat,—if our love were great enough.

We shall now consider why Christ is The Universal Gift. In the first place, he is The Universal Gift because he is given to people in every stage of life. Whether a man be rich or poor, Christ loves him all the same. If one is dearer to him than another, it is the poor man. Abraham Lincoln said, "God loves the poor people, or he

would not make so many of them." But after all God holds rich and poor alike responsible for the salvation of their souls. Whether a man be a saint or a sinner, it is the love of Christ that keeps him holy or entreats him lovingly to come unto God.

Christ is The Universal Gift also because he was given for all ages from the cradle to the grave. It was Christ's death on the cross that paid the penalty for the sin in which we were conceived and born. It is alone through this meritorious death of Christ that the child that dies before reaching the age of accountability is in a saved relation with God. But he is not only the Savior of children but of youth, stalwart men, and aged pilgrims. It was Christ who died for the Adamic sin of us all and who has provided a plan of salvation by which our personal sins may be blotted out.

Primarily, Christ is The Universal Gift because he died for every race of man in every nation. He is alike the wonderful gift, the mighty Redeemer of the yellow, the black, the red, and the white race. The color of a man's skin does not place him in a particular class of men in God's sight. All human beings are MEN before God, the great judge of the world. We ought to be happy because we belong to the white race and live in America; but we ought not to lose sight of the fact that because of this, we are responsible to God for more opportunities, and that the soul of the Indian, the Chinaman, and the African are just as precious to God as our own souls.



SCHOOL NOTES

A hearty welcome to the Yule-tide now rings in every heart. Where is the person who at this joyous season has not had his heart kindled by the fire of charity and has not caught the Christmas spirit? How fondly the mind recalls images of happy Christmas Eves, when the home circle is complete and all are enjoying the warmth and cheer of a cozy room in the soft glow of the fire-light of the Yule logs on the hearth. While without the wind whistles about the corners of the house and the downy snow is wafted to the earth, now and then a gentle knocking is heard upon the window pane, as the cold frosty wind drives the flakes hither and thither. The heart is warmed not only by the fire-light, the cheer of the holly, the mistletoe, and the sparkling tree alone, but also by the spirit of this sublime season which is so significant of joy, peace, and love which convey such a depth of meaning to him who recognizes its sublimity. May this Christmas be to each and every one a season long to be remembered for its joy and blessedness.

Quite a few of our students attended the Lancaster County Institute and report having heard some excellent addresses.

Most of the students spent Thanksgiving in their homes. About a dozen remained, however, and spent their vacation very enjoyably on the Hill.

Miss Inez Byers of Mechanicsburg, Pa., is spending the week on College Hill as the guest of Miss Laura Landis.

On the morning of November 21, Elder J. H. Longenecker of Palmyra, Pa., conducted our devotional exercises in the chapel.

Miss Linnie Dohner of Anville, Pa., has come to the College to assist in the duties of the culinary department.

Among those of our number who took an active part in the Ministerial meeting at Middle Creek were: Dr. Reber, Professors Ober and Schlosser, and Brother Carper.

Bro. Hornberger, who resides at the Brethren Home, Neffsville, Pa., is conducting a series of meetings in the

Elizabethtown Church. We are glad to state that Mr. Frank Wise of the college was the first convert at these meetings.

On Saturday evening, November 22, Miss Mary Elizabeth Miller, Teacher of Piano, gave a Piano Forte Recital in Music Hall. The Program was as follows:

Beethoven—Sonata, Op. 53.

Wagner-Liszt — Spinning Chorus from "The Flying Dutchman."

Luebert—Berceuse.

Chopin—Etude, Op. 10, No. 5. (Black Keys.)

Raff—Dance of the Dryads.

Perry—Last Island.

Liszt—Rhapsodie Hongroise, No. 6. This program was rendered with great skill, especially since Miss Miller gave the entire program from memory.

We are glad to welcome so many new friends into our school circle this term.

Before the fire one Christmas eve, two old maids were planning for the holiday.

"Sister Molly," said the younger, "would a long stocking hold all you'd want for a Christmas gift?"

"No, Elmira," said the elder, "but a pair of socks would."

Dr. Maria Montessori, an Italian educator, undoubtedly one of the greatest women educators in history, will deliver an address in Philadelphia on December 9. Miss Myer and a few others anticipate hearing her.

The friends of Mr. Orville Becker will regret to learn that he is obliged to discontinue his college work for the present on account of ill health.

Miss Floy Crouthamel of Sonderton,

Pa., paid a visit to the College last week.

Miss Oellig: "I can see Mr. M. all the time in the corner of my glasses." We believe that Miss O. does not only reserve a corner in her glasses for her special friends but also a corner in her heart.

The music teachers are very much elated over the fact that there are so many students taking Piano and Voice this term. About thirty have enrolled as voice pupils.

The Temperance League of the College rendered a public program in the Chapel on Sunday morning, November 23. A large audience listened to the interesting and helpful exercises of this so noble an organization. On the evening of December 5, the members elected the following officers:

Chairman, Prof. H. K. Ober.

Vice-Chairman, I. J. Kreider.

Secretary, Mary Hershey.

Treasurer, H. D. Moyer.

On the last Saturday evening in the Myer, Miss Nora Reber, Mr. C. J. Rose.

Program Committee, Miss Elizabeth Fall Term, the faculty and the student body were delightfully entertained by Professor and Mrs. Schlosser at a Lemon Social, in honor of the birthday anniversary of Mrs. Schlosser. Various games were played during the evening, which everybody enjoyed. Mr. Rose and Prof. Harley both won prizes in contests, Mr. Rose receiving a lemon into which had been placed a lemon stick, and Professor Harley a lemon custard. All did justice to the refreshments and the evening passed all too soon.

Persons interested in the various occupations:

Pressing Ties, A. R. Burkhart.

Speech-making, C. J. Rose.

Hunting, Arthur Miller.

Measuring Ditches, Miss. F. and Mr. Zeigler.

Mgr. of E. C. Stock and Poultry Farm, S. B. Dennis.

Weather Predicting, Geo. Neff

Planning Vacation Trips, C. J. Rose.

Quite a few interesting games of basket-ball have been played recently between the day and the boarding students. In the following game the day students were defeated by a score 26-14.

Boarding	Day
N. Longenecker	Forward S. Garber
O. Harshberger	Forw'd L. Falkenstein
R. Landis	Center E. Falkenstein
A. Brubaker	Guard E. Engle
B. Perry	Guard S. Risser

The gentlemen have also played a number of exciting games. The game between the Mohawks and the Athletics was interesting. Score 12-6 in favor of the Mohawks.

Mr. Miller: "Say, Mr. Burkhart what is the height of your ambition?"

Mr. B.: "I don't know exactly but I think she comes to my shoulder."

Mrs. Mabel Martin Wenger is the happy mother of four boys. The youngest, Melvin, is just three weeks old. Mrs. Wenger was a student at College during 1905-'06.

Mr. C. J. Rose is looking forward to Christmas with eager expectations; for, among his gifts he expects an ear-trumpet by which he will be able to hear and understand the jokes told in the dining room.

Miss Myer received an announcement of the marriage of Miss A. Louise Mathias, a former student, to Mr. Wm. A. Haffert. We extend to them our best wishes.



The Bible Term Daily Program

Forenoon.

- 8-9—Library Work or Study
- 9:00—Chapel Exercises
- 9:20—The Teacher J. G. Royer
- 10:00— I Corinthians(continued) S. H. Hertzler
- 10:40—The Pupil D. C. Reber
- 11:20—Old Testament, Lydia Stauffer

Afternoon

- 1:40—New Testament . . . J. G. Royer
- 2:20—The Sunday School, H. K. Ober
- 3:00 Missions J. M. Pittinger
- 3:40—Vocal Music . . Elizabeth Kline

Evening

- 7:00 Song Service . . Elizabeth Kline
- 7:15 Sermon John Calvin Bright

Expenses

Boarding and lodging for the ten days will be five dollars. For less than full term, sixty cents per day. Contributions from those not lodging at the College will be gratefully received towards defraying the expenses of the special teachers. Single meal tickets at the College dining room, twenty cents. Lodging per night, fifteen cents.

Accommodations

Only a limited amount of room is available for Bible Term students in the College building. Those preferring to lodge at the College should apply at once, stating the day of their arrival and the length of their stay. Accounts for lodging and meals are to be settled with H. K. Ober, Treasurer.

On arrival at the depot, take Witmer's hack for the College. Bring a Brethren Hymnal, Bible, Training the Sunday School Teacher, towel, soap, and woolen blanket. (if the weather is very cold.)

For further information, address D. C. Reber, President.

—o—

K. L. S. Notes.

The most interesting features of the program rendered on November seventh were: A recitation entitled "Little Orphan Annie," by Ruth Reber; a declamation entitled "Success," by Harry Neff; and "Praise of Books," by Sara Shisler, E. G. Meyer, John Kuhns, and Irene Wise.

On December fifth, George Capetanios gave an address; Frank Carper and Albert Reber took part in an impromptu debate on the question, Resolved, That health is better than education: Ryntha Shelly recited "The Cynic"; a declamation was given by Jacob Gingrich; and a Piano Solo by Lila Shimp.

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Homerian News.

At a late meeting Laura Landis, Elizabeth Miller, and Walter Eshleman became members of this society. We are again renewing a former custom which involves the rendition of a

program at each private session. When we think of the few members at the beginning of the year, the reason is evident for not having these private programs sooner. They are of great value to earnest society workers and add interest to each meeting.

On Friday evening, November 21 a short but interesting program was rendered in private session. The following constituted the program:

Vocal Duet—Katherine Miller, Nora Reber.

Reading from Burke's Conciliation Speech—C. J. Rose.

Vocal Solo—Elizabeth Kline

Reading—Out at Old Aunt Mary's, Katherine Miller.

The following public program was also rendered in honor of Homer, after whom the Society is named:

Invocation—Chaplain.

Music—Vocal Solo—Elizabeth Kline

Who was Homer?—Nora Reber.

Synopsis of the Iliad—Orville Becker

Synopsis of the Odyssey—C. J. Rose.

Music — Serenade — Elizabeth Miller.

Where does Homer stand in the galaxy of the world's poets?—Lillian Falkenstein.

The Characteristics of Homer's poetry— J. G. Meyer.

Address—Speaker.

Critic's Remarks.

Adjournment.



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Hiram Eberly, '13, is employed as bookkeeper for the South Mountain Lumber Company, Lebanon, Pa.

Fred Burgess, '12, is employed by the Chesapeake and Ohio Railway Company, as cashier at Raleigh, W. Va.

Howard Price recently spent a few days in town. He is employed at present as stenographer by the Frick Clock Works, Waynesboro, Pa.

C. M. Neff, '08, was lately elected a charter member of the Homeric Literary Society. Mr. Neff is holding a lucrative position at present with the Kreider Shoe Company, which company has also employed in its office force, Minerva Stauffer, '05, Elizabeth Brinser, Susan Miller, '07, Irene Wise, '12, and James Smith, '11.

Invitations are out announcing the wedding of Miss Leah M. Sheaffer, '07, to Mr. Wm. Glasmire, '07, at her home in Bareville, Pa., on Wednesday December 17, at 2 p. m. Both Mr. Glasmire and Miss Sheaffer were teachers for some time at the college.

Mrs. Lydia Buckwalter Heilman, '05, is very proud of her baby boy, Robert Edward, who is now three months old.

Miss Emma Miller, writes her friends at the college that she is much interested in mission work at 469 W. Seventh St., Winona, Minn.

Miss Floy Crouthamel, '10, made a short call at the college.

Mr. Herbert Root who graduated last year in the College Preparatory course, enrolled this fall for the stenographic course.

Mr. Orville Becker, a graduate of the English Scientific Course, and a student this year in the Pedagogical course had to stop his school work on account of his health. Mr. Becker and his mother expect to move to Colorado.

Miss Jennie S. Miller, '09, was married to Mr. H. Augustus Via on the sixteenth of November at her home in Ephrata. Mr. and Mrs. Via now live at Moffatt's Creek, Va.

Mr. Andrew C. Hollinger, '10, and Miss Elmira R. Palmer were married at the home of the bride on the thirteenth of November. A sumptuous dinner was served the guests. B. F.

Waltz, '10, and L. W. Leiter, '09, served as ushers. Mr. and Mrs. Hollinger took a honeymoon trip to

Washington, D. C., Huntingdon, Pa., and other points of interest.

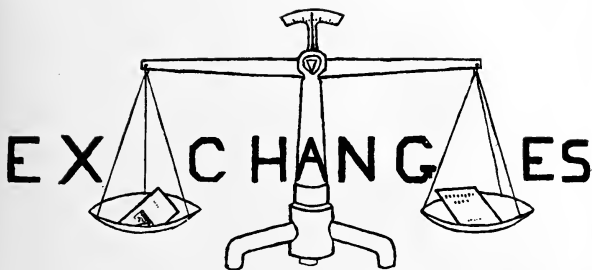
It is also reported that Miss Maude Sprinkle, '08, was married to Mr. Chas. Atkinson.

To all these newly married couples we extend our best wishes.

Mr. I. E. Oberholtzer, '05, entered Yale this fall.

Misses Grace and Blanche Rowe, '10, are seniors at Bridgewater College this year.

Mr. Amos Geib, '09, entered the Sophomore class at Columbia University this fall.



"If you cannot boost don't knock," might be a pretty good motto for all of us as critics. However, let us not forget that our best friends are those who not only give us credit for our good traits, but also point out our weaknesses so that we may profit thereby. May the exchange editors therefore openly and frankly tell what they think of us.

In addition to the large number of Exchanges received in October we wish to acknowledge the following November exchanges:

The Sunburian High, The Purple and Gold, The Delaware College Review, The Evangelical, The Optimist, The Collegian, The Red and Black, High School Impressions, Shamokin H. S. Review, B. H. S. Courant, The Conwayan, The Narrator, The College Folio, The Dynamo, The Old School Red and Black, The Lafayette, The Normal Journal, Spice, Bulletin of McPherson College, College Life, The Blue and White, Purple and White, College Rays, Normal Quarterly, The Perkiomenite, The Amulet.

The Optimist is very neatly arranged. Read the article on "Education; Its True Ideal," which we are sure will enable you, if followed, to reach success by doing the hard thing and doing it all the time, ever having others as your watchword.

Read "Temperance" in The Narrator. It ought to inspire you to play your part in dethroning King Alcohol. The cut on the Thanksgiving number is very suggestive.

The Albright Bulletin. Your discussions and editorials are very instructive. Ask your artist for a few suggestive cuts to place in your bulletin. It would change the monotonous appearance of the inside of your paper.

The Palmerian. May the Palmera College enjoy its new name and be satisfied with nothing short of the meaning of palm; namely, victory, contentment, and peace. Your paper has a fine beginning. May it keep up to its present standard and ever strive onward and upward.

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Our College Times

VOL. XI

ELIZABETHTOWN, PA., FEBRUARY, 1913

No 4

Contributions of Greece to Civilization

F. S. Carper.

The power or success of a nation does not depend upon its grandeur, prosperity, or wealth that it enjoyed while in its glory, but upon its influence that it has exercised upon the subsequent nations of the world. Greece for no great length of time in her history would measure up favorably with our present idea of world powers.

Her various city-states were not all united in the way that we deem necessary today to be worthy of the title of a world power, and yet Greece has wielded an influence upon the world that the present nations can justly covet. We pride ourselves today with our excellent form of government, our literature, science, philosophy and neglect to pay the honor that is due the Greeks for taking the initiative.

We are but building today on the foundation stones which were laid by the best minds that Greece could produce. And we must remember the fact that the Athenian race was about as much above us as we are above the African negro. Surely ours is a goodly heritage.

Time has been very unkind to Greece, because many of her beautiful temples and statutes are now crumbling into dust. Enemies have also burned many of her palaces and de-

stroyed her beautiful cities, yet some relics have been found, in recent years, by which we can trace some of her ancient beauty and genius. But these are not the contributions we endeavor to mention; the great contribution is the spirit that moved men to accomplish what they undertook.

If there is one contribution of greater value than any other, it is their "love for liberty." We are sometimes called the liberty-loving Americans because we have put into practice this characteristic contribution of Greece. The very thought of bondage, whether natural or spiritual, is repulsive to our nature. The Greeks manifested this same spirit by their form of government. They had free discussion in which each one could defend his own cause without being bribed or being subject to a paid lawyer. They aimed to form a government that would foster freedom, and so today our best form of government is an outgrowth of this spirit.

Not only did they want freedom of government but they desired freedom of thought as well. The early Greek philosophers were endowed with this spirit. They longed to be free from the bondage of superstition and to explore the unknown in the realm of

thought. They did not make such great progress in the various sciences and yet they laid the foundation for future philosophers. We today are carrying forth their work of freeing people from ignorance and unfounded beliefs with reference to the laws of science.

While they greatly admired freedom, yet they had the power of controlling that liberty and of using it to serve their purpose. Demosthenes is an illustrious example of what a man can do when he truly purposes to win the mastery over his body and be free. It was this same characteristic love for liberty that produced the courage of the Greeks. What other nation has given us such an example of a courageous race in all the pages of history? It was this courage that enabled them to invent new ideas and thoughts, and consequently we have these highly prized contributions today. We have inherited our love for liberty from them and are trying to give the American people all the liberty that is conducive to good or advisable to be given.

Next to their love for liberty we prize their love for the beautiful. One of their first means of expression to this spirit was through architecture. They spent much of their time, money, and talent in beautifying their hearthen temples and public buildings.

Examine many of the most beautiful buildings in our country at present and see how much of the Greek architecture you can find.

No other nation has yet exceeded the sculptors of Greece, hence they have given the models for our modern sculptors. In painting and in fresco they

were not superior but paved the way for future painters to win honor.

We cannot realize today how sad and gloomy our life would be, if we had not inherited this love for beauty. God has provided a way by which the aesthetic nature of man can be satisfied. He used the Greeks as his servants to revive this spirit and thus carry out his divine plan. Happy will be the day when modern civilization awakens to a full realization of the Greek sense of Beauty, and yet after all these beautiful things, Jebb says, "Their language was the most beautiful of all."

We owe a debt of gratitude to the Greeks for their idea of a well-rounded education. They believed in intellectual, physical, social, and moral education. In various ages the cry has been, "Starve the body and feed the soul." These fanatics seemed to think that a weak physical body was conducive to the growth of the soul. Such an idea was foreign to the Greeks. The Spartans were probably the first to regard a physical education essential to both boys and girls. This idea has been revived recently, and modern educators are paying more attention to physical education. These Greek educators and philosophers, as living persons, have finished their work, but their systems of thought will never cease to attract and influence the best minds of the race.

Even at the present time we experience many things that we never imagine were handed down to us from the Greeks. Go to the Southland and there you will find the old "black mammy" nursing the children of the wealthier class, the same as the old

Greek nurses of ancient times. Enter a nursery and listen to the nurse in charge frightening the children by telling them the old Greek story of the "Bugaboo." Watch the children play "hide and seek," a game which the Greek children played many centuries ago. Then visit a public school and there no doubt you may witness the teacher giving a public demonstration of an old Greek adage. "He that is not flogged cannot be taught." Did you ever visit a barber shop? If you did you no doubt heard the same nonsensical conversation, that was such a menace to society in the barber shops of Greece. After visiting these various places, you will finally conclude that we are all Greek, that "there is nothing that moves in the world today that is not Greek in origin, and though Egypt and Babylon gave us the garments of

civilization, the Greeks gave us its Spirit."

Can it be possible that a heathen nation like Greece could contribute any evidence to Christianity? Yes, from some of these ancient Greek philosophers we have evidences of a living God, who was the supreme ruler of the universe, and furthermore they believed that we should partake of His divine nature; for Plato says, "We ought to become like God, as far as possible; and to become like Him is to become holy, and just, and wise." Socrates believed in the immortality of the soul. This testimony of a heathen nation to the proof of a living God should be the means of increasing our faith in Him.

Greece as a strong nation has passed away, but may the day never come when the peoples of the earth will not realize her influence.

Dr. Driver's Missionary Appeal

Sara C. Shisler.

On October 22, 1913, Dr. John Merritte Driver delivered a lecture in the College Chapel in which he presented the whole world in a condensed form in the light of his own experiences.

Dr. Driver was born in Virginia and is living in Chicago at present. He has traveled through every country in the world, has been a student in the United States, France, Germany, and Italy, and has looked into the faces of every kind of people. Then, his personality is strong and his personal

appearance gives evidence of perfect health. Of delivery and facial expression he is master. His methods of holding attention are skillfully concealed by his hidden humor.

The lecture was divided into three main divisions. They were: the mission of the Jew, the Negro, and the Anglo-Saxon. His hypothesis was "Whenever the Almighty has a great, peculiar, sui generis work to do, he selects, qualifies, and equips a peculiar sui generis agent to do that work."

The first part of the lecture was the

mission of the Jew. He says that the Jew was officially qualified to officially receive and officially give the official religion to all the peoples of all ages of all the nations of all the earth. Therefore, no other race could perform their work. Because the Jew is God's chosen race, who live according to the moral code, the Gentile will never become his equal. This moral code, given by a great Jew, Moses, consists of five divisions; namely, sanitary, ethical, ethnical, ecclesiastical, and spiritual. He said, "The mission of the Jew is to stand beside his fellowman and witness for the Bible, and in doing this he witnesses for by witnessing against. Furthermore, the greatest men that ever lived were Jews. Among them were; Abraham, Isaac, Jacob, Moses, David, and the greatest was Jesus Christ.

Again some of the most wealthy and the greatest business men are Jews, even though their mission is not to barter and trade. He referred to Benjamin Disraeli, the greatest statesman, who stirred the entire House of Parliament by his arguments. Again, Sara Bernhart, the greatest actress in the world, who moves the lowest men to tears, causes women to faint, and impressed Dr. Driver more than any other woman ever did, is a Jewess who acts in the play called, "Sappho." In this play she represents a beautiful young girl who was seduced by an unfaithful lover. In it the most impressive part is when she, about to die of consumption, meets him on the street and speaks to him about God, vengeance, retribution, justice, death, judgment, eternity, and the unquenchable fire. Likewise, in many other

ways, the Jews are among the leaders.

The Jew also lives better than anybody else in the country. He is to thrive to go to the poor-house and too self-respecting to go to the penitentiary. After giving all the above to the world, the Jew has no country, no government, and no flag.

So the negro also has a mission because he is peculiarly fitted to do some work; and to do his special work he should be educated in that channel in order to do it well. The speaker, whose mother died when he was an infant, does not look upon the negro with hatred; he was reared by a "mammy" whom he loved. She had a son about the age of Dr. Driver and with him Dr. Driver slept for many years. He said, "He was so black,—so black that he was invisible in the dark, and that his mother had to feed him on onions so as to find him in the dark. Now, the negro's color is no hindrance to his doing his part for which he is fitted; for, says he, "Act well your part for there the honor lies." Like the Jew, the negro has no country, no government, no flag.

The last great division was the mission of the Anglo-Saxon race. When he began he said, "Now I'm going to talk about you, tell you where you come from, who you are, and where you are going—perhaps." He traced our ancestry from Japheth, King Philip of Macedon, Alexander the Great, and the Caesars. In Italy there are eighty statues of Anglo-Saxon ancestors, great kings or leaders. When looking at them a friend who was there the same time Dr. Driver was, said, "These are the men whose blood is in your veins." He also reminded us that we

are indebted to the Jew for our religion, Bible and Church. Again, the Caesars who conquered the world gave Rome laws which rule the world today. He said, "All our laws are tucks, frills, ruffles and flounces to the Roman laws. The laws of Pennsylvania are not made in Harrisburg by your misrepresentatives."

Again, intermarriage between white or negro, or negro and Jew, will cause the offspring of the third generation to be sterile.

The most pathetic part of the lecture was the explanation that he gave to the Hindoo women who carried him in a jinrikisha when he traveled through India, about the equality of American women with men, and the welcome of a baby girl into the American home. In this story that he told in reply to the many questions they asked, he described the joy of the parents at the arrival of a baby girl, the care and attention given to it, the sorrow caused by its sickness, and the grief over its death. After he told them the different things that they wished to know, they answered, "Sahib, Sahib, incredible! incredible!" In this touching story of his own experience, his sympathetic characteristic was prominent. He probably cultivated this trait to some extent, by caring so well for his invalid wife.

He again said, "In all my travels I have nowhere received such mental illuminations as I have received from the New Testament."

A humorous part, consisting of his experience with an Arabian prince, was very well rendered by the lecturer. He said that the prince, eager to give him a great gift, offered him any six of his thirty wives that Dr. Driver might choose.

In addition to this, he said, "It is your mission to give language, law, and government to the heathen of the far East. God has heard the prayers and tears that have come before Him and God has resolved that deliverance shall come, and He is looking for a sui generis agent to perform this Herculean task."

Now the agent to do this is the British Empire pushing eastward and the American Republic pushing westward. Then said he, "They shall meet in the far East and join hands for the consummation." When that comes to pass he expects world peace. In conclusion, Dr. Driver said, "When we meet, the great American Republic and the British Empire will march under the banner of the Lord, and all people shall join hands and be one in blood, one in language, one in religion, one in aspiration, and one in destiny."

The Influence of Christian Education

Ella S. Hiestand.

Of all the knowledge the world possesses there is nothing that has been so beneficial to mankind as Christian education. For Christian education refines the mind by making it perceive and take delight in the beautiful, true, and pure in nature, literature and art. At the same time it embraces the power of cultivating and regulating the affections of the heart.

The development and progress of our nation is due to the influence of Christian education. It was this that caused its discovery, its birth, its growth, and its great attainments, and what it shall be in the future will be determined by the inhabitants taking advantage of this education. Its influence will not have reached the climax before every saloon, every gambling den, and every house of vice is closed. Other countries of larger size, and greater possibilities are inferior because they do not have Christian education. Some of these have excellent educational facilities and even excel our own nation in some lines of training; such as, music, art, and mechanics, yet for want of Christian education they are not progressing as the Christian nations. The difference between a Christian nation and a non-Christian nation is very great. The Christian nations have peace-making and peace-loving people, and have a democratic government, thus giving all equal rights. Women, too, are on an equality with men and in some states enjoy all the liberties that man

does. Children are honored, protected, and educated. But in nations where Christian Education is denied you will find tyrannical kings to rule the people, and high taxes to keep them poor. These poor are often oppressed to the extent of death. In these countries selfishness has control and so the stronger oppose the weaker; women are compelled to do most of the manual labor. Women are married when they are children without their consent, and if they are unfortunate and become widows they are disgraced and made so miserable that they often choose to die with their husbands. Children are born in disgrace and shame and are often strangled to death by their father, especially if it be a girl. All this misery is caused for want of Christian education.

This Christian influence ought to be felt in colleges and universities, but the alarming fact is that many colleges are turning out infidels. This is probably due to higher criticism and lack of religious training. There are things that are hard to understand. But in such cases the Christian accepts truths by faith and the unbeliever becomes skeptical.

The educated, without religious development, are dangerous; for it is these who become our great impostors and grafters.

The church, too, has been greatly influenced by Christian education. This influence is increasing year by year and is in greater demand as the years roll

on. Just several decades ago there was little attention given to the need of education in the church, but since the church has turned to education it has made marked progress in reforms, in spirituality, and in missions. Since this awakening to the need of education, young people are coming into the church at a tender age and become its most active workers in the Sunday School, Christian Workers' Meetings, as well as in the different lines of mission work. Through this influence many have been inspired to give themselves as a living sacrifice for the cause

of Christ and the uplift of fallen humanity.

The greatest institution that Christian education influences is the home. What can be named that will raise the home to a higher standard than Christian education? A home under its influence will give its inmates joy, pleasure, comfort, and contentment that can not be found anywhere else. The father will be regarded as king, the mother as queen, and their children as jewels; all will have a deep interest in each other's welfare. The influence of a Christian home will never die but will live through eternity.

Is There a Secret to Success?

Robert J. Ziegler.

Sometime ago I read of a person who had an old-fashioned writing desk that was given him by his grandfather. One day while sitting at this desk he accidentally touched a secret spring and opened a small drawer. In this drawer he found a number of papers yellow with age. Upon examining them he found that one was a deed to a certain tract of land. He placed the deed into a lawyer's hands, and finally secured a piece of very valuable property. All that was needed was a mere touch of the spring and the treasure was laid to view.

So it is with success. Somewhere there is a secret spring, a hidden power that must be found before the broad field of success is laid open before us. There is some force, some power, some influence behind that great field. This influence is the secret

to success. It is the secret spring that opens the drawer of success. We do not always recognize it when we see it. We may pass it by unnoticed. Furthermore it is not like the secret spring hidden in a place where it is difficult to find, but is open and plain where it is visible and available for all who wish for success.

Moreover, this spring consists of three coils, each coil being an essential to success. The first essential upon which all of the others depend, is Purpose. At the bottom of every undertaking there is,—there must be,— a purpose or vision. If there is no vision there will be no undertaking, much less any strides of advancement.

The second coil is that wholly essential element of consecration. What can we accomplish without consecration? How much can we do if we

are not in the spirit of the work? Look at Clara Barton. How enthusiastic she was in the founding and the directing of the Red Cross Society! And so we might cite one example after another of the great things that have been done through the most sincere consecration to a cause. "But," some one asks, "how may we consecrate?" I would say by entering into the spirit of our work with our whole soul and mind. When we have a purpose in view, the next thing is consecration to that purpose.

Last of all there is another coil that is by no means the least. This is the coil of Tenacity. This word comes from the Latin "teneo," I hold. Therefore I would say that tenacity is the

quality of holding fast to something. Not only must we have a purpose and be consecrated to that purpose, but we must also cling to it. We should hold on to it through rain or shine, joy or sorrow, calm or storm. Had it not been for the tenacity of Benjamin Franklin, Robert Morris, and many others, where would the great American Republic be today? Had it not been for the tenacity of Martin Luther during the Dark Ages, where would all of our Protestant Churches be today?

Thus, it is evident that there is a secret to success and that this secret is compounded of Purpose, Consecration, and Tenacity, all of which are essential to success.

What's the Matter With Mexico?

C. J. Rose.

In answering this question, let us try to locate the main cause or causes for the dissatisfaction in this country. Every one is aware of the great fact that Mexico does not have the enlightenment which some of the other nations of the globe possess. In fact, her inhabitants as a whole are ignorant and are not, in the least, able to govern themselves. As a result, it seems that the few leaders who are capable of governing the country take advantage of the opportunity and all desire the leading power—the Presidency. Thus it is readily seen that those who are thirsty for this power, keep matters in a constant state of turmoil instead of trying to establish peace.

In the next place, the question might

arise how these two factions in Mexico can keep up this continual fighting. Why are the supplies not exhausted? Where do they get their money and their supplies? These questions are easily answered. At the present time there are two great oil companies in Mexico: the Pearson and the Standard. The former seems to be in league with Huerta; the latter, with the Rebel forces. Now it is very plain to every one that, if the forces of Huerta would be the victors, the Pearson Oil Company would naturally increase its interests in Mexico from the fact that Huerta has been receiving money from them and he, in return, would grant them first choice in extracting the kerosene oil from the country.

On the other hand, if the Rebel forces would be victorious, the Standard Oil Company would increase its interests in the way similar to that of the other company. At one time the Standard Oil Company was debarred from Mexico and as a result they supplied Madero with money to procure supplies and thus secure the reins of the government. But the Pearson Oil Company picked up Huerta and ever

since that time the struggle has been waging. Furthermore, if it were not for the fact that the oil for battleships and General Huerta are closely related, there might be a different tale to tell concerning the immediate result in Mexico. But, since these two trusts control the affairs in this country, it will be a great problem for President Wilson and the United States government to bring about intervention.

Two Ways of Spending Christmas

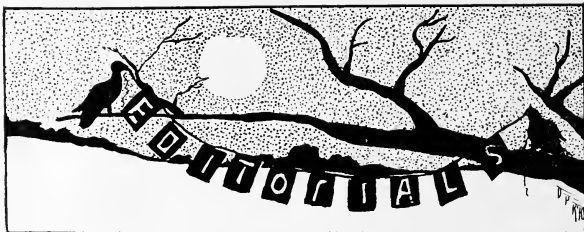
Frank S. Wise

Christmas is celebrated by the millions of people inhabiting the earth in nearly as many different ways. I shall try to picture in this short story two different ways of spending it.

One person may celebrate it by having what he calls "a good time,"— in getting gloriously drunk. He starts out in the morning, meets a few friends, and wants to give them some Christmas cheer. He proceeds to do so by giving some liquor, and his friends naturally return the gift. After meeting several of his so-called friends, and receiving as many Christmas gifts, he staggers out to some gambling den. Here he meets more acquaintances who help to intoxicate him and then rob him of his money. Late at night he creeps home with an empty pocket book and a poor conception of how to celebrate Christmas.

In contrast to this let us look into a home where Christmas is celebrated

a family of four, composed of a father, mother, and two children. Early in the morning the children awake and dress hurriedly to see what their kind parents will give them. The boy finds a pair of skates, a sled, a pair of fur gloves, and a box of different kinds of nuts and candy. His sister finds a large doll, a carriage for it, and a nice doll's house. The parents look on in supreme joy while their children are enjoying themselves, and think of the time when they were children. In the afternoon they go to see their friends, who are well pleased with the visit and do their best to entertain them. In the evening they go to church where they hear the old, old story of how the Christ was born, of how the angels sang and how He was crucified. After church they go home and spend an evening which any king or queen might envy, and then go to bed, happy for having spent so joyous a day differently. We shall suppose it to be



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Our College Times is published monthly during the Academic year by Elizabethtown College.

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A Happy New Year to all!

Do not forget to attend the Bible Term which opens January 14 and closes on January 24. A program that will be of interest to all has been arranged.

Elder J. G. Royer, one of our church fathers, will be here again this year. Will you?

On the evening that the Bible Term closes Dr. Byron C. Piatt will give a lecture on the subject, "When We Dead Awake." We hope every one will arrange to hear this lecture.

To the first students of the College and especially to those who sat under Brother Pittenger's instruction, we would say, "Come and give him a hearty reception."

We also desire to call attention to a Temperance Lecture to be given in the

Market House Auditorium by Mrs. Mary Harris Armor, of Georgia. She has been one of the most active persons in the cause of Temperance in the South. She sometimes goes by the appellation, "The Georgia Whirlwind," and is responsible for many dry spots in the South. This lecture on the subject, "The Strongest Thing in the World," will be given February 13 at 8 p. m.

Student Manhood

As we look at the development of an organism, it is evident that there are two distinct forces which purify life: the negative forces and the positive forces. Just as no magnet is complete without two poles, the one of which is negative and the other positive; as no month is truly real without rain and sunshine; as no day is complete without darkness and light; as no country is natural without hills and valleys; so no life is perfect without sorrow and joy, sickness and health, despair and hope; nothing is wholly real without being acted upon by negative and positive forces.

In another sense, everything, in order to develop, must make a choice between these negative and positive forces. The plant or the tree can not grow unless it selects the proper food from the earth and air. It must reject many substances found in both and at the same time secure food elements in both. The animal can not develop without exercising a selection in its food. Many plants are poisonous and must be avoided; others must be eaten in order to grow. Likewise, in the development of the human being discrimination must be exercised in

the kind of food selected for his physical, mental, and spiritual development. True manhood consists of a choice between the lesser and the greater good; it is a self-denial of what is injurious to a perfect development, and a positive consecration of one's talent to the highest good of mankind.

Here, then it is clear that every one must make a choice in his school career, if he would receive the highest possible development. There will be some things from which he must refrain and others in which he must be an active agent; this is temperance. Student life is a subtle mathematical problem embracing two fundamental operations: viz., subtraction and addition. To attain student manhood he must not only refrain from pernicious practices but also engage in the practice of the virtues which tend to morality and spirituality, both of which are essential to true manhood and religion.

One of the things a student must refrain from is the use of profanity, which is despicable, and of slang, which is vulgar. Profane men as a rule do not have a large vocabulary, a fact which accounts for their outbursts of profanity. F. Marion Crawford says, "Swearing is the refuge of those whose vocabulary is too limited to furnish them with a means of expressing anger or disappointment." Thus, there is no need of swearing on the part of a student if he exercises care. Slang is a near relative of swearing whose source also is poverty of expression; it is used by students to the detriment of their vocabulary and their social standing. The motive of slang is to give a vigorous expression; this is not

criticized. But slang also narrows a vocabulary that the habitual user of slang finally crowds all his ideas into the few slang expressions he uses.

These expressions change constantly so that they never come into good usage. Not only do they injure the virility of oral expression but these expressions are apt to get into the writings of those who use them. Consequently, a student must refrain from both of these forms of expression if he would attain true manhood.

We also desire to sound a note against the use of tobacco. Those who chew and smoke the weed know that it is an expensive habit. The amount spent in one year by the college students in America would assist thousands of young men and women of promise in securing an education. It is a filthy habit, and so decided is the traveling public against it that every Railroad Company has to attach special coaches to their trains for the filthy devotees of the weed. It is just, for no man ought to be allowed promiscuously to pollute the air another has to breathe, with the obnoxious odor of tobacco smoke. Then, too, no one with good common sense will deny that smoking and chewing tobacco are injurious to the physical, mental, and spiritual developments of any one. Scientists, and this point. Elizabethtown College stands firm on this question and does not allow the use of tobacco in its buildings or on its grounds. This may not be catering to the wants of young men, but we do believe it is catering to the needs of student manhood.

We desire to say a few words to the ladies of our institutions, and our land.

We are informed that there are institutions in America where ladies smoke the weed. This is a disgrace to these institutions and to American womanhood. If the women of our land would use the power they have, in the way of influence, the greater part of our smoking and drinking would be eliminated. If the ladies of our land would refuse the company of young men who use tobacco and liquor the question of intemperance would solve itself. May you resolve that the hand that takes the cigar or cigarette, and holds the rum glass shall never have yours. Such a course would make a man out of many brilliant students who otherwise become cigarette and rum fiends. May you never need to care for such an unfortunate person in your life.

These are a few things which must be avoided by a young man who is striving to attain the full stature of student manhood. Since the above habits are despicable, vulgar, filthy, and injurious no one can lose by refraining from them, but will be abundantly rewarded. These evil habits sometimes crowd out the better things of life. We sympathize with those who are addicted to these habits, but we are convinced that to continue in them is to make a failure of life. We even notice that some of our exchanges accept the advertisement of tobacco firms. On the same ground that many of our respectable newspapers have ousted the advertising of liquor establishments and saloons, college papers ought to oust the tobacco advertisements. Many of the cuts in our exchanges savor of the "pipe and spittoon;" this is not indicative of the highest type of student manhood. May

pipe be used for better purposes, and the spittoon eradicated from every private and every public building.

This is the negative side of life. In our development we must reject that which is not food for the body and the soul. By so doing our lives are made purer and rendered fit for the indwelling of the nobler virtues. No less im-

portant is the positive side of life, but this must be left for a future issue. No less can a man be a Christian by simply refraining from evil, than a student attain true manhood by merely refraining from some bad habits. The test of character is not merely profession, but possession



SCHOOL NOTES

What resolutions have you made for the coming year? Have you resolved to smile whatever may come your way? Have you decided to help another when he is feeling "blue?" Have you made up your mind to do your share of the work that is placed before you? And last of all, have you decided to try anew to live for Christ?

These questions may sound impertinent, but just stop to think a moment about some of them. Have you in the past year always tried your best to appear cheerful, even though discouragements and failures were coming your way. Do you realize how much a smile means? It may be the means of starting some discouraged brother anew on his journey of life.

Then again, as you reflect over the past twelve months, have you always been willing to assume your share of the work at hand? If not, what are you going to do this year? We are so often willing to shift our responsibility on some one else. If we can only get through this world by doing as little as possible we are happy. But

let us get to work and do our part, for what we do not do will remain forever undone.

Let us get to work and make nineteen hundred fourteen a banner year in our lives. Let us try to encourage the down hearted, do our share of work, and live a life for Christ, that when twelve months are past we may feel that we have done our duty.

Judging by the smiling faces and the light hearts everyone must have enjoyed their vacation. We are surely glad to see all the old students back again. We are also glad to welcome Mr. Ephraim Hertzler, from Myers-town, into our midst.

On Monday evening, December 15, the Chorus Class rendered a Christmas program in Music Hall. The program follows:

Chorus—Joy to the World; Hail the Blest Morn. Solo—A Cry Goes up in Rama, Kathryn Miller; Chorus—There Were Shepherds; Solo—Out of the Deep, C. L. Martin; Chorus—Stille Nacht; Recitation—Reflections of a Christmas Tree, Miss Mathiot; Solo—

Away in a Manger, Miss Hoffman; Chorus—Zirah; Herald Angels; Solo—In Thee O Lord, Miss Elizabeth Kline; Solo—Weihnachtsklänge, Mary Elizabeth Miller; Chorus—We Have Seen His Star.

Music Hall was filled to its utmost capacity and the program was very much appreciated by the audience. Especial attention should be called to the solo by Miss Hoffman. Although Miss Hoffman is only a small girl, her solo was considered by many as one of the best numbers of the program.

Miss Miller (in class): Mr. Burkhardt, what does A. B. stand for?

Mr. Burkhardt: After Christ.

Quite a number of the students attended the Christmas program given by the Newville Sunday School. Some of our students are doing a good work by going there Sundays to teach classes.

Do not forget about the Bible term, January 14 to 24. We are expecting to have splendid instruction and a large attendance. Look for the program in this issue. Read it and then you will be desirous of coming.

On December 18 we had with us Prof. J. S. Illick from the Mount Alto Academy of Forestry. He gave an illustrated lecture on "The Present Management of the Forests in Pennsylvania." His lecture was interesting as well as instructive. However, there was not so large an attendance as there should have been.

"Is Bronson so forgetful as ever?"
"More so. Why that fellow has to look himself up in the directory every night before he goes home from business. Forgets his address."

Professor Ober has just returned from Daleville, Virginia where he was doing some Sunday School work.

Miss Stauffer spent her vacation visiting Misses Stayer and Replogle in Bedford County and Miss Shelley in Blair County. At the latter place she held a Bible Institute which was well attended.

Mr. Replogle: "Miss Landis, do you know how George Washington spelled cat?"

Miss Landis: "No I don't believe I do."

Mr. Replogle: "C—a—t."

It would be very well to take an airship ride with Mr. Herr for he would Landis (land us) safely.

Professor Schlosser spent his Christmas vacation in Lebanon County holding a series of meetings in the Tulpehocken Church. The meetings were well attended and five persons stood for Christ.

A number of the teachers and several of the students attended the wedding of Leah M. Sheaffer and William E. Glasmire at Bareville on December 17, 1913.

No one should fail to hear the lecture of Dr. Byron C. Piatt on January 24, 1914 at 8 p. m. His subject is "When We Dead Awake."

Professor Harley was called to Montgomery County on January 1 on business.

The Temperance League is getting busy. Watch it.

Bible Term for 1914.

The Bible Term for 1914 promises to be one of the best ever held on College Hill. The morning sessions will be

opened by Elder J. G. Royer who will give some of his rich thoughts on "The Teacher." These lessons will be of special interest to those who instruct Teacher Training Classes, as well as to every church worker. Elder S. H. Hertzler will continue his exegetical work in I Corinthians. This will prove especially interesting to everybody who desires to be acquainted with the doctrines and practices of the Christian Church, as handed down by the Apostle Paul. "The Pupil" and "The Old Testament" will be the subjects treated by Dr. D. C. Reber and Sister Lydia Stauffer. These subjects, as well as the subject assigned to Brother Royer, will be based upon the book written by The General Sunday School Board. This book, "Training the Sunday School Teacher," should be brought along for study.

In the afternoon Elder J. G. Royer will give instruction in the "Doctrines of the New Testament." This is an important subject and no minister of the gospel can give the best service to the church without acquainting himself with these doctrines. Brother H. K. Ober will give some of his interesting talks on "The Sunday School." Every one who knows Brother Ober needs no pressing invitation to hear what he has to say. Our former teacher, Brother J. M. Pittenger, who has been in India since he left us, will be with us and give us some of his experiences on the mission field and also present the needs of the field. We are sure from what we have heard of Brother Pittenger while he was on the field, that he will be a great inspiration to the Bible Term. After this period Sister Elizabeth Kline will give instruction in Vocal Music.

In the evening Elder John Calvin Bright, a member of The General Education Board, will conduct a series of evangelistic services. Brother Bright is a man of rich experience and we are sure his efforts will give us renewed zeal in the work of the church and be the means of converting many souls for the Master. There will also be three special programs during the Bible Term as given in the program which follows.

We hope that a large number of our brethren and sisters, as well as the friends and patrons of the school, will arrange to be with us on this occasion. Let us lay aside our earthly cares for a few days and feed our souls on the rich manna from the Lord's table. Come one, come all to the feast that is prepared.

DAILY PROGRAM

January 14—24 inclusive.

FORENOON

- 8-9 —Library Work or Study.
 9:00—Chapel Exercises.
 9:20—The Teacher J. G. Royer
 10:00—I Cor. (cont'd) S. H. Hertzler
 10:40—The Pupil D. C. Reber
 11:20—Old Testament Lydia Stauffer

AFTERNOON

- 1:40—New Testament J. G. Royer
 2:20—The Sunday School H. K. Ober
 3:00—Missions J. M. Pittenger
 3:40—Vocal Music Elizabeth Kline

EVENING

- 7:00—Song Service Elizabeth Kline
 7:15—Sermon John Calvin Bright

EDUCATIONAL PROGRAM

Saturday, Jan. 17, 2 P. M.

- Chairman Dr. D. C. Reber
 Invocation Eld. J. C. Bright

Music Chorus
 "The Religious Element of a National
 Education" Eld. J. G. Royer
 Song Audience
 Address Dr. H. J. Kline
 Franklin and Marshall College
 Chorus.

Charles Baker, Jesse Zeigler.
 7. Round Table J. W. G. Hershey
 Jan. 24—Lecture:—"When We Dead
 Awake." Byron C. Piatt of Indiana

EXPENSES

Boarding and lodging for the ten days will be five dollars. For less than full term, sixty cents per day. Contributions from those not lodging at the College will be gratefully received and applied towards defraying the expenses of the special teachers. Single meal ticket at the College dining room, twenty cents. Lodging per night, fifteen cents.

TEMPERANCE PROGRAM

Sunday, Jan. 18, 10:30 A. M.

1. Devotional Exercises,
 J. W. Myer, Lancaster, Pa.
2. Music
3. Address by Pres. J. W. G. Hershey
4. Music
5. Recitation Mary Hershey
6. Main Address Dr. George Hull
7. Music, Down in the Licensed Saloon
8. Round Table
 1. What Should be the Attitude of Every Member of the Church Towards Saloons and Drinking Places?
 Ammon Brubaker, Lebanon. Pa.
 2. What are the Evil Influences of Moving Picture Shows?
 I. W. Taylor, Neffsville, Pa.
 3. What Should Our Brethren and Sisters do for their Home Localities on the Temperance Question?
 Frank L. Reber, Richland, Pa.

ACCOMMODATIONS

Only a limited amount of room is available for Bible Term students in the College building. Those preferring to lodge at the College should apply at once, stating the day of their arrival and the length of their stay. Accounts for lodging and meals are to be settled with H. K. Ober, Treasurer. On arrival at the depot, take Witmer's hack for the College. Bring Brethren Hymnal, Bible, Training the S. S. Teacher, towel, soap and a woolen blanket (if the weather is very cold.)

For further information, apply to
D. C. REBER, President.

MINISTERIAL PROGRAM

Saturday, Jan. 24.

2:00—4:00

Moderator—David Kilhefner

1. Devotional Exercises S. S. Shearer.
2. Hymn
3. Words of Welcome D. C. Reber
4. Discussion:— Give Practical Suggestions for Preparing a Sermon.
 J. H. Longenecker, R. P. Bucher
5. Hymn
6. Discussion:— The Minister's Work Between Sundays.

Resolutions of Sympathy.

Whereas: It hath pleased God in His infinite wisdom, by the Angel of Death, to call away from his earthly duties to his Eternal Home the father of our student C. J. Rose, and of our Alumnus, L. D. Rose. Be it resolved:

First, That since this home is bereft of a faithful father and husband, we commend the sorrowing ones to the kind Heavenly Father, who a'one can bind up the broken hearts, and who

doeth all things well.

Second, That the Faculty and students of Elizabethtown College, do hereby tender their heartfelt sympathy to the bereaved family.

Third, That a copy of these resolutions be sent to the family, and that they be published in The Elizabethtown Herald, The Elizabethtown Chronicle, Our College Times, and The Windber Era.

Elizabeth Kline
H. D. Moyer
Elsie Stayer

Committee.

K. L. S. NOTES

On December 12 an interesting program was dendered. Lila Shimp sang a solo entitled "Marguerite." Bertha Perry played a solo entitled "The Shepherd's Evening Song." An interesting debate followed on the question, Resolved, That the books we read exert a greater influence upon us than our associates. The affirmative speakers were: Anna Gish and John Graham; the negative, Ryntha Shelley and Harry Neff. Many short speeches were given in the general debate. They showed interest and preparation. John Kuhns gave an oration after which the Ladies' Quartette sang "Abide with Me."

At a private meeting held Saturday, January 3, the following officers were elected for the Keystone Literary Society: President, H. D. Moyer; Vice President, George Capetani; Secretary, Anna Brubaker; Critic, R. W. Schloser; Editor, Helen Oellig; Treasurer, David Markey; Reporter, Frank S. Wise; Chorister, Bertha Perry; Recorder, Mary Hershey.

The Society can report a list of very interesting program for the term. On Friday evening Dr. Reber gave an address on the Montessori System.

HOMERIAN NEWS

The student body is recognizing a source of interest and a development in the Homeric Literary Society. They await its programs with eager

anticipation, and no one is ever disappointed with the performances. The program rendered Friday January 2, was a significant exponent of the work done in the past year and may serve as a suitable criterion for the new year. Every feature was marked by the determination of the performers to give their audience the best. The program committee in selecting a subject chose a very fitting one, one of interest to every admirer of enterprise and to every patriotic American; viz., The Panama Canal. Miss Gertrude Miller gave the early history of the Canal, recounting facts from the time the project was first dreamed of to the close of the period of the French failure. Mr. I. Z. Hackman then pictured very vividly the immensity of the work accomplished by our government, mentioning the amount of material excavated, fillings, locks, and their construction, figures, dimensions, and natural difficulties. The significance of the Canal was then portrayed by Mr. I. J. Kreider. Besides stating that the Canal would greatly shorten shipping routes he predicted a marvelous development of the western coasts of the American continents. A question, Resolved, That the Panama Canal will be a greater water route than the strait of Gibraltar, was debated affirmatively by Mr. C. L. Martin and negatively by Mr. H. H. Nye. Both sides recognized that the trade of Northern Europe was the point most in question. Europe in considering, finds the Panama route to the far East cheaper but the Gibraltar-Suez route more advantageous to port trade. The affirmative could simply make a survey of the possibilities of the nations concerned and predict the success of the Canal. The speaker however deducted logical conclusions and presented them decisively. The negative presented statistics of the trade passing through Gibraltar and assumed that this trade would be only slightly affected by the Panama route. The judges decided in favor of the negative. The music afforded diversion of interest.



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Blain Ober, '09, is employed as book-keeper with the Lancaster Blower and Forge Company.

Paul Landis, '09, has been holding a position as stenographer in Philadelphia since graduation.

David Landis, '05, who formerly worked for the Hershey Chocolate Company, is now employed by the Kreider Shoe Company, as shipping clerk.

One of our loyal alumni, Mr. H. B. Rothrock, '07, forwarded his renewal for Our College Times from Elgin, Arizona, which in only forty miles from the Mexican border. Mr. Rothrock also states that he has been married since he left school.

Francis Olweiler, '11, Holmes Falkenstein, '10, and Edgar Dichm, '10, paid a short visit to the College during the last month.

Isaiah Oberholtzer, '05, conducted our chapel services on New Year's morning and afterwards addressed the school in a short talk. In his talk he brought out the necessity of laying

a deep foundation as a preparation for life, and the time for doing it.

Miss Kathryn Moyer, '10, entered Oberlin College, last fall. Her sister, Sara Moyer, '12, is staying at her home in Lansdale, Pa.

Andrew Hollinger, '10, representing The Aluminum Cooking Utensil Company, called at the College lately in his interest and had several of the students sign contracts to sell aluminum ware during the summer vacation.

A. Mack Falkenstein, '12, is doing office work in Waynesboro, Pa.

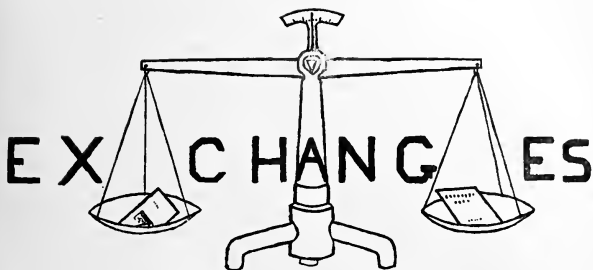
The following item was taken from the Lancaster New Era:

The home of Mr. and Mrs. Hartin R. Shaeffer, of Bareville, was the scene of a simple, but pretty, wedding on Wednesday, December 17, at two o'clock, when their daughter, Leah Myer, became the bride of William Elmer Glasmire, of Palmyra. The house had been tastefully decorated for the occasion with potted plants and white narcissus. The ceremony was performed by Elder Samuel Hertzler, of Elizabethtown, underneath a bower

of ferns, palms, smilax and fragrant daphne, in the presence of nearly one hundred guests. The bride was simply attired in white silk and carried the handkerchief from her mother's trousseau. Miss Agnes Ryan, of Brooklyn, was the bridesmaid, and Rev. Franklin Carper, of Palmyra, was best man. Robert J. Miller, of Philadelphia, and Richard W. Myer, of Bareville, acted as ushers. Misses Kathryn Miller and Elizabeth Kline, the head of the vocal department of Elizabethtown College, sang Mendelssohn's "Love Song," which was followed by Mendelssohn's Wedding March, played by Miss Kline.

Mr. and Mrs. Glasmire received many handsome gifts, including cut glass, china, silverware, linens and fine works of art. They will be at home to their friends after January 20 at Palmyra, Pa.

We also learned that Mr. Allen Hertzler, '05, was married to Miss Bessie Baker on January 1, 1914, by Rev. Harvey Hershey, of Landisville, Pa. The couple took a wedding trip to Washington, and other places of interest in the South. They will be at home to their friends after May 1, in Elizabethtown.



Fellow workers in the cause of education. As we now have entered upon another year and as we know that some things may be made better, let us follow our work diligently and let us never be satisfied until we have found that something mentioned in Kipling's verse:

"Something hidden. Go and find it.
Go and look behind the ranges—
Something lost behind the ranges.
Lost and waiting for you. Go."

We gratefully acknowledge the large number of December exchanges. We shall not name them all in this issue but we wish to say that some have been somewhat delinquent.

The Amulet, of West Chester, taken

as a whole is very interesting. The prize stories add considerably to the literary influence of your paper.

The Christmas as well as the New Year spirit is well brought out in the literary department of High School Impressions, of Scranton. Your paper is attractive and you may be proud of your exchange department.

The College Folio of Allentown. We like the originality of your articles. To your good literary work add a few locals, jokes, and the like because it renders your paper more versatile. A Table of Contents might be a new item in your college news. Otherwise, we look upon it as a neatly arranged and, at the same time, a very instructive paper.

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 and
FANCY
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A. A. ABELE, Elizabethtown, Pa.

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Try Mcther's Bread — Home-Made.
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D. H. BECK

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 a postal.

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"OUR COLLEGE TIMES"

Our College Times

VOL. XI

ELIZABETHTOWN, PA., FEBRUARY, 1914

No. 5

The Mistake of the Judge

Ruth C. Landis

In a small village near one of our large cities, lived a young music teacher. He was a poor boy, but was possessed of an unusual talent in his profession, which talent was recognized by the music-loving people of the city near which he lived. He taught in many homes among the richer class of people, but he enjoyed his work most at the home of the Judge. The reason for this preference was the fact that the Judge had a very charming daughter of eighteen whom he was giving musical instruction.

As time went on the music teacher began to realize that he loved Edith, the Judge's daughter. She, too, had admitted to herself that Joe, as she called him, was an admirable young man and that she looked forward to his coming with unusual pleasure. Both Joe and Edith never passed one remark while they were together, for an hour or two, that might have led to the thought that they loved each other.

One day when Joe had come to give Edith her lesson, he could no longer refrain from telling her of his love for her. He was not aware at the time of the presence of the Judge. Just as he finished his speech to Edith, the Judge stepped out from behind a cur-

tain. Anger and indignation were written on his countenance.

"Ah, yes!" he said, "so you are the young man of whom Edith has been talking and dreaming about for the last few months. I have been waiting a long time to entrap this nuisance and now I have succeeded at last."

The Judge was about to strike Joe, when Edith lifted a very much flushed face to her father and said in a trembling voice, "Father don't, oh, don't strike him, for I love him, I love him."

"Leave the house at once and never put your foot inside this house again," thundered the Judge angrily. "You, a poor music teacher, asking my fair daughter to marry a wretch like you. I say, go at once."

Poor Joe, with a very, very sad and bruised heart left the house from which he had departed many times before with a merry, gay, and joyful feeling in his breast. He turned around just as he closed the door and saw Edith lying prostrate in her father's arms. A feeling of bitterness arose within him and with a vow in his heart that sometime, sooner or later, he would come back and claim her as his bride, he walked slowly, very slowly down the street. When

he came to his small home it seemed as though he would become overwhelmed with grief. He gave vent to his intense feelings by pacing to and fro in the room and crying out aloud, "How can I endure it all!"

Just at the moment of one of these outbursts of sorrow, the door opened quietly. Joe did not notice it. Soon he heard a low moan back of him. He turned, and there was Edith standing, very pale and sad-looking. He sprang forward to her, but she appeared to resist him. "No Joe," she said, "papa says I may never marry a poor man like you, but that I must marry Harry Smith, who is wealthy, and I just came over to tell you that I love you more than anybody else, but that I dare not disobey father. Good-bye, Joe."

She turned to leave, but Joe called to her and said, "Only one minute, Edith. I know I am a poor man now, but I am going away and will make a fortune in the West. I hope that God will help me make good, and that he will bless you and protect you while I am gone, and then some day when I have made a fortune I will come back for you. So good-bye Edith, God bless you."

Edith left Joe's humble cottage very much cast down. She walked slowly back to her home. She knew that she must avoid meeting her father, for he had forbidden her ever to speak to him again, and if he saw her coming from the direction of Joe's home there would be trouble. She got home safely without meeting her father and crept quietly upstairs. In the silence of her room she sat and meditated.

Just how long she sat there she was

not able to tell, but suddenly she was startled by her father's stern voice demanding her to put out the light at once and retire. She was dazed but she turned out the light and went to bed.

While Edith was sitting in her room meditating, Joe was busy packing his trunk prior to leaving early the next morning. He worked slowly for his heart was sad.

He left his dear home just as the sun was lighting up the eastern skies. He boarded the train and after one sad glance in the direction of Edith's home he left the platform of the car and went inside. Thus he left to make his fortune.

When the Judge heard that Joe had left he was very much elated, for he now saw his way clear to work out his plan of having Edith marry Harry Smith. So one day he went over to the Smith's and took Edith with him. She knew very well what induced him to pay this visit at this time. When they were leaving Harry took the opportunity to ask Edith to call some evening. She consented.

As time went on Edith and Harry became good friends. One day while out in the meadows gathering flowers and butterflies he told her of his love for her. She, however, told him that she did not love him and could therefore not consent to marrying him. He became extremely angry at her and with a threat on his lips he left her.

Her father was very much disappointed as well as angry when he learned of the action of his daughter. But there was no way to compel her to marry Harry.

It was one afternoon a number of

years later while Edith was resting in a hammock beneath a shade tree that she glanced around her, for she felt a strange feeling as if someone was watching her. She looked around again and with a cry of joy she sprang forward to be met by Joe.

"Now I may have you," he said, "for I have made a fortune greater than that of your own father, and I have worked and waited long."

Joe, can it be you," was all Edith could answer and swooned. She soon regained consciousness again.

Then he told her how he had toiled hard and was now the owner of the largest packing concern in the West. He also told her of the home he had built for her and some of the minor details of his life.

The day for the wedding came. It was a beautiful June day. It was a perfect day, but there was an awful doom hovering over the whole affair.

No one could exactly describe the feelings they had.

The ceremony performed, the bride and groom were ushered through a crowd of friends to a waiting automobile. Soon they were speeding away. As they were passing through a wood and nearing the other side, a bullet came flying through the air.

"O Joe, I'm shot," Edith cried. They hurried on to the nearest hospital. Tenderly they worked over her, but to no avail. She died. Joe was completely overcome and could not realize for weeks just what had happened.

The threat on the lips of Harry Smith when he left Edith that afternoon years ago was fulfilled.

Joe could not endure being anywhere at all where Edith had once been, so he left for his western home to live and to dream of what might have been.

The Tragical End of Donald Luther.

Harry D. Moyer.

Having looked into a loving mother's grave for the last time, Donald Luther turned his face towards the spot, not long since called home. It was true that the same old house was there, and the rooms in the same condition as before, but the real home maker had been left behind.

At last he reached this place, and entered the house. Then he stood by the table and looked into the chair, now emptied of its treasure and exclaimed, "Oh! it is impossible for me

to bear this I cannot remain here. I must leave."

It was in this mood that he decided to go to the city to find work. Ruth Blank, the best friend he had on earth now, had begged him not to go, just the night before but to no avail. He must go somewhere where he can forget some of his troubles.

As the evening train pulled out of that little station a few days later, on its steps was one waving a fond farewell to Ruth. She stood and watched

the train disappear around the curve in the distance, then wiping a big tear out of the corner of her eye, she turned towards home. She had her doubts and fears about Donald; she knew his disposition better than any one else now knew it, and she feared he would soon forget his home and his friends.

Donald entered the city as the sun was sinking behind the western hills. Now for the first time during his trip did he feel lonely. There was no one in all this large city whom he knew, and he would have to face all troubles himself. He knew it would not better matters any to worry about it, so he brushed aside all fears and made his way hurriedly along the crowded streets to one of the large hotels. Here he decided to rest for the night.

Since Donald was very ambitious, it was not very long until he found work in the city and for a long time, every evening found him in his room reading good books or writing letters to his friends. Next to him roomed a young man, who was out every night, and could not understand why Donald did not go out sometimes. At last he could see it no longer and came to Donald's room one evening, asking him to go along down the street, so that he would not get lonesome.

"Oh, no!" replied Donald, with a smile. "I do not need to go out for that, because I never get lonely."

"Even if you don't, go along anyhow," urged his new friend. "We will have a good time together."

After some hesitation, Donald arose and went with this young man. They went to a fine theater first, and after that was over Donald wished to go

home, but this man insisted that he meet some of his chums. So they walked down the street together until they came to a saloon, lit up in dazzling brightness, into which they went. After being introduced to these men, they kindly insisted that Donald should also join the game of cards they had just started. After much deliberation, Donald consented to help them. He, becoming interested in the game, and also feeling rather merry because of the wine they had given him, played until the streaks of morning light could be seen in the East, before he realized what had happened. He then staggered to his boarding-place, penniless, and drunk.

Donald slept a short time and then wanted to go to work, but he did not feel able. What was to be done? He was ashamed to go to his landlord without any money to pay for his boarding, so after thinking with a cloudy brain, he entered the room of one of his fellow boarders and opened a bureau drawer. Before him lay twenty dollars. He decided to take the money and leave for another city. He was about to take the money out of the drawer, when his hand was stayed at the thought of Ruth. "She'll never find it out," he muttered. "I must have it, and I'll take it. It's not wrong for me to take what he took from me last night."

Donald took the money, paid his board and went to the freight yard, and boarded a slow freight, that was bound for the West. As he was going away from his work, and farther away from home, he thought of Ruth and his angel mother. Then the most stinging pangs of remorse pierced his

heart. Having rode that way for about two days he found himself stranded, several miles from a large western city, on a small siding.

Partly out of fear of car inspectors and partly for exercise, he started to walk the remaining distance. When he reached the city he went into a saloon and drank to deaden the pain which his conscience gave him. He soon found some work, and for years, Donald went on in this unhappy way, at times drinking heavily to feel good for a few moments.

Five years had passed since he had written the last letter to Ruth Blank. He had nothing by which to remember her, save the little round photograph in the back of his watch. During all that time, he continued to sink lower and lower. He hoped she would never find out that he was a drunkard, because he knew that would make her unhappy. But she was far away and he supposed she would never find it out. So he staggered to the saloon, and drank until he was "dead drunk." He remained in the bar-room until midnight. Then being thrown into the street when the saloon was closed, he suffered the most intense agony he had ever suffered. In his agony he saw the blackest and vilest snakes coming towards him, demons rejoiced in high glee around him, and many other obnoxious and frightful beings came to torment him. His misery was almost unbearable. While lying there in the gutter, recovering from the most terrible fit of delirium tremens that he had ever experienced, he felt a hand tenderly brush the sweat from his forehead. He opened his eyes and there was Ruth, the one to whom,

years before, he had promised to be true, looking tenderly down into his eyes. This sobered him a little while. It was too much. He burst into tears. He was not himself long because of the reaction that followed, and so Ruth had him removed to her room immediately.

For a long time letters had passed back and forth between them, but suddenly Donald's letters ceased to come. She patiently waited for his return but he did not come. Something seemed to tell her, he would never come, and she waited against all hopes. For a long time, she fought the idea that her mission in life was to help others out of the ruin which must have overwhelmed her own sweetheart. After a long and hard battle she surrendered all to go where suffering humanity needed her. She was led down to one of the most miserable slums you ever laid eyes on. It was on one of her trips that she found Donald recovering from a most terrible fit of delirium tremens.

She had carefully nursed him until he was almost sober, talked to him, and read the Bible to him, and yet he seemed unhappy. At last she said to him, "Donald what is the matter?"

He looked into her eyes and trembling like a leaf said, "Ruth, I am too miserable to live and yet cannot die, until I have told you one thing. I promised to be true to you and have broken my promise,—yet that is not it." Because of the night's exposure, Ruth knew that the silver cord had broken and that the end would soon be here. She waited, and soon in tones scarcely audible came, "I have made a drunkard of myself—in spite

of your pleadings—but it's not that." After a short pause he added, "Ruth, I—I—stole twenty dollars five years ago because—I—I—gambled." And slowly reaching his hand towards hers said, "Promise me Ruth—to—pay it—

back—and forgive—me. Only—then can—I be—happy." Their eyes met, and the smile that lit up his face as he drew his last breath, showed her that her answer had made him happy for the first time in the past five years.

Conquest Without War

Naomi G. Longenecker.

"Well here I am at last, at dear old Greenwood. What a beautiful place it is! No wonder father wished me to see it. I'll just sit here awhile under this tree and look around."

Richard Conway sat looking at the great old house which he had been told had been owned by a Conway for nearly a hundred and fifty years. He looked at the valley in the distance and the towering mountains beyond. He could hear the flowing river. About him were tall trees and beyond him a long terraced lawn. Suddenly his dreams were interrupted by the low sound of women's voices not far away.

"It was under that tree, daughter, on a day like this, that my first lover proposed to me. What a splendid man he was! I remember it very well. It was a day on which the Conways gave a lawn social."

"What was his name mother? And where is he now? Tell me all about him."

"We will not speak of his name. But I'll tell you why I refused him although I cared for him. There was too great a difference between our wealth and social positions. He never

knew what it meant to me, but he was not nearly so dear to me as your father, Mildred."

"Where is he now, mother?"

"He lived in one of the western states and added a great deal of wealth to that which he already had. He and his wife are both dead, and the only son is a great philanthropist. He is especially interested in orphan children, they say. He must be about your age."

Behind the tree Richard Conway sat deeply interested. He knew very well that it was his father of whom she spoke, for he had told him of the incident. Richard knew that it would be useless to try to buy the place after hearing them speak about their love for the old place, so he stole quietly away.

But he was curious at least to see the old lady who was once a sweetheart of his father's, so he called that evening and told them, among other things, his reason for coming. He wished to buy the home for the location of an orphanage, because the place would be ideal for that purpose.

Mildred Deane consented to consider the matter and after a few remarks had been exchanged Richard

Conway left. Mildred thought too that the place would be splendid for the poor children in whom she too was interested.

After that Richard called frequently to transact business. But later he was invited to call and because of the work in which both Richard and Mildred were engaged they became close friends.

After some persuasion Mildred's mother consented to the selling of Greenwood although her heart felt heavy at the thought of leaving it. But for the sake of the children and Mildred she consented.

At a gathering given in honor of the leaving of Greenwood, Richard Conway was present. After most of the guests had gone, Richard led Mildred to the great old tree under which his father had declared his love to Mildred's mother. They spoke of Richard's plans concerning the orphanage which he intended to build in the near future. Then Richard told her of his love for her and how necessary she had become to his happiness, and Mildred thinking only of the love she had for Richard and of the good they could do,

unlike her mother thirty years ago, consented to be his wife.

But Mildred thought she was going to be married to Richard Carvel when she promised to be the wife of Richard Conway. He dared keep the truth from her no longer, so he told her his true name and what he had heard while sitting under the same tree two years ago, and fearing they would not sell Greenwood if they knew him, he had changed his name. Later when he learned to love her and determined to marry her, he feared she too would do as her mother had done. So he kept his name a secret as long as he dared.

When Mrs. Deane heard about it she only said, while laughing, "I thought I ought to recognize him since the first night I saw him. He looks just like his father did thirty years ago."

The life of Mildred and Richard proved a blessing to countless orphans, and they proved to Mildred's mother that they could be happy in spite of a difference in social position and wealth.



The Call of Joan of Arc

Linda B. Huber.

In a remote village among the wild hills of Lorraine, there lived with her parents, a sweet-faced peasant girl whose name was Joan of Arc. She was a solitary girl from her childhood she had often tended sheep and cattle for days and did not, at such times, see a human being nor hear a human voice. One day when the burden of her soul was great, she wandered away from the flock of sheep and leaning against the trunk of an old tree, she soliloquized in the following manner:

"Oh, why can I not rid my heart of this alluring fancy, which seems to rob me of all other thoughts and desires, this dream, nay this vision?"

"Ah, well do I remember the day when this vision first appeared to me. But that was long, long ago and I was then a happy child free from care. How gladly did I go to the little chapel to confession, but now it is different, childhood days are past and I am a woman, with a woman's heart. But, ah, it is a strange heart; it is filled with one desire only and that is to do this strange command which the blessed saints have commanded me to do."

"How well do I remember the first day and the first time I saw the vision and heard the voices speak to me in accents clear and sweet! I had gone, as usual, to the little chapel to say my vesper prayers and as I knelt before the Blessed Virgin I saw that strange unearthly light and then—shall I ever

forget the voice that spoke to me? It was Saint Michael's voice telling me to go and help the Dauphin; then the next day I heard the dear Saint Catherine and how she did fill my heart with strange desires as she told me to be firm, to be resolute!

Ah, yes, that was long ago and still the voices keep urging me to leave these lovely hills, to go into the midst of battle and save my beloved France.

"Yet it was only this morning that my father told me that it was all a fancy and that I had better have a husband, and work to employ my mind. But I shall never have a husband. I vow it, I must do what Heaven commands me to do."

"Oh! I must go, I must go. Yesterday when I saw that party of the Dauphin's enemies burn our beloved chapel, drive out the inhabitants, and cruelly murder the helpless little children, how my heart burned with anger against them and my fingers ached to grasp the sword and fight for my France! It has filled me with woe, with sorrow. I shall go; yes, go into the very midst of bloodshed and strife.

"I can see it all as though it were a painted picture before me. I can see death, but I must go, for the voices of the beloved saints tell me it is according to the prophecy that I am the one who shall deliver France, help the Dauphin, and then see him crowned at Rheims."

"O. Blessed Virgin be thou still with me and do thou guide me for this night; I shall take my departure. The time is at hand when I must do what Heaven demands of me."

Egypt's Contributions to Civilization.

Clayton B. Miller

In the morning of history, Egypt, a nation quite advanced in achievements, peers above the horizon. The geographical location of this country, its climate, and the overflow of the Nile have been very important in the production of its staple products and, consequently, in the development of the other phases of life, such as the industrial, commercial, governmental, and intellectual.

The early Egyptians were great builders. Their pyramids are famous the world over. The greatest of these is the one at Gizeh, covering an area of thirteen acres and reaching to the height of four hundred and fifty feet, and was built by Khufu, or Cheops, during the Fourth Dynasty. Other works, which require building genius are the obelisks, sphinxes, temples with large columns and halls. Egyptian ingenuity manifested itself in the perfecting of a very practical system of irrigation accomplished by the building of dikes, reservoirs, and channels. To accomplish these gigantic works, enormous energy, strong determination, and efficient organization were essential. The mummies of many of the ancient Pharaohs, especially that of Khufu, indicate the fact that these men possessed great will power. Of Khufu, Petrie says, "As far as force of will goes, the strongest characters in history would look pliable in his presence. There is no face quite parallel to this in all the portraits that we know,

Egyptian, Greek, Roman, or modern.

The pyramids are the greatest mass of masonry that has ever been put together by man. They seem to tower in their majesty soon after the end of pre-historic times, or as Myers says, "They mark not the beginning, but in some respects, the perfection of Egyptian art." The world to-day stands amazed at their architecture because of the degree of perfection attained and the difficulty of construction. Rawlinson says, "It is doubtful whether the steamsawing of today could be trusted to produce in ten years from the quarries of Aberdeen a single obelisk such as those which the Pharaohs set up by the dozens."

Religiously, the Egyptians were polytheists, yet a few of the higher class had a faint idea of a Supreme Being. They believed in the doctrine of the future life, which idea governed their life here on earth. They embalmed their dead so perfectly that it is said of Seti I and Rameses II that if their subjects were to return to the earth to-day, they could not fail to recognize their old sovereign.

As memorials for the royal dead, the pyramids were built; tombs were also hewn in the rocks, in which to bury the dead. It appears that for safety many of their dead bodies were later transferred to tombs hewn in the rocks behind the Nile. In the rear of Thebes there are so many of these rock-cut sepulchres that it has been called the

"Westminster Abbey of Egypt."

Numerous carvings representing the body of the deceased were made on the lid of the coffin. "Portrait statuettes of the deceased," and pictures of different foods were placed in the tombs to meet the needs of the soul in after-life. The tombs in the pyramids and catacombs contain many bas-reliefs and paintings of the deceased's achievements. To archaeologist and the historian these are very important, because from them important data of Egyptian history are procured.

The thought of the life beyond the grave affected not only the mere burial of the dead, but it was also valuable and stimulating morally. Both high and low were to appear in judgment, where the soul sought to justify itself according to the Negative Confession. This standard is in some respects similar to the Ten Commandments of the Mosaic Code. They were impelled, somewhat at least, to regard others with equal consideration as themselves. They sought not only to avoid evil, but also to practice deeds of charity, which is indicated by the following: "I have give bread to the hungry and drink to him who was athirst; I have clothed the naked with garments." The belief was held that the good would dwell with Osiris, and the bad would suffer annihilation. Thus we note that these people, even early in their history, had a well educated conscience for their age.

The people were mainly sentimental, sympathetic, gentle, and considerate of the poor. "If less refined than Athens, yet in some points, both more moral and more civilized. The Egyptian without our Christian sense of sin or

self-reproach, sought out a fair and noble life. His aim was to be an easy, good-natured, and quiet gentleman, and to make life as agreeable as he could to all about him." That they so nearly reached the true idea of religion without the right means of revelation impresses us with the fact of the necessity of the Word, Christ, and the Holy Spirit in order to acquire Truth.

There were two classes, the rich and the poor, yet the poor enjoyed some privileges and liberties in embryo. On account of current ideas, absolute despotism did not dominate. From a papyrus of the Twelfth Dynasty, we have the incident that "a peasant robbed through a legal trick by the dependent of a royal officer, appeals to the judge and finally to the King; the King commands redress, enjoining his officers to do justice." Notwithstanding this, the people were heavily taxed and the government was aristocratic.

Woman was held in higher esteem than among the Greeks, for she was considered as the true companion of man and possessed equal rights with him. Her life was not so secluded as is female life among the Mohammedans. She enjoyed a happy home life, influence the life of her son or husband and, consequently, held a high social position.

The people, as a rule, were of a jovial disposition, regarding with esteem those who were older. They amused themselves in festivities, music and sports.

Their language at first, as found upon the monuments, consisted of the hieroglyphical, or picture form of writing, which was later combined with

the alphabetical system, upon papyrus. The papyrus, the name from which we derive the word paper, was made of reeds. This then is in harmony with "the paper reeds by the brooks. . . shall wither, be driven away, and be no more," (Isa. 19:7.) The writing was done with a pointed reed, dipped in red or black ink. Their achievements in writing and literature were of no small importance. The Book of the Dead, the oldest book in the world, was considered as a guide in the journey to the future life. Their works consisted of novels, romances, fairy tales, letters, documents, a book of advice for young and old, writings on medicine, astronomy, and other sciences. A celebrated fairy tale is "Cinderella and the Glass Slipper." Valuable historical data was gathered and preserved. The works on history are not inferior to those of the Greeks. The estimate of the Egyptian priests themselves of the comparative value of the works of these two peoples is set forth in these words, "You Greeks are mere children, talkative, and vain; you know nothing at all of the past." In comparing the age of their literary attainments, West says, "All this learning is older than that of the Greeks by almost twice as long a time as that of the Greeks is older than ours to-day."

The clear blue sky above them invited a study of the stars, so that they gathered some of the principles of astronomy, by noticing the "changing cycles of the stars" in conjunction with the annual overflow of the Nile, they discovered that there are 365 days in a year, and added one every fourth year. This calendar was introduced by Caesar into the Roman empire, was

revised by Pope Gregory XIII in 1582, and is still used by the civilized world. The Egyptians thus learned when to expect the Nile's overflow. On account of this annual occurrence, they were required to re-establish their boundaries and thus some of the fundamental principles of geometry were discovered and used. For the solution of their problems numerical expressions were used. Their arithmetical numbers ran up to millions. Scientific knowledge was largely possessed by the priests and was studied out of necessity and its practical value, but it needed to be stripped of superstition.

Industrially, they engaged in such pursuits as spinning, weaving cotton and woolen cloth, pottery and glass manufacture, gem cutting, and cabinet work. Their houses, particularly those of the higher classes, were built in a beautiful style, and their gardens and walks were well laid out. Saddlers, shoemakers, iron and brass workers, coppersmiths, goldsmiths, sculptors, embalmers, and scribes were other lines of work followed. They understood the use of colors quite well, so that they were able to achieve something in painting. Under government employ were clerks and secretaries. Some of these arts remained unpracticed until in modern times. During the later period of their national history, they were successful in navigation, such as the circumnavigation of Africa.

Egypt's wonderful productiveness and proximity to Palestine afforded her an excellent opportunity to support and preserve the Hebrews during a period of famine. Thus for about four hundred years, Egypt sheltered the children of Israel, played an im-

portant part in shaping the history of the greatest people—a people having the loftiest ideals and the highest conception of religion in ancient times. During this period of sojourn in Egypt, the Hebrews came in touch with some of the highest culture of the ages. This culture proved to be useful in the life of Moses, the deliverer of the Hebrews, who received his literary training in the Egyptian court.

Egyptian learning became serviceable to other nations when it was distributed beyond her borders. This was done by conquest, trade, and travel. Through the Phoenicians, and the Hittites it spread to Asia, and through the Lydians the Greeks came in touch

with it before her doors were thrown open. Consequently, through the Greeks, and then through the Romans, her influence in time affected the life of Western Europe.

The history of Egypt reveals an "Age of Beginnings." According to Myers, here we find "germs of civilization." Sayres says, "We are the heirs of the civilized past and a goodly portion of that civilized past was the creation of ancient Egypt. The mission of Egypt among the nations was fulfilled, it had lit the torch of civilization in ages inconceivably remote and had passed it on to other peoples of the West."

The Social

"Will all the ladies pass to the Reception Room, after adjournment and wait until called," was Miss Myer's request as the Keystone Literary Society was about to adjourn one Friday night some weeks ago. A few moments later a general hub-bub ensued in the Reception Room as merry laughter, anxious questions, exclamations, and the like, all sought to have supremacy.

"I wonder what they are going to do with us," exclaimed one.

"Oh, look at Mary's new dress," cried another.

"See how long it is," came from a new quarter. "Let's put her on the table."

This was no sooner said by a fourth girl than the astonished and embarrassed Mary found herself high above the others upon the table, while the eyes of a whole assembly of girls were upon her. Not enjoying it, she jumped down and aided in putting up Eliza both who as usual fell into the spirit of the occasion, waved her hands and jumped down requesting that all the girls join hands and sing as they marched around the room. Wholly engrossed with the fun, the girls were

unconscious of the presence of newcomers until some one called, "Come to Music Hall."

There stood the escorts to see that the order was carried out. Upon reaching the designated place each girl left her escort and passed "Behind the scenes," which only meant passing to the rear of a large white sheet having three holes cut into it much like a triangle in shape.

After all grew quiet and the girls managed to keep off each other's feet in the little space allotted to them, Miss Myer's voice was again heard saying, "Each gentleman may now test his ability in distinguishing the girls by recognizing them by their eyes and nose." The scene which followed was intensely interesting to all concerned. Various features of interest then followed, one of which was a test of our knowledge of familiar songs. The person guessing the highest number was awarded the prize. It certainly is peculiar how you think you know and alas, you don't. Several selections of good music both instrumental and vocal were rendered for the enjoyment of those present who were then partaking of the refreshments.



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Bible Term is over and everybody is again pursuing his school work with greater diligence. May we take new encouragement from the many good things we heard from the different teachers.

We feel that special attention should be called to the Chapel Talk given by Miss Elizabeth Kline on Friday, February 6. Her remarks on the conduct of students were especially helpful to all who aim to attain true manliness and true womanliness. May we as students and teachers often think of

our attitude towards our neighbors at school.

We wish to congratulate the student body on the excellent spirit manifested in our basket ball games. The system of home athletics seems to bring more good to our student body than that of inter-collegiate athletics could secure. Nearly all of our students play the game and enjoy its physical benefits. A wholesome spirit of rivalry exists between various departments, and classes. We hope this spirit will continue and bring beneficial results to

all of our students instead of only to a few skilled players.

As the Spring Term approaches, many teachers will be looking around for a place to qualify themselves for the County examinations. We wish to recommend such teachers to try Elizabethtown College for the Spring Term work. We are confident our college has exceptional opportunities to offer to those preparing for examinations. The faculty is composed of efficient instructors and the classes as a rule are not so large. Consequently, individual attention is assured. The methods of teaching used at our institution are modern in every respect.

Special classes will be formed to meet the needs of those who desire special drill in various branches. All such work successfully completed will be accepted toward the completion of a course of study. We trust many will take advantage of this special term. An announcement of the Spring Term work appears elsewhere in this issue.

The Ordeal of Richard Feverel

Through the death of George Meredith several years ago the world lost one of its best novelists. Meredith holds at present a high position among the novelists of the latter half of the nineteenth century. His aim in writing was to embrace the philosophy of life. The minor novelists were beginning to drift from this principle which fills the pages of Scott, Eliot, and Thackeray, and so Meredith sounded a warning. He said, "The forecast may be hazarded that if we do not speedily embrace philosophy in fiction, the art is doom-

ed to extinction." It may be argued that the philosophy in his novels produces weariness to the readers. This objection is met by the skilful and intricate intermingling of interesting and striking passages with his aphorisms.

His works give an accurate insight into the lives of the aristocratic "set" in England. This class of people compares strikingly in some respects with our rich class in America, and yet is wholly different in other respects. Men and women of these classes pay much attention to dress, luxuries, and fine mansions. This is a common characteristic. On the other hand, the lady in England has to observe many customs and be encumbered with many traditional duties both of which the rich American beauty never dreams of. On this account the features of aristocracy must be understood to a large degree before one can really enjoy the works of Meredith. In depicting the life of the rich class he has drawn his characters exceptionally well and proves himself a student of human nature. Meredith saw the highest expression of beauty in women and in nature. These two are beautifully portrayed in "The Ordeal of Richard Feverel."

This novel is the earliest of his noted works and is probably his best work. The story opens with a beautiful love scene which is hardly surpassed by any writer. Richard, the son of a rich baronet, Sir Austin Feverel, is the hero. Lucy, the daughter of a neighboring farmer, is a sweet lass whom Richard loves and often meets in the verdant meadows in spite of parental objection. Sir Austin decides to rear his son by a system in which it was

intended that nature should have little to do in the formation of his life. Richard at an early age foils the intentions of his father and secretly marries Lucy who is returning from a nunnery. They go to the Isle of Wight, but Richard soon separates from his bride and is plunged into his ordeal. He meets evil companions in London, associates with shameless women, becomes unfaithful to his wife, ashamed to go home, and wanders to France. Here the birth of his son calls him to himself again and he decides to go home to his wife. But he is unwilling to remain with her, though she has loved him faithfully during all his troublesome times. The book has an unusual ending. A duel is fought in France in which Richard falls and his wife on hearing this gradually pines away and finally dies of a broken heart.

The household of Sir Austin is composed of a variety of characters whose eccentricities are the source of humor in the work. The boyish teacher, Adrian Harley, will speak only in aphorisms, which contain much sound philosophy. Algernon Feverel is ever groaning under the pains of dyspepsia and at times is to be laughed at, and pitied at other times. The scheming mother is an excellent type of women of that class. Clare, the beautiful little girl who had to submit to her mother's desires rather than be permitted to enjoy her own innocent

pleasures, meets with the deepest sympathy on the part of the reader.

The story follows one theme throughout, the trials and temptations of Richard Feverel. The plot possesses excellent unity with the exception probably of too much emphasis on the whims of Mrs. Berry and her treatment of Lucy. The action of the novel accords very well with the characters and is easily followed by the reader. He does not swamp the characters with incidents but gives just enough to sustain the interest and develop his characters.

The writer possesses an excellent poetic gift which manifests itself frequently in his descriptions of meadows and streams. On the repetition of Clare's name after her death, Richard says, "Her name sounded faint and mellow now behind the hills of death." It has been said that Meredith as a poet equals Meredith as a novelist.

The book deserves a careful reading by all lovers of human nature. The aphorisms contain many thoughts which may well cling to the memory. It is not unlikely that the book will sooner or later be placed on a level with those of Scott, Dickens, and Thackeray. The more one reads of Meredith, the better the reader enjoys his virile stories. To Meredith belongs much praise for keeping high the standard of the novel, a fact which is exemplified at its best in Richard Feverel.



SCHOOL Notes

We were glad to welcome a number of old faces into our circle again since Bible Term. Elam Zug and Mack Falkenstein have re-entered college to take further work. The number of day students is exceptionally large this term.

On January 24 we had with us Dr. Byron C. Piatt, for the third time. He gave us his lecture entitled "Dead or Alive?" which was interesting as well as instructive.

Several weeks ago Miss Gertrude Hess, of Kauffman, Pennsylvania, paid a short visit to the school and brought with her her brother Paul K. Hess who entered as a student in the Commercial Department.

One of our former students, Virgil Holsinger, of Williamsburg, preached an interesting and helpful sermon in the College Chapel on the evening of January 25.

The Girls' Glee Club of the College sang several selections of music on Friday evening, February 6, at a program given in the Market House Auditorium in town.

Miss Moyer went to town that very blustery Saturday a few weeks ago and her umbrella was turned wrong side out three times. She brought it home and hung it on the fire extinguisher

in the hall where it hung until Wednesday when rumor said that it was mended and that it looked as if never broken.

Advertisement: Anyone having umbrella, to mend please bring them to Room 12. Guaranteed to be as good as new. I also make a specialty of sharpening skates. Ryntha Shelly.

F. S. Carper, of Palmyra who has been a student of the college this year left school last week to accept a position as clerk in the Valley Trust Company, of his home town. Although we as a school regret to lose him yet our best wishes go with him for success in his new work.

The athletic phase of college life is manifesting itself mostly in Basket Ball. The girls have games every Tuesday and Thursday evening. An exciting game was recently played.

The line up was as follows:

N. Longenecker	forward	M. Hershey
R. Landis	forward	S. Garber
E. Falkenstein	center	O. Harshberger
A. Brubaker	guard	B. Horst
G. Moyer	guard	R. Shelly

Miss Falkenstein's side was defeated by a score 35—26.

The ladies are improving both in "passing and goal pitching."

Josh Billings says: "When a young man begins to go down hill everything

seams to be greezed fur the ockashun."

Mr. Leiter says the ground-hog saw his shadow. So bundle up for six more weeks of cold weather.

After an illness of about a week, during which time Miss Katherine Miller, teacher in the Music Department, was confined to her room with a severe case of laryngitis, she was advised by her physician to leave school until her voice would be in condition for her to resume her work. We hope Miss Miller will soon regain her voice and again be in our midst.

Orville Becker writes his friends that he likes the west better every day.

One night when a certain College boy called at a home in Elizabethtown the youngest member of the family very gravely remarked, "I know what you want. You want Lillian."

Mrs. J. P. Detweiler and son Vernon of New Enterprise, and Mrs. A. M. Smith and son Walter, of Woodbury, Pennsylvania, were guests of their sister, Miss Sara Replogle, over Sunday.

HOMERIAN NEWS.

Since the beginning of last month the Homeric meetings have been very few. Short programs for private meetings had been prepared but were postponed because of lectures and Bible Term features occurring at the appointed dates for these meetings. Only one public program has been rendered since the last issue of this paper. As a whole it was pronounced a good one. Every performer showed that much time was spent in preparation. The various numbers of the program differed vastly. Orpha Harshberger, a new member, recited in a pleasing manner "Love's Blossomings." Laura Landis

also made her first appearance by reading an essay on "Art and its Masters." This paper was a very full and interesting discussion. It portrayed the reader's inclinations and should have been of value to those interested in art. The question, "Resolved, That the Federal Reserve Act does not remedy the defects of our monetary system," was debated affirmatively by A. L. Reber and negatively by C. J. Rose. It was well debated but perhaps not fully appreciated since a knowledge of the question was foreign to most of the members. After the rebuttal the judges decided unanimously in favor of the negative. An inspiring number was the address by the speaker, C. L. Martin.

He presented his good thoughts in an oratorical and impressive manner. The dominant idea pertained to the gaining of real manhood. The music, which consisted of a vocal solo by C. L. Martin and an instrumental solo by Elizabeth Kline, was beautifully rendered.

K. L. S. Notes.

On January 16th there was a very interesting program rendered, the most important feature of which was an address by Dr. D. C. Reber. His subject was "The Montessori System." He had heard the founder of the system a short time ago and was able to give much of what he had heard. The speech was intensely interesting. There was a good address given by the president, Harry Moyer. His subject was, "The Secret of Success." It was treated in a way that showed much thought and originality. Clarence Musselman then gave a declamation entitled, "The Two Roads." It was given in a manner which showed

that the spirit of the piece was felt. A reading entitled, "The Blacksmith of Ragenback," by Anna Brubaker showed careful thought in selection and was well read. The Literary Echo, by Helen Oellig was pronounced the best that had been read for a long time.

The program given on January 23, was on the subject of Temperance. Arthur Burkhart gave a declamation entitled, "Building the Temple." The process was pictured very clearly to the audience. The question was then debated, Resolved, That the Temperance cause is making greater progress in the United States than the Liquor Dealer's Cause. The affirmative speakers, Sara Replogle and Frank Carper, gave such facts that won the debate. The negative speakers, Esther Falkenstein and Robert Ziegler, gave many startling facts and statistics showing that the Liquor Dealers are awake to the interests of their business. "The Pauper Woman's Speech" was then recited by Naomi Longenecker, after which Lila Shimp and Bertha Perry sang, "Hark! Hark! my Soul."

On January 30, the program began with a piano solo entitled, "Love Dreams," by Edna Wenger, who as usual pleased the audience. Anna Ebling gave a humorous reading entitled, "Barbara Blue." Although Miss Ebling appeared before the society for the first time she was very calm. Martha Martin and C. B. Miller discussed the subject, "The Present Interest in Bible Study throughout the World." Miss Martin spoke of the personal interest and benefits, and Mr. Miller spoke of it in a general way. The discussions were very interesting and were followed by many short speeches from the audience. Jacob Gingrich then gave an oration entitled, "The Sweetest Thing Obtainable." Mary Elizabeth Miller then played "The Flying Dutchman." Her interpretation enabled one to form a picture of the scenes represented in the composition.

Spring Term

The Spring Term of 1914 opens on March 23, at which time the class work of the school will be largely reorganized and many new classes formed. This term affords special advantages to those who have been teaching the past winter and are desirous of further qualifying themselves for better work in the school room. The professional teacher never ceases to grow and there are constantly new movements in education that he needs to understand, and new conditions to which he must constantly seek to adjust himself.

Those coming from the public schools will also be accommodated with work in the common school branches suited to their needs. Those preparing for college may also enter profitably at this time; and since the work of this school is recognized by colleges of high standing, they can receive their preparatory training right at home.

Normal School graduates will find the spring term a suitable time to do work in the Classical Course as the school offers collegiate work in Latin, Greek, German, French, English, Mathematics, and Pedagogy during the spring term.

In the Pedagogical Department the following classes will be conducted: Elementary Pedagogy, School Management, Genetic Psychology, School Hygiene, Physiological Pedagogics, Systems of Education, Ethics, Philosophy of Teaching. Other studies taught during the spring term are: Caesar, Cicero, Virgil, Elements of Latin and German, Solid Geometry, English Classics, Agriculture, Higher Arithmetic, Botany, Chemistry, General History Bookkeeping, Vocal Music, English History, History of Pennsylvania, Physical Geography, Bible, and American Literature.

The expenses for boarding students for the spring term amount to fifty-five dollars. For day students the expense is eighteen dollars and fifty cents.

The work done by students during the spring term will count towards

completing the various courses. Anyone interested in the school may receive the annual catalogue upon application to the President. Applications should be made early as the outlook for a large attendance is very encouraging.

Bible Term

The Bible Term of Elizabethtown Collegé opened on the morning of Jan. 14, and continued with daily sessions until January 24. The days of this period were full of instruction and inspiration. The following comprised our daily instructors: J. G. Royer, of Mt. Morris, Illinois; S. H. Hertzler, D. C. Reber, Lydia Stauffer, H. K. Ober, J. M. Pittenger and Elizabeth Kline Elder J. C. Bright, of Ohio conducted our evening services and gave us excellent sermons.

We feel that our Bible Term was the best one ever held at our school. We had a splendid attendance and the interest continued throughout the entire Institute.

Elder G. N. Falkenstein gave us a number of talks on "The History of the Church of the Brethren," which were of intense interest to all.

Sister Hollinger, the wife of Elder David Hollinger, of Ohio spoke to us several evenings concerning their trip abroad. She has a pleasing personality and we enjoyed her descriptions of the Holy Land and her helpful thoughts very much.

"Could I but attain an old age as rich and beautiful as that," was a thought that passed through the minds of many as they came in touch with one who instructed us from his rich stores of experience. There before us was an example of quite though strong dignity, a personality whose influence was felt by every one; the intelligence, culture and spirituality which manifested itself in his face shall live long in the memory of many. We wish that many more might have had the privilege of coming in touch with Bro. J. G. Royer. In accordance with

one of his favorite sayings, "If you have a good thought, don't be miserly with it but share it with others and it will grow in beauty." We will give a few gem thoughts given to us during the Bible Term.

"Religion is the life of God in the soul of man."

"The gold of life must be dug, up out of the rocks, as it were, with our hands. We must pay the price if we would have the best of life."

"Faithfulness in the valley of humility is the ladder by which we must climb heavenward round by round."

"One will never be more than he really wants to be." "There is a man and a woman of forty, awaiting every boy and girl, who is absolutely helpless, becoming only what that boy or girl will make that man or woman."

Reader, have you ever stopped to think of this question, "Why am I not a better Christian?" When first this question echoed through College Chapel, coming from the lips of Brother Pittenger as he stood before us with that look of deep spirituality and consecration upon his face, it was answered by a deep silence which was broken by these words of his, "Bought with a price,—what does it mean?" His words were most beautiful and impressive, and before he had ceased speaking he had helped us to see a deeper meaning and significance in those four words, "Bought with a price."

We feel that the influence of this Bible Term is far reaching, yea farther than we are now able to see. There was a spirit for more consecration and a closer walk with God aroused in the hearts of many, especially among those of the student body. Nor was this spirit an impulse of the moment, but the spirit has increased and is expressing itself in many ways, one of which is a consecration meeting of girls who are seeking light and truth. We meet in a little assembly under the direction and help of our Bible teacher. We feel that we are beginning to get a vision of the higher spiritual life.



ALUMNI

A. Mack Falkenstein, '13, has returned to his Alma Mater to resume his studies. So far eight from this class have returned. Several more are coming back for the Spring Term.

G. H. Light, '07, principal of the Hatfields Schools, made a short call on College Hill and conducted the chapel exercises.

M. Gertrude Hess, '11, entered the school of music at Oberlin College last January.

Viola E. Withers, '09, lately accepted the position as assistant teacher in instrumental music at Juniata College. So far ten of the class of 1909 have been teachers or are teaching in different colleges.

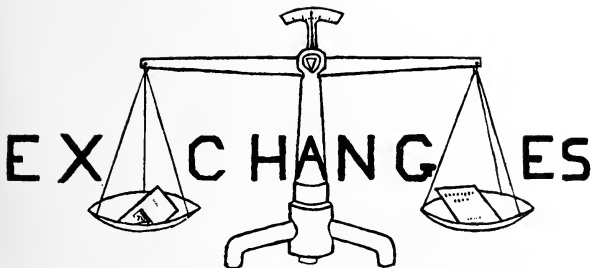
B. F. Waltz, '10, was elected to the ministry by the Lancaster church. Mr. Waltz is the twelfth alumnus of the school that has been elected to the ministry.

S. K. Brumbaugh, '13, is clerking at present for the Pennsylvania Railroad Company, at Altoona.

Orville Becker, '12, now lives at 1100 South Washington Street, Denver, Colorado. He says he is enjoying western life.

The following alumni attended some of the Bible Term sessions:—

James Breitigan, '05, John Miller, '05, Mamie Keller, '12, Agnes Ryan, '09, Enoch Madeira, '08, Abel Madeira, '09, B. F. Waltz, '10, L. W. Leiter, '09, Mrs. Estella Frantz Martin, '09, Andrew Hollinger, '10, Mrs. Frank Groff, '04, Gertrude Keller, '12, Irene Wise, '12, G. H. Light, '05, Irene Sheetz, '13, Mrs. Opal Hoffman Keener, '05, Wm. Kulp, '12, Martin Brandt, '08, Martha Martin, '09, Mrs. F. L. Reber, '05, Elma Brandt, '11, Carrie Hess, '08, Walter Eshelman, '12.



“Turn him and see his threads; look if he be
 Friends to himself, that would be friend to thee;
 For that is first required, a man be his own;
 But he that's too much that is friend to none.” Ben Jonson.

We gratefully acknowledge the following January exchanges: The Ursinus Weekly, The Carlisle Arrow. The Lafayette Weekly, The Blue and White, Pottstown, Pa., The Alliance, The Red and Black. The Mirror, Juniata Echo, The Blue and White, Hammonton H. S., College Rays, Normal Vidette, The Hall Boy, The Normal School Herald, The Purple and White, Allentown, Pa., The Albright Bulletin, The Owl, Linden Hall Echo, The Purple and Gold, The Collegian, The Hebron star, The Susquehanna, Delaware College Review, The Pattersonian, The Gordonian, The Dickinsonian, Purple and White, Phoenixville H. S., The Pharetra, Oak Leaves, The Philomathean Monthly, The Palmerian, High School Impressions, The High School Journal, The Daleville Leader.—Welcome, come again.

M. H. Aerolith. We wish to commend you on your splendid literary depart-

ment. The Article entitled “Uber Mittel-America,” portrays a vivid description of the religious conditions of those republics. The discussion of “The Rubber Industry” is very instructive. The story of “A Day on the Island with Robinson Crusoe” is interesting and original but how was it possible to have the same ship half-burnt one day and only slightly burnt the second day?

High School News, of Lancaster, is very neatly arranged. Cuts are very suggestive. Your literary department as a whole, deserves praise. In your exchange notes, tells us what you think of the different college and High School papers.

The Bulletin, Wells High School, Steubenville, Ohio. A few literary articles, please. Locals very extensive and good.

We like the originality of your literary articles. Your paper has a neat and attractive appearance. A few things that might interest some of your readers are: Alumni Notes, Society News, Table of Contents, and several suggestive cuts.

The Coshen College Record gives a good account of the proceedings of the college.

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VOL. XI

ELIZABETHTOWN, PA., MARCH, 1914

No 6

The Line Fence

John Kuhns

James Hale and Silas Iren were boyhood friends. As young men they had taken adjoining farms. James Hale was good-natured and charitable, while Silas Iren was selfish and miserly. The great difference in their characters seemed to draw them together. One day, however, their friendly relations with each other suddenly ceased.

They had decided to build a line fence between their respective meadows to prevent the intermingling of their herds. As neither knew where the line separating the meadows should be, they decided to have it surveyed. When it was surveyed and properly staked off, it remained so for several weeks before any men could be employed to make the fence.

During this time a mischievous boy, whom Silas had punished for raiding his orchard, passed that way and decided, when he saw the row of stakes, "to get even" with him by pulling out several where the row made a sharp turn upon James Hale's land. The two farmers did not pay any special attention to the new fence until several weeks after the fence was built because they knew the men whom they had employed to be experienced and trustworthy.

On a certain morning, however, it

happened that these two men met, Silas coming from the meadow and James going for the first time to look at the fence.

James was about to say, "good morning," when Silas strode up to him and began hotly to accuse him of changing the line and stealing some land. James's apparent ignorance of it only increased Silas's suspicions so that he began to pour out his wrath upon the head of his friend without giving him time to explain and left James with the threat, "I will never speak to you again." Several times after this James Hale tried to clear himself before his former friend but every time Silas Iren turned his back and walked away, finally James Hale gave up in despair.

Year after year rolled by for fifteen years without either of the men speaking a word to the other. Many of their children had married and had gone away. The hair of both men was beginning to turn silver, yet it brought no change in the attitude of the two old men toward each other. The line fence, which they had built, rotted down and was neither repaired nor replaced.

During these years what had become of the boy that had caused all

this? Soon after the prank, the boy had moved away and had gone to a Normal School. After leaving school he had taught, not because it was necessary for him to support himself, for his father was rich, but because he preferred it to spending his life in idleness. He had returned to the scenes of his boyhood and was now teaching the district school where he had gone in his boyhood. At a certain spelling-bee held in his school he had met Susan Iren, and thereafter he was a frequent visitor at the Iren homestead.

Susan was not averse to this young man, so their courtship progressed rapidly. One evening he decided to propose but after considering for some time he had decided to ask her father first and at the same time confess his act which he had committed fifteen years before. When he asked Silas Iren for the hand of his daughter, he received the old man's hearty approval

but when he spoke of his boyhood prank, the old man turned pale and held out his tremulous hand for support. After he had remained silent for several minutes, Silas Iren said brokenly, "Oh! If I had only known this."

That evening James Hale, after doing his work, sat upon his porch to enjoy the evening breeze. As he sat there he saw Silas Iren coming up the road. He got up and started to walk toward the road to meet his friend of bygone days. As they came nearer to each other Silas raised his head and said huskily, "James, I was wrong."

James extended his hand and replied, "I knew you would come sometime, Silas."

And then the two old men fervently clasped hands in the moonlight, and in tears forgave each other.

Know Thyself

George C. Capetanos.

Socrates, who believed in the immortality of the soul and in a Ruler of the universe, believed that the proper study of mankind is man, his favorite maxim being, "Know Thyself." This maxim needs to be repeated to every generation and as long as man has not obtained perfect knowledge of himself, of the universe about him, and of the immortality of the soul.

The grandest and noblest of God's creatures in the entire world is man. God gave him intelligence, gave him moral sense, gave him a spiritual

nature. These qualities elevate him above all other creatures of God's creation. Without these he is not qualified to rule over the lower forms of creation. His intellectual, moral, and spiritual endowments make him a rightful lord over all creation.

No man can claim an adequate knowledge of himself who does not know himself physically. We must know those sacred laws which God has ordained in the human body, in order that we may be able to control it, guide it, and keep it pure. When-

ever our lower nature rules the higher, we come to the same level with the rest of the animals, and God never intended that the lower nature should rule the higher. The body is the dwelling place of the Holy Spirit and therefore we must know how to keep it as clean and as vigorous as possible. The man who would do anything and everything against the vitality of his body to gain wealth or wisdom has not yet found himself physically. Why is it that a great number of people suffer from diseases and physical defects? Is it not because they do not obey the laws of nature? These diseases which mean death to moral character and to the physical and intellectual powers of the people are largely the result of their ignorance of the body. When a man violates the laws of nature he must suffer the penalty. God may forgive a man but nature never does. And it is time that we should awake to see the price that we are paying as the result of our ignorance of our own selves. Our mothers and fathers have kept from us those very things which we should have known in our youth, and instead of pointing out to us the dangers that lie along our pathway and forewarning us against them they have with their good intentions left us in ignorance.

Not only do we need to know ourselves physically but mentally also. We need to study ourselves intellectually in order that we may discover the tricks that our mind is playing upon us. In order to keep evil intentions out of our minds it is necessary that we know and are able to prevent the mind from inviting evil thoughts. We cannot always choose

our society and have with us just the people that we would like to have, but we can choose our thoughts and they can be good visitors or insidious enemies, contributing to our happiness or else poisoning the fountain from which flows our brightest joys.

We need to study ourselves in order that we may learn the power of thought. No one can estimate the power of thought in art, in science, in literature, in philosophy, and in any other line of human endeavor. Everything that man has accomplished in this world first had its origin in the mind, and in order that we may stand upon our feet and think for ourselves, we must understand and develop the power of our thought and our imagination. Homer and Milton could never have dreamed the sublimest poems of the ages had they not understood themselves and developed their imagination. Our minds were never meant to be squirrels in cages or electric fans. We ought to get outside of landmarks, earmarks, and book-marks once in awhile. Our minds were never designed to find nourishment in things that are of practically no value, but they were intended to feed upon the best things in life and to roam at large throughout the whole field of human interest and be lifted upon the hills and beyond the hills to the stars.

But even though we know ourselves physically and mentally, and do not know ourselves spiritually, we are still groping in the darkness. How far short the world falls in this point! How few of earth's millions do really believe in their heart of hearts, in the immortality of the soul? How many have made the distinction between the

animal life and the life that God has given to the human being? We have never yet found ourselves, unless we have a definite conception of the immortality of the soul. The life of the animal is limited, but in the life of man there is no limitation, and when we began living we commenced an eternal life. Whenever we come to believe that we were created in the image of a loving, living God for some noble purpose

in the ages of eternity; whenever we shall have an adequate knowledge of the Word of God; whenever we shall come to believe through the light of the Word of God, which like a mirror, reveals to us our own selves as God sees us, then death will appear to us but a door to a higher existence. We then may assure ourselves that we know ourselves, at least in part as God knows us.

Home, Sweet Home

Anna Cassel

Of all the words in our vocabulary there are few that are so dear to us as the word "home." What a rush of pleasant thoughts and fond memories are aroused in our consciousness when we think of our homes! We love to sing the songs of home, and we stand enraptured before the picture, "Home, Sweet Home."

This painting portrays an aged father and a mother sitting by the fire on a cold stormy night. It is the night of the dying of the old year. On one side of the table sits Mother knitting, on the opposite side sits the Father reading the newspaper. He reads portions of it aloud to his dear companion, but after awhile she gives no response and when he looks up he sees that she has ceased to knit and is in deep meditation, while two large tears are slowly rolling down over her cheeks. He asks no questions for he knows that this night, of all the nights in the year, she yearns most for her dear ones who are all away from home.

The Father has no interest in his paper after this and soon it falls to the floor unheeded.

There is a long silence. Good, faithful Fido comes from under the stove and lays his head lovingly on his master's knee. He seems to know that they are lonely and wishes to express his mute sympathy. Thus the three companions sit in silence into the night.

The Father and the Mother are busy with their own thoughts. To each it seems but a few years since their children were all at home with them, and in memory they go over the years as one by one they left their happy home.

Far away in a large city lives their first-born, their Alice. The Mother remembers so well how she felt when the family circle was broken; when the young doctor, to whom Alice had vowed to be faithful, took her away from home, but now she rejoices that Alice has a happy home of her own

and several bright healthy children, and longs to see the baby only a few months old, who bears its grandmother's name, Kathryn.

They remember another day,—the day when Henry the oldest boy left home to go into the army. Their spirits were crushed, and their hearts well-nigh broken then, and to-night after ten years the wound still seems open and bleeding. True, he has made a good record and enjoys his work, but the fond Mother has read between the lines of his letters and knows that he is not always warm and comfortable. The Father feels sure that to-night as his son sits by his camp-fire his thoughts are of home, and silently he breathes a prayer to the Omnipresent Father for his boy in the far-away islands.

Together they think of their kind-hearted, gentle Emma. It seems so long since she has been at home and has ministered to them, but they gladly give her up when they remember how many she has helped and soothed in their dying hour. They thank God for her life of patient service, and her self-sacrifice for the sick and suffering in the crowded city.

To the Father it seems only a few days since he took his youngest boy with him to the field and gave him his first lessons in ploughing and other agricultural pursuits. How he had planned the life of the boy, and had hoped that he would stay with them always and be their comfort in their declining years! But the boyish heart longed for the sea and the Father recounts the many entreaties and persuasions they both used in trying to keep him at home, but to no avail, and how reluctantly they gave their consent. Now he had been away from them for three years. To-night as the wind howls around the house they have grave fears for their baby boy. With eager anticipation they look forward and pray fervently that he may be spared to spend his first furlough with them in the near future.

The good old Father and the aged Mother do not repine in being thus left alone, but to-night they long to have their dear ones spend New Year with them as they did in years gone by, but since it cannot be, they lift their hearts in praise to their Maker for giving them children who are an honor to them and a credit to the home in which they were so carefully reared.



Standing Alone

Sara C. Shisler

The man with a character founded on truth, courage, integrity, right, and independence, is he who can stand without the prop of popularity, or any other uncertain appendage of the framework of public sentiment. How many people stand alone? A large number do not stand at all, some lean on others, and a few apparently stand alone, but when a slight breeze blows against the first classes, they find themselves unsupported and a sudden fall, which nobody can understand, ensues. How can we tell that we are able to stand alone?

In the educational world men rise so rapidly sometimes that they become very famous in a short time. Great and wonderful do they appear to the public eye. However, when they are no longer held on the pinnacle of fame, they become helpless, discouraged, and lack ambition because their aim was not service but the honor of men.

Let us consider Robert Burns, the man who possessed the possibilities of becoming far greater than he ever was. Discontent in his allotted sphere, he was counteracted by sudden popularity, a time during which he was a wonder to the public gaze. However the curiosity lessened, instead of being manly and exhibit ing his grit, of working against adversity, he fell so low that he actually disgraced his profession.

In the political world we also need men who know and support what is right and necessary for the welfare of the masses. A man who is popular

and turns with the tide of every-day affairs, and who has not the interest of the people at heart, is likely to be undermined by the first opposition. Any individual that must solicit the support of others in upholding his ideas, is weak compared with him, who by his promises in the right shows his capability of standing alone, even though others are not willing to support his measures.

Where is a man more able to stand than George Washington was? Like a child resisting the demands of an unjust father, he was not afraid to face England or any other country, because he felt justified in securing that liberty to which the Americans were entitled. The secret of his stability lay in the resoluteness, virtue, sincerity, and earnestness of his character.

Likewise, Abraham Lincoln struck the final blow at slavery and thereby risked the dissolution of the United States. He rose to fame and honor, not by fraud or any base means, but by his own merits. This instance shows that those working with the banner of right above them, always subdue evil. Hence, every one whose soul is saturated with the necessary qualities of making a man can stand when the test comes.

Then, again, many people of good character prove to be weak when adversity comes. Going down and then attempting to rise again is more difficult than to face adverse things nobly and become victor in the beginning, for "the gold that is refined in the

hottest furnace comes out the purest." The majority of men worthy of adoration rose in spite of adversity.

Also in the spiritual life, it is easy to live a pure and holy life when living among good people. The danger is in yielding to temptation when everything seems to turn the wrong way. Peter was sure that he could stand alone; yet when the test came, it required more courage than he had. However, he did not remain down, but arose again and was stronger than before.

Then, too, no nation falls until its citizens indulge in luxury and vice to such an extent that they are incapable of giving their best, and finally nothing at all towards the advancement of the interests of their country. What accounts for liquor and all other vice in our nation or any nation? There are always those who lack the depth of character necessary to understand the charming invitation of the danger-pits in life. If then the strong of a nation do not concentrate all the fire of their possibilities on something definite to uphold the right, the nation must suffer.

Probably the moral world requires the most courage. The twentieth century requires pluck because the agents of evil encounter us every-

where. The saloon, the gambling den, and other degrading places are continuously beckoning to everybody that passes. A person who cannot resist the enticement of the sign above the door falls as a consequence of the lack of courage to say "no."

God created each person for some definite purpose. That work may be something in which self-reliance and independence of purpose are the only resorts. Nevertheless, that work will remain undone if the person leans on another for help. Since there are many people who fail on account of a very limited foundation on which they started the structure of their life, we should all strive to pull others into the sunshine of freedom.

No man who is incapable of standing alone is free. Every individual is endowed with the power to choose and also with a conscience to help him feel the rightness of an act. If a man feels certain that he is right, there is no reason why he should not be able to stand. Milton says, "Virtue could see to do what Virtue would by her own radiant light, though sun and moon were in the flat sea sunk." Consequently, the person who possesses self-reliance, sincerity, and honesty of heart, and wishes to serve rather than be served, can stand alone.

The Sale of a Winton Six-Cylinder

Owen Hershey

Did you say that the Winton Six-Cylinder Touring Car was a failure? You say so because you have not examined its mechanism very closely. Let us examine this car for a moment.

Now this machine has all the modern conveniences with which automobiles are equipped. See, you must not leave your seat to crank the car; all that you need to do is press this button and when you want to shift your gears you have no levers with which to become confused; simply press the different buttons and the gears shift automatically. If you are driving along and night overtakes you it is not necessary to stop and have the inconvenience of getting out into the mud or of trying to light your lamps in a strong wind. Turn the switch and you will have light. You can regulate the light to a very bright or a dim light. When a tire is punctured the quick detachable tire and the electrical air-pump will make the task so easy and brief that you will not have to become angry. All of these conveniences are operated by electricity which is generated by the machine when it is in motion. Do you still think the machine is a failure?

Ah! I see you are not yet satisfied. Perhaps it is the beauty of the car which you contemplate. I think I can truthfully say that for graceful lines and easy motion there is no car that surpasses this one. If you do not like the shade, that alone would be a small matter to overcome as we can furnish you the same kind of a car in any

color. As for power and speed it is second to none with its six cylinders which have a bore of four inches. The car can without any great effort attain a speed of seventy miles an hour which speed I am confident will satisfy your highest desire. Even with her tremendous weight and speed the car rides very easy because you see it has, instead of steel springs, an air cushion which absorbs the shocks and jars with great ease and makes the riding seem like being rocked in a cradle.

Are you still not convinced? Maybe you have forgotten to look up the records of these cars and think that they do not last very long. This car in which we are seated has covered forty thousand miles and is still in condition to cover half that many miles without any radical repairs. Where is another car of which the same thing can be said? There is none. This is no exceptional car either, they all show very well and anyone who has one of these cars will corroborate my statements.

The car is comparatively cheap; the list price is only twenty-five hundred dollars, and since you are a prominent merchant I will give you a discount of five hundred dollars with a credit of one year for the balance. That is a fair proposition and I am sure you will never be sorry if you purchase one of our cars. Think of the pleasure and joy you would bring to your wife and children. You say, yes? There, I knew you would buy one.

The Achievement of Success

I. Z. Hackman

Someone has asked, "What is success?" This question is answered very differently, but a writer once said that it is the reward of all honest toil. We hear much about success nowadays. As life becomes larger and more fully revealed we also hear and learn more, we believe, of service. And learn more, we believe, of service. And every one seems either to be striving earnestly for success or endeavoring eagerly to tell others how to achieve it.

To the one striving for success, the means seem either too simple to be sure, or too self-sacrificing to be worth the end sought. To the one teaching how to achieve success, the way seems clear, the end certain. Then after analyzing and carefully examining the many and various receipts offered far and wide, we can, by the many success advisers compared to the many more success seekers, conclude that the substance of most of them can pretty nearly be encompassed within a word, the magic word,—service.

Every human being starting out in life to become a force that will be a contribution to the welfare or woe of the world, should ask himself this question: "What shall I give the world in service of mind or muscle in return for the comforts, blessings, and luxuries I expect to receive from it?" Too many with a vitally wrong conception of their relation to the world and with no thought of duty and responsibility, turn this question round by asking:

"How much can I get from the world with the smallest amount of effort?" We see these culls of humanity everywhere representing the little end of nothing. They measure what they give in faithful, honest service very sparingly, but they are ever on the alert to bring every influence to bear to secure an increase of salary without increasing their efforts.

Again, true success means true service. The successful boy or girl is the serviceable boy or girl. They are the ones who achieve something, not only with money, but with their own brains and hands. If they have money we will find if we look carefully, that success has brought money with its other greater blessings, and not that money has brought success.

Are you successful? Then you are serviceable. Do you work to win success? Then begin by being of service to-day, to yourself and to others. And this service means not merely to be earnest and honest and ambitious, but it means to do well that which you can do to-day, and not to-morrow.

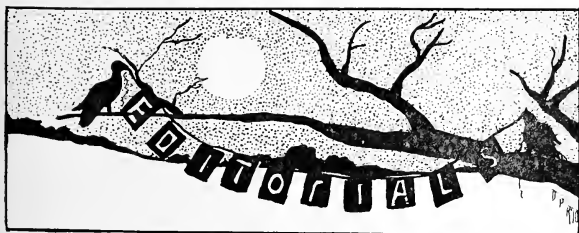
Again, the opportunity to do something to-day, means as it always has meant, the chance to do something timely, worth while, and necessary. It means, as it ever has meant and ever must mean, the perception of some duty and its performance, and usually as a duty rather than with the hope of some reward, whether it be financial or otherwise.

Success then, in short, means not some big, dim, far-off desire, but it means ever-present duty to yourself and your surroundings. It has a beginning and that beginning is now, not to-morrow; the secret lies in doing well this task, not the next, which, like to-morrow, is never certain, but is ever a barrier in the mind of the one who never achieves much. Then to the successful student is the one who to-day learns the fundamentals of the lesson, and who persistently tugs away at difficult problems.

In conclusion, then, if we practice the foregoing, we will give the world the assurance of a man; a gift that is

in the power of every one to make, and that should be the highest aspiration of every young man who is binding on his armor to take his place in human warfare. The hope of a man lies in his honesty of purpose, correct motives, and manly conduct, and in a desire to give only the best to the cause of any noble achievement. We cannot all be equally lavish in what we give the world, but there is power in every one to give something,—a bright smile, a helpful suggestion, or a timely warning if necessary. All these when brought into daily practise will prove that the positive life in the one worth living.





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Athleticism.

The man who never sees a good quality in one of his associates and yet is sure to find a bad trait is a cynic. He always sees a thorn in a bed of roses, and has an inveterate contempt for the opinions of others. He is a follower of Diogenes and his philosophy of life is embodied in the doctrine of cynicism. Then, there is the man who is actuated by an intemperate zeal in some cause. George Eliot says, "His enthusiasm is narrow and hoodwinked, so that he has no sense of proportions." This man is a fanatic. His

unreasonably enthusiastic zeal, like that of the Crusaders, is termed fanaticism. In opposition to these two classes of men, there may be found the man who is liberal in his views, and who disregards authority or the ordinary standards of thought. He aims at freedom and independence of thought; he is the free-thinker. His system of belief is named latitudinarianism.

Now what is athleticism? It is sports, or athletics, gone to seed. It is the grapevine, capable of producing luscious fruit, allowed to run wild,

and which may in time kill the very tree that supports it. The man who is so devoted to this frenzied zeal for athletics is possessed of the system of athleticism. So as not to take a cynical attitude toward this question, and see only the baleful effects of athleticism and not perceive some of its advantages; nor to refrain from an exasperated zeal for relegating our present system of inter-collegiate athletics to the realm of oblivion; and also not be too latitudinarian in giving assent to many benefits, as well as evils, will require a careful consideration of the subject of athleticism.

We are positive that our college students need physical exercise in order to keep their bodies healthy, and we are convinced that nothing will so develop the body of a student as proper gymnastic exercises and outdoor sports. The question then remains: Shall this exercise be secured through inter-collegiate contests of by home athletics? We, as an institution, believe that home athletics, or interclass and inter-society contests, are more conducive to the best interests of the students than inter-collegiate athletics, and should, therefore, be encouraged. We are aware that this is not the verdict of the majority of those concerned, and we do not expect a panegyric in return. It is truth we are seeking, and

"Truth crushed to earth shall rise again;
But error, wounded, writhes in pain
And dies amid its worshippers."

Since we take this attitude on this question, it is natural for some one to ask why we advocate a system of home athletics.

We reply that athleticism is not in accord with true education, nor with the best interests of the students, nor with that high Christian character which an institution of learning should maintain. Sport may be tolerated when it is for sport's sake, but when it tends to professionalism, and virtually becomes the business of anyone, it becomes a menace to Christian manhood. No man has a moral right to make a sport of any kind his profession. Hence athleticism is not in keeping with sound ethical principles.

As we delve into this question further we notice that athleticism is not the best system for the development of the body of the student. In our inter-collegiate contests only a meager percentage of the student body can participate. In a system of home athletics, by proper supervision, practically all the students can share in the physical benefits of the contests. The rule for sports should be: The greatest good to the greatest number. It is also an incontrovertible fact that in a system of athleticism those who least need physical training get most of it, and those who need the most training get the least. Our institutions should not pose before the bar of civilization for the production of athletes, but for the harmonious development of the powers of man. A system of home athletics will require those who need the training to take part, and thus secure benefits to those who need such development.

We further believe that the game of football as it is now played is too dangerous, especially in inter-collegiate contests, to be allowed by our colleges. When the death toll of young

men of promise reaches well nigh two score a year, it is time to rule out the game in our contests, or else radically change the game. We cannot, we must not, we dare not sanction this slaughter of our youths under the name of Christian education. Were one student killed by another in a fight before twenty thousand people, the slayer would be hanged, but yet a talented young man is frequently killed by foul play in a game of football and his slayer is allowed to go scot-free. And all this is termed by Christian education as an **accident!** O the morals of athleticism! The scenes of the Coliseum are still to be found in America, civilized America, and the verdict of Christian Education is "Thumbs down!" Are we cynical and fanatical on this question? No, these are the indisputable facts of athleticism.

Then, too, the genuine college student is not at school for the primary purpose of securing athletic training. To him athletics are secondary, and breadth and depth of mind and soul, primary. The keynote to success in the life of a student is concentration. This is impossible at times for the majority of students during the tension that prevails before important inter-collegiate contests. We do not encourage a student to be a book-worm but we do desire to inculcate in him a zeal for Shakespeare, Raphael, Edison, and Beethoven that shall at least equal that for a Plank, a Matthewson, or some favorite college athlete! The young man after graduation will be tested not by his dexterity in pitching baseball but by his capacity for work and his power to adapt himself to the issues of life. It is really robbery for

an institution to demand a large part of a young man's time in preparation for, and participation in inter-collegiate athletics. Inefficient class-work must result from such a system not only from those who actually participate but also from those whose minds and thoughts are centered on the contests.

Here it may be objected that our average colleges are too small to employ a system of home athletics. We readily admit that a majority are too small for athleticism but no school is too small for healthy athletics. As long as we view this question through the bigoted spectacles of athleticism, of course we would say home athletics are not practicable. But laying aside all bigotry and thus getting a proper perspective of home athletics, we must conclude that this system puts it in its proper relation to the activities of college life. A system of athletics that calls into play the entire student body is a perfect system; it is based on sound principle. This system would remove much of the physical danger and tension of athleticism, and would afford exercise in the way of legitimate sport for practically every student in the college.

There is also a moral side to this question. The custom of ranking an institution according to its athletic record is not based on a sound ethical principle. Many a young man has refused to attend a certain college because it had a poor athletic record. If a man decides upon a college on this ground it betokens for him a narrow view of life and slim chances of honor in the path of service. Every school must finally stand on its merits, and if

its graduates are saturated with athleticism and possess a smattering of wisdom, they will soon be found sadly lacking when the acid test of life comes. This is an extreme case, but why should not the extreme be eliminated by the institution of a system based upon ethical principles?

Then, too, an institution often resorts to professional athletes, who are nominally enrolled, in order that they may legally represent the institution. This is not in keeping with good ethics, yet Christian education seemingly tolerates it for the sake of extending the reputation of the school. It is often a false reputation secured by illegal means. This is a violation of principle and ought to be regarded as such by our educational institutions. The reason it is not condemned at the bar of common sense is because that peculiar sense of becoming less common to so many people in America. This accounts for a number of evils we tolerate as a nation.

There is another evil associated with this system of inter-collegiate athletics. It is the undue popularity accorded to the hero of a contest. This often gives a young man a false notion of himself. No man is really great unless he has principles of right actuating his deeds. Popularity and character are often antipodal. The student who is honest and painstaking in his work deserves the acclamation of his colleagues, but does he always get it? No; often the student who has done the least work in the class room, and may perhaps, be only nominally a student, is heralded forth by students and magazines in stentorian tones as the hero of the institution. And yet

Christian Education sits by and hears the proclamation and says, "Amen! Amen!" O the ethics of athleticism!

Does this seem like bombast in cynical and fanatical tones? Is it too latitudinarian? To us it is the truth and the "spot will not out." We have tried home athletics for fourteen years and are convinced that it is the proper relation of athletics to school life, and that it is conducive to the highest welfare of the student body, and that it is in accordance with the ethics of the Christian religion. We have ruled out football from our home athletics because it is too dangerous for a sport, and are glad that other colleges are also following in the wake. We believe in "sport for sport's sake," no more, no less. May we all strive for athletics that will have for its aim, the greatest good to the greatest number; that will give proportionate development to the individual; and that will inculcate principles of right in the hearts of the students in our colleges.

The Winter Term closes March 19, and the Spring Term opens March 23.

Remember these four dates:

April 10, at 3 p. m. Arbor Day Program by the Senior Class.

April 10, at 7.30 p. m. Anniversary of the Founding of the Literary Societies.

April 17, at 8 p. m. Lecture on "A Grand Army Man," by John F. Chambers.

May 7, at 8 p. m. Music Program by the Musical Department of Elizabethtown College.



School Notes

Spring Term is almost here, we then expect to see many new faces on College Hill.

On Friday evening, February 6 the Ladies' Glee Club sang at a musical given in Elizabethtown.

Saturday evening, February 7 the music pupils gave a recital in Music Hall. The following program was rendered:

- Wayside Flowers, Ruth Reber
- Lilacs, Elsie Stayer
- Welcome, Irene Harlacher
- Wood Notes, Amanda Nissley
- Alone, Roberta Freymeyer
- The Chorister, Bertha Perry
- As Pants the Hart, C. J. Rose
- When the Lights are Low, Elsie Stayer
- O Ye Tears, Sara Olweiler
- Welcome Sweet Spring Time, Lila Shimp
- Lila Shimp
- Narcissus, Laura Landis
- The Little Girl in the Machine, Miss Vera Care
- Miss Vera Care
- Lullaby of the Night... Bertha Perry
- What Am I Love Without Thee? C. L. Martin
- C. L. Martin
- Electric Flash, (Duet) Olweiler, Miller

Notice:—I have a full line of the

best art productions on the market. Will be especially glad to show you photographs. Terms reasonable. A. J. Replogle, Room 46, Memorial Hall.

Professor Ober was in Elgin, Illinois, the first week in March attending a meeting of the General Sunday School Board of the Church of the Brethren.

On February eighteenth the faculty went for a sleigh ride. Upon their return they repaired to the kitchen where they were served with refreshments. Several toasts were given in honor of Dr. Reber, it being his birthday.

Mr. Wenger's favorite command: "Go and do thou like-wise."

On Thursday evening, February twenty-sixth, the Young Men's Bible Class taught by Miss Myer rendered a program in Music Hall. The program was on the Life of Christ and proved to be very interesting and highly instructive.

On the same evening a number of the students went to Florin, to the home of Mr. Geyer, on a sleighing party.

We certainly wish that every read-

er of "Our College Times" could have heard the lecture given by Mrs. Armor. We were told before she came that she was called "The Georgia Whirlwind" and we believe she has an appropriate title. Mrs. Armor was certainly filled with the message that she brought to us. Her subject was: "The Strangest Thing in the World." She presented the temperance question to us in a new light.

The interest in basket ball is as keen as ever. Interesting games are played almost every evening. One of the most interesting, however, was the game between the Seniors and the Juniors with a score of 22—19 in favor of the Seniors.

Seniors		Guard	Juniors.
J. Reber	Guard	J. Heisey	
H. Rover	Guard	I. Kreider	
O. Hershey	Centre	P. Engle	
F. Wise	Forward	H. Geyer	
H. Brandt	Forward	I. Herr	

The students listened to a most excellent chapel talk on February 6, by Miss Kline. Her subject was "Harmony." We believe that it helped many of the students to tune themselves to the harmony of life around them.

February twenty-eighth saw a splendid social in Music Hall. The social was well planned and was pronounced a grand success by all. At the close refreshments were served.

On Friday evening, April 10, the Anniversary of the Founding of the Literary Societies will be held. The Keystone and the Homerian Societies will give a joint program. We urge every person who has been a member of either of these societies to be present. Both the Keystone and the

Homerian Societies have been doing splendid work this year.

We enjoyed a good sermon by Bro. I. N. Widder of Harrisburg, in the College Chapel on Sunday morning, March first.

On Sunday, March 7, Professor Schlosser was in Norristown and delivered a temperance sermon.

On April 17, 1914, John F. Chambers, the famous reader will appear for the first time on College Hill. His subject will be "A Grand Army Man." This is a sparkling drama with a distinctive American atmosphere. It is constructed along the modern lines and deals with the problems of the home. We believe that Mr. Chambers will picture real life to us and we trust that you will come to hear him.

A Sunday School teacher was quizzing her class of small boys on their desire for righteousness and said: "All those who would like to go to heaven stand."

Every member of the class stood but one.

"Why Johnny," exclaimed the teacher, "dont you want to go to heaven?"

"Naw," said the boy with a disgusted air, "not with that bunch."

Dr. Becht gave us some excellent advice. We enjoyed his presence and took inspiration from the noble thoughts and ideals presented to us.

The Boys' Glee Club sang at a temperance meeting in the U. B. Church. Mrs. Parsels of Philadelphia, gave a forceful lecture at the same program.

On Wednesday evening March 4, the following program was rendered

on the Anniversary of the Dedication of the Buildings.

- Chorus Senior Vocal Class
- Invocation G. N. Falkenstein
- Address of Welcome R. W. Schlosser
- Recitation .. Naomi G. Longenecker.
- Chorus Boy's Chorus
- Oration Laban W. Leiter
- Girls' Chorus
- Address Dr. J. George Becht
- When the weather is wet we must not fret;
- When the weather is dry we must not cry;
- When the weather is cold we must not scold;
- When the weather is warm we must not storm;
- But be happy together whatever the weather.



Arbor Day Program

The Senior class will render the following program on April 10 at the College:

- Music
- Address by the President of the Class J. D. Reber
- Recitation Miss Lillian Becker
- Essay Miss Linda Huber
- Music
- Oration Mr. John Kuhns
- Address Prof. H. K. Ober
- The Planting of the Tree.
- Music

The Senior Class desires the presence of their friends at this their first public program.

High School Boy: "How near were you to the right answer of the third question?"

Girl: "Oh, about three seats away."

K. L. S. Notes

The program on February 20 opened with an inaugural address by the president, Harvey K. Geyer. His subject was "The Bullet and the Ballot." His speech was very interesting. The society then sang "The Star Spangled Banner." An interesting essay was given by Elizabeth R. Miller entitled "Twenty Years from To-day." It was a prophecy of what would be in store for many of the students and teachers. Robert Ziegler gave an instructive account of "The Mississippi Scheme." Elizabeth Engle recited "Columbus." "Juanita" was then sung by the society. The most interesting debate of the term then followed. The question, Resolved, That the Study of Literature is more Beneficial than that of Science, was debated affirmatively by Professor R. W. Schlosser; negatively, by Professor J. G. Meyer. Both speeches were spirited as both speakers were well acquainted with their subjects. After an interesting debate, the society sang "The Old Oaken Bucket." The Literary Echo was then read by the editor, Martha Mathiot.

On February 27, the program was opened with a song entitled "My Bonnie." Ruth Reber then gave an essay entitled "A Rainy Saturday." It was original and full of humor. Ella Hiestand recited a beautiful selection entitled "A Bunch of Primroses." Edna Wenger gave a select reading entitled "Awfully Lovely Philosophy." The reading was humorous as the subject suggests. Bertha Perry then sang very beautifully, "The Lullaby of the Night." A. J. Replogle gave a decla-

mation, entitled "School Master and Conqueror." Then followed a Symposium. Grace Moyer very intelligently spoke on the merits of "A Teaching Course." Irene Wise gave excellent reasons for the wisdom of a girl choosing a Commercial Course. Her subject was, "A Commercial Course." Helen Oellig discussed the question in which we are all directly or indirectly interested. It was a course in Domestic Science. Carrie Dennis then played an instrumental solo after which the Literary Echo was read by Martha Mathiot.



Homerian Literary Society.

At several of our private meetings short programs have been rendered lately. At one of these meetings Professor J. S. Harley gave an address on Churchill's recent book "The Inside of the Cup." The music schedule for this program was deferred. At a later meeting the rendering of the several features fell to the lot of one member. Nora L. Reber first played a piano solo and then read a lengthy discussion on "The Influence of the Kindergarten." The officers for another term were also elected. The new Speaker is I. Z. Hackman; Vice President, A. L. Reber; Secretary, Orpha Harshberger; Critic, C. L. Martin; Chaplain, Professor Myer; Moni-

tor, Rhoda Miller; Chorister, Katherine Miller. We were glad to elect Carrie Dennis as an active member of our society. Miss Dennis will be much needed in this society to furnish music among our number, as capable musicians seem scarce.

The last public program seemed so interesting that no one present regretted having been there. The features were short and not quite as philosophic as they have been sometimes in the past. The chaplain conducted the invocation. Nora Reber and Katherine Miller sang a duet entitled "Sunset." The reciter, Rhoda Miller, read a beautiful selection in an effective manner. The debate was argued by two ladies. It proved quite humorous. They had selected for their question, Resolved, That a four years Domestic Science course is better adapted to the needs of the average American girl than a four years classical course. The negative speaker, Lillian Falkenstein, won the decision of the judges. Her opponent was Nora Reber. In addition the meeting was entertained by a female quartet, "Life's Dream." The address was delivered by C. L. Martin. His subject on "What is God?" was ably discussed. It showed much careful preparation. The last feature besides the Critic's report was a Piano Solo, "Last Hope," played by Elizabeth Miller.



ALUMNI

Mr. L. D. Rose, '11, Windber, Pa., reports that he has had varied experiences since he left college, but that he is as young as ever. For almost a year he has been employed by the Berwind-White Coal Mining Company at Windber. He is taking special interest in this work and we hope that in years to come it may be reported through these columns that Mr. Rose has become one of the leading bituminous coal operators.

Miss Florence Miller, '10, visited her sister at the College lately. Miss Miller is teaching a graded school in Ephrata, Pa.

Miss Elizabeth Kline, '05, gave us a very instructive Chapel Talk on "Harmony" as it should be applied to real every day living. She is also booming the music department of the school. The special music programs given occasionally and the special music at other public services are a treat.

Mr. Edgar Diehm, '13, won a twenty-five dollar prize in an oratorical contest at Juniata College.

Miss Minerva Heisey, '10, who had been working for A. Buch's Sons Company, is now employed by Mr. Samuel Kiefer another of our alumni. Mr. Kiefer is a notary public and fire insurance agent in town.

Miss Susan Miller, '07, for a long time stenographer with the Kreider Shoe Company, is now working at the Masonic Home near town. Miss Rhoda E. Markley, '11, is also employed as a stenographer at this place.

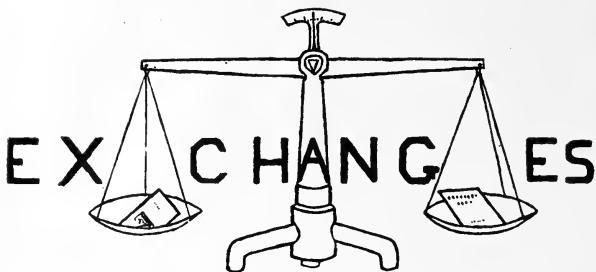
Miss Rebekah Sheaffer, '13, attended the lecture given by Mrs. Armor, in February, and visited some friends at the College. Miss Sheaffer is teaching near her home in Bareville, Pa.

Mr. L. W. Leiter, '09, delivered a splendid oration, "A Call to Arms," in the College Chapel on the evening of the Anniversary of the Dedication of the College.

Messrs. Myers, '11, and Eby, '11, will complete the College Course at Ursinus College this year.

The Alumni Association rejoices that another noble-hearted alumna has offered herself to go to India as a trained nurse. This consecrated worker, Bessie M. Rider of Elizabethtown, will be supported on the field by the Elizabethtown Church. Sister Rider will be our seventh representative on the foreign field.

Twelve of our graduates are now in the ministry. Thirty-four ministers have thus far attended our school.



The stormy March has come at last,
With winds and clouds and changing skies;

I hear the rushing of the blast,
That through the snowy valley flies.

We gratefully acknowledge the
large number of February exchanges.
Come again.

The Red and Black, Boy's High School, Reading, Pa. In looking through your High School News we find the paper attractive, well arranged, and versatile. Especially does your literary department deserve credit.

Read "Glimpses of Browning's Philosophy as Revealed in Two of his Poems," as found in the Juniata Echo. It will surely give you new glimpses of hope and of joy, and at the same time aid you to become more optimistic. The Echo portrays the college proceedings very nicely.

The Signal, New Jersey State Schools, Trenton, N. J. Your poems are interesting. The prize-winning story, "When Peggy Played Forward," is very original. Your Composition

work in the grades is splendid. The School Calendar on the inside of one cover and the events of the town on the inside of the other cover is something just a little different from what other papers have; it adds to the interest of your paper. A more extensive exchange department might add still more.

The cuts of "The Clipper" Du Bois High School, are suitable and suggestive. You have one of the most extensive exchange departments. In reading your exchanges as well as some other parts of the paper one almost needs a pilot. Your 1915 Class Poem is very appropriate.

"The Spice," Norristown High School. The cover, as well as the contents of the Spice, is saturated very fittingly with the spirit of farewell.

How Others See Us.

The Spice, Norristown High School. Your essays in this month's issue are very well written.

The Mirror writes: Best arranged paper.

The Optimist: Our College Times has a very good literary department. It is evident that the students of the school represented by this magazine realize that the college paper can be only what the students make it.

The Bulletin: A little more vim would improve "Our College Times," and some good cuts.

The Old School Red and Black: Our College Times, Elizabethtown College, is our first honor exchange. "The Life of a Newsboy" is a well developed story. We are anxiously awaiting your next issue.

High School Impressions, Scranton: The well written themes in contrast with the light literature of some of the school publications are distinctive features of Our College Times, and as such are a welcome exchange.

The Amulet, West Chester State Normal School: Our College Times.

Don't forget that first impressions are received from the things first seen. A good plain cover would improve your otherwise good magazine.



The joint committee of the two Literary Societies is making an effort to produce an excellent program for the Anniversary of the Founding of these Societies. We desire to call special attention to the persons who are members of these societies and earnestly request their presence. We are sure that nothing would attest your loyalty to your society, and to your Alma Mater, so much as your presence at these exercises. It would give encouragement to those who are now members of these societies, and would be an evidence of your loyalty to the institution. We hope that a number of our loyal students and friends will make some sacrifice and arrange to be present this year.



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Our College Times

VOL. XI

ELIZABHTOWN, PA., APRIL, 1914

No. 7

The Coming of Caroline

Linda B. Huber

"There's no use talking about it; I won't have that girl in my house."

"But, Rachael, we can't let her go to the poorhouse. What do you suppose the people would say about us, we being the only kith and kin the child has?"

"That makes no difference to me, even if we are the only relatives she has, nor does it make a bit of difference to me what the people say about us. I am sure they can't say we ever cheated other people out of their rights or bribed a lawyer to destroy a will."

"Come, Rachel, be reasonable. Michael is dead now and it won't make matters any better to bring up all of that old fuss again. Besides, Caroline can't help what her father did. He was my brother and since he is gone I am sorry that I didn't make restitution to him and treat him a little more civilly while he lived."

"Well, I'm not sorry, for I never liked either him nor his high-toned wife, and why should I have this girl here? She will be just like her mother. No, I won't have her come here and turn up her nose at everything we have."

"You women are all alike,—ready to judge before you have seen and to take your spite out on anything that hap-

pens to be near. I have this much to say, Rachel Norton, that in this matter I am going to do what I think is right, Caroline Norton shall come here and make her home with us and I entreat you beforehand, Rachel, not to make her life more unhappy than it is."

"Very well, have your own way, but if you think I am going to carry her around and wait on her, you are much mistaken. I hate her already, she's nothing but the daughter of a pauper and I would rather welcome the most slovenly ragamuffin into this house than to have that girl."

"That will do. Say no more; for, pauper or not, he was my brother and it's not the child's fault. Her mother was a Christian lady, a thing which is more to her credit than to many children."

With this last thrust Mr. Norton left the kitchen and went to the barn to feed the stock, while his wife continued her work of washing the breakfast dishes. She was in no pleasant frame of mind this morning and it hurt her to the very heart to have incurred her husband's displeasure, but it was not her fault she told herself. He was unreasonable and could not know what it would mean to have this young girl come and make her home there. They

had no children of their own and Mrs. Norton, who was accustomed to having her own way in everything and who had no patience with children, was now most unwilling to have put upon her the care of her husband's brother's child, Caroline Norton.

Years ago there had been a dispute between the two brothers over the will of their father's estate. Angry words had been spoken, and a false accusation had been brought against Michael. They had parted with bitterness in their hearts and they had not spoken to each other since the birth of Caroline, which was thirteen years ago, Cyrus had long before forgiven his brother and would have taken steps to have peace effected between them but his wife, Rachel, would not hear to it. She hated Michael with intensity and now her husband had declared his intentions of having the daughter of the despised come and live with them.

Since the death of her father, Caroline was left alone in the world without money and without a home. She had been taken to "The Home for Friendless Children," in the city where she lived. The Superintendent of this home had written to Cyrus Norton and had asked him to give Caroline a home, stating that the child was heart-broken over the loss of her father and was so pitifully lonely that it would be a deed of love and mercy to help her.

The morning the letter arrived Mr. Norton informed his domineering wife of the contents of the letter and that he felt it was his duty to give Caroline a home. Thus we found his wife with a frown upon her forehead and an angry light in her steel-grey eyes.

The day passed and nothing more

was said by either on the subject but the next day, however, there might have been a scuffle had not a neighbor called just as Mr. Norton informed his wife that he had received a telegram stating that Caroline would be there the next evening.

The next evening came and with it came Caroline. Her uncle had driven to the little village station to meet her and he was quite pleased with her. He watched his wife askance as he introduced Caroline and added,

"This is your Aunt Rachel, Lina, and I hope you will love her very much."

Somehow Mrs. Norton could not help but smile and kiss Caroline, a thing which she had vowed she would not do. Then, too, she was pleased with the simple dress and neatly braided hair, which was tied with a bow of wide black ribbon. She noted the thin cheeks and the purple shadows beneath the lovely grey eyes for which the dark fringes of black eyelashes were not altogether accountable. There was a quiet air of refinement about her that put to shame, for awhile, all of Mrs. Norton's intentions of coldness.

Days and weeks flew swiftly by, and Caroline felt her aunt's dislike more and more, but she was patient and kind and when her aunt would reprove her, scold her, and find fault with her, she would simply say, "I am very sorry dear aunt Rachel, I will try to do better."

Of her parents, especially of her father, she seldom spoke, because her aunt had hinted to her that she disliked them and wanted never to hear their names mentioned.

When alone in her room, Caroline

would throw herself across the bed and sob because of her loneliness, and often she cried herself to sleep and then dreamed that she was again a happy child and that she still had her father and her mother.

After Caroline had been in the home nearly a year a sudden change took place in the Norton home. Caroline went down-stairs early one morning, as was her usual custom and found, to her amazement, Uncle Cyrus trying to prepare his own breakfast.

"Why, where is Aunt Rachel?" she asked.

"She is sick, Lina, and I am going to town for a doctor," was her uncle's reply.

The doctor came and, after making a careful diagnosis of the case, pronounced it typhoid fever.

"She must have the best of care," he said, "and the best medical attention as it appears to be a severe case."

Mr. Norton tried in vain to secure the service of a nurse to take charge of the house, and the best he could do was to get a woman who was willing to come for four days every week. Consequently upon Caroline's young shoulders fell the burden of overseeing the housework and of caring for her aunt. For six long, hard weeks the fever raged, but the young nurse was patient and faithful, leaving nothing undone that would make the suffering one more comfortable; she watched each change for the better or for the worse and in the still hours of the

night she knelt by her bedside and pleaded with the God her mother taught her to love, that he might spare Aunt Rachel's life and help her to be strong that she might do more for her comfort.

Then there came a day when the fever left and Mrs. Norton, looking very pale and weak, was able to sit up in bed and take without assistance, the dainty little lunch that Caroline had prepared for her.

One morning while Caroline was arranging the pillows, her aunt suddenly, but gently, took hold of the faithful hands of her little nurse and with a trembling voice, said,

"O dear Caroline, how shall I ask you to forgive me? I have been so harsh and unkind to you, hating you, hating your father and your mother, and now you have been so kind to me; you have heaped coals of fire upon my head and taught me to love you. Can you forgive and love me Caroline?"

But Caroline's heart was too full for words; she could not believe nor realize that at last she was to have a home and a place in her aunt's heart. It was with glad tears streaming down her face that she threw her arms around her aunt's neck and kissed her. Then and there their hearts were united in a perfect bond of love and sympathy and Caroline, the friendless, unloved orphan, became the joy and the sunshine in that home, and Mr. Norton often says that his wife is a different person since the coming of Caroline.

The Responsibilities of Women

Anna H. Brubaker

In the last ten or twenty years women have been demanding new privileges, and it naturally follows that they must assume new responsibilities. During the past year vital changes have taken place in the lives of women. In the colonial period women worked about as hard as men, if not harder. But to-day when many machines are used which take the work out of the hands of women in the home, they will sit idly by and do practically nothing while their fathers or husbands are working hard. This is especially true of the wealthy families.

In many of these families the woman works scarcely five hours a day which, for the man, would be considered half a day. Should not the women whether in the home, or out of it, work eight or ten hours a day, the same as man? Certainly, it should be the same to-day as it was in the days of John Smith. His motto was that all people who worked should eat and those who did not work should not eat. Surely our people to-day should not hesitate to work for the food they eat.

Many wealthy people of to-day though dressed in costly apparel, do not help to earn their living, and are in nowise better than the street beggar to whom we say, when he enters the yard, "You may go and earn your living. You are well and able to work." The beggar is too lazy to work for his food, so are the wealthy persons. They depend on their servants. The wealthy

people do not stop to think that they are not earning their food like many hard-working people.

Many of the high school girls of to-day are at home doing nothing. If a boy were to stop school with the intention of staying at home doing nothing, the girls would soon think it a downright shame. Women should work at least eight hours a day. They should not allow all the work to be done by man. Woman, as well as man should, and must work for the progress of civilization.

How much better would it be for the town, city, or community in which a woman lives if she would work. No exercise at all causes her to become inactive, helpless, and idle. Just as necessary as it is for a muscle to have exercise, so necessary is it for woman to work. Therefore, if women do not use their minds and bodies they become impaired.

It is also the wealthy woman who wears the extremely indecent hat and costume, and who walks idly by, leading a dog by a chain. It is the woman who sits on the veranda and constantly reads, that is lessening her good qualities. The woman who works is not always dressed in the costliest apparel because she realizes the value of money, nor are her thoughts entirely upon dress, but also on many other ideas. She is a better citizen if she works. She realizes by experience the value of money and is much less likely

to spend it foolishly. She will have the satisfaction in being independent if she earns her own money. She will rejoice in the fact that she has done her share in the work of the world.

Woman, as I have said before, will become more sympathetic with the community in which she lives if she works. She will not be seen daily at the bargain counters buying cheap articles. She will invest her money in good material.

There is enough work in this world to-day to keep woman busy. As long as there are ignorant children to educate; as long as there are poor children to be taken care of, so long will there be plenty of work to do, because the world is willing to pay for good workers.

Again, it has often been said that to women belong the work of the home and the attention of her children. True it is, and, after her children are old enough to go to school, a great responsibility is taken from the mother and

given into the hands of the teacher. While the children are at school, does the mother have any work to do if she has a servant to do the regular housework? She certainly has not. Should not woman work eight hours a day? I say woman should work eight hours at least.

Since this work is so unequally divided between man and woman, it is the woman's duty to lessen the burden placed upon man's shoulders. She should not be satisfied to see others labor so hard for her. She should not allow herself to become indolent. She should be as willing to take responsibilities as she is to demand equal rights. Therefore, it should be the greatest desire of parents to see that their daughters are given some definite work in the world. After women have taken this position in the world, they will be an honor to themselves, do the work of the world more efficiently, and become more worthy companions of men.

Keeping in Touch

J. F. Graybill, '07, Malmo, Sweden.

In this busy, strenuous time we scarcely stop long enough to consider the greatness of our advantages over those of our forefathers. Were we to go back and live in their time, we would have quite a task on our hands to adjust ourselves to conditions and surroundings. There is much cause for gratitude to our Creator for the century in which we are living.

Sometime ago I read an account in our daily paper that impressed the thought heading this article, "Keeping in Touch." It was no new thought, but on this occasion I was especially impressed. Our paper of March 3, announced that the eastern part of the United States was visited by a severe snow storm on the evening of March 1. The news was in Sweden almost as

soon as in the southern and western parts of the states. It is by twentieth century methods that we can keep in touch with the four quarters of the earth. Distance and time have been wonderfully minimized. But the touch is not so keen and perfect as if one were on the spot. We, in Sweden, having mild and beautiful weather, can hardly realize the condition in New York and Pennsylvania several weeks ago. We must be content for the present with reading the history of the Mexican Revolution and the political struggles of the United States in a few lines,—simply a "slight touch."

People on the other side of the Atlantic can hardly by the few lines in the papers grasp the political situation in Sweden at present. Sweden bids fair to play an important role in history in the not far distant future. The burning question is oppression on account of high taxes caused by support to the State Church, the standing army and navy, and the high expense of the Royal Court. The party on the King's side, which I understand is the minority of the representatives, wants to increase this oppression. The fight has been hot for some time and has finally resulted in the resignation of the Cabinet. A new conservative Cabinet has been selected, but the Liberals want to fight it to a finish.

It is hard to predict what will be the result. Conditions were quite threatening a few weeks ago. Some people were much alarmed over the situation. It is more quiet now, but I

understand that both parties are working silently and mustering their forces for a struggle in the future. "May the Republic live!" is the slogan of the Liberals. To bring this about, would doubtlessly mean a resort to arms and the shedding of blood. We pray that this may not be the curse of this country. This would be a condition one would rather not be in touch with. Be it far from this here, as well as in other countries.

While the above named conditions are such with which one would rather not be in touch, we are glad for *Our College Times*, a medium by which we can keep in touch with our Alma Mater. It affords us great pleasure to read the productions of the pens of those we know, as well as of those who are strangers to us. The essays are not only good literary works, but contain good moral instruction and prove what Elizabethtown College is doing for those who give the school a chance. Keep on in the good work. "Keep in touch" with the Divine Teacher and you will be able to touch the souls of the rising generation. "Keeping in touch" with God will give grace and power to influence the lives of others and mould characters that can not be produced in any other way. I praise the Lord for the privilege of having been in touch with Elizabethtown College a short time, for what it has done for me and others and for what it is doing now and what it will do in the future.

The Signboards Along Life's Highway

Ella S. Hiestand

The sign-board may seem an insignificant thing to some people. Only those who have traveled new roads, only those who have traveled unfamiliar districts fully appreciate them. These sign-boards are inexpensive and yet often prove very valuable. They are merely small boards fastened to poles and placed at cross-roads, at forkings of a road, and at corners where roads lead from the main road. On them is painted the name of the town and also the distance to the town to which the road leads.

Some time ago as I listened to an address, I heard many interesting and instructive things. Of all the noble things the speaker said, one phrase especially impressed me and caused me to think. It was the phrase "Sign-boards along Life's Highway." As I meditated I thought of the great mission of the sign-board, the necessity of being able to read the sign-board, and then the responsibility of choosing which sign-board to follow.

The journey of life is very much like a country road. It winds around from right to left. It leads over hill and plain, through mountain and valley, and across land and stream. These roads have many roads leading from them, so it is only by these sign-boards that a stranger can be able to find his destination. Now, since there are no two individuals that have the same path through life, how does each one find his way? These pathways differ greatly and each individual has a path-

way of his own. Some are almost level with no hindrances and seemingly as pleasant as might be desired. Some are level but rough. Some are rather delightful but full of steep places. Some are very stony and rugged. Some have even been so unfortunate as to have wandered on paths that have caused them to faint by the wayside. Why such difficult pathways? Why such hardships? Why such misfortunes on life's highway? Is it because some prefer hardships? Is it because of misleading sign-boards? Or is it because the sign-boards are not heeded? Since these many conditions do exist I think every one will admit that sign-boards are needed to point out the nearest way, the best way, and to point out the dangers of the way leading to the place the traveler is seeking. Without them many travelers would be obliged to wander to and fro only to grow weary, to become discouraged, and probably faint by the wayside before reaching any destination. These sign-boards on life's highway are just as real, they are just as true, and just as numerous as those on the country highway. Yet with the best and the most accurate sign-boards there are still those who will become lost and wander into wayward paths.

These wayward and forlorn conditions are caused by the carelessness, by the thoughtlessness, or by the inability of the traveler to read the sign-board he meets. For instance a man

starting on his journey toward success, but without heeding any of the sign-boards, may be very much dissatisfied in finding his destination to be failure.

Then there are those who carelessly wander past these sign-boards without heeding them; and only to their sorrow, they find they are going astray. They are obliged to retrace their steps or change their ideal. Few retrace their steps, but many lower their ideals, all because of indifference to the sign-boards.

Then, again, there are those who are not able to interpret the different sign-boards. This proposition is probably confronting most of us. Do we always interpret them aright? Do we always reach the destination we are striving for? Have we journeyed along the path where we expect to find pleasure and later found sorrow instead? How often have we retraced our steps because of misinterpretation? How many steps might have been saved, how many cares avoided, how many trials omitted from our path, if we had only been able to read the sign-boards along life's highway?

Surely it is very important to be able to interpret the sign-boards, but the most important fact is the choice of the one to be followed. It is impossible to follow them all. Upon the choice of the sign-board you might wish to follow rests your destination.

Hence this is very important. Many different ones are met daily, and daily the choice must be made between the lesser and the greater good. When you reach a cross-road of one rough road leading to honesty and the other an easy and beautiful one leading to wealth, which one will you choose? Another crossing is met. On the right are many steep hills and the road across these hills leads to service, while the one on the left leads through a valley of flowers to the land of pleasure. How few are willing to climb the steeps and be a blessing to the world!

As we move along the pathway of life we may find many roads leading from the main one. A very prominent cross-road which causes the traveler considerable effort in deciding is the crossing of love and duty. The one leads to a happy home with one who is willing to share all the joys and sorrows of life with you. The road of duty may be a long and lonely journey with aged parents who require your constant care. Which shall be chosen? Here many linger before they decide. And different decisions are made, but the nobler is the choice of duty.

Now as we have seen the necessity of sign-boards, let us heed them. Let us strive to interpret them correctly. Let us choose the right roads, and in our choosing think of the destination rather than the journey.

The Danger of Superficial Learning

H. H. Nye

Alexander Pope in his "Essay on Criticism" has said,

"A little learning is a dangerous thing;
Drink deep, or taste not the Pierian
spring."

In this statement Pope has proclaimed a very important or vital truth. The truth voiced here in the early part of the eighteenth century held true not only for that period of time but it holds just as true to-day. We take a view of this broad land of ours to-day and note the countless thousands of young men and women who are as it were "shuffling and scampering" through our schools and colleges only to gain a small amount of superficial education,—a little book-learning, if you please,—and then rush forth into the busy world and claim to be fitted for success. What a pitiful and short-sighted view of success! What a deplorable and dangerous view of education!

In this age of commercialism and sharp bargains, there is a tendency—a very strong tendency—for the American youth to have a wrong impression of life and its meaning. There is a tendency for young men to go forth into life with the dollar-mark so indelibly stamped upon their spectacles that they must necessarily view every position in life through the magnifying glass of "the dollar" and soon all phases of life are begun to be valued and measured on the basis of salaries, incomes, and monetary remunerations,

and a distorted view of higher moral and spiritual values is manifested. So there is danger with our longing for material gain, which is however, altogether indispensable, to measure things in life by the wrong standards and we may be guilty of going through life and forgetting the best fruits of service and helpfulness and cling tenaciously to the fading leaves of material gain, pleasure and honor.

But Pope has said, "Drink deep, or taste not the Pierian spring." There is that small class of people that all through time have been striving for the best things in life and have from time to time brought about the moral and spiritual regeneration of society that has meant so much to subsequent ages. It is he who drinks deep from the fountain of knowledge that reaches the pure and living waters at the bottom of the spring. He who sips merely from the surface must needs be satisfied with the scum, but he who brushes aside the scum and takes a deep draught from the inexhaustible springs of wisdom becomes infused with a deeper desire for more of the "living water."

It is he whose knowledge is superficial that makes wrong calculations and harbors faulty conceptions. It is he whose standards are at fault and whose vision is limited by the dullness of his understanding. Herein lies the danger, then, of shallow learning. It is the one with narrow views that may

be able to do only one thing in life and fill only a very humble position. He "takes short views, nor sees the lengths behind." The green valleys of culture, the flowing streams of wisdom, and the mountain peaks of understanding are hidden from his view.

But, all hail the man who has the capacity and the desire to "drink deep." It is he whose supply is unlimited that can share with his weaker brother and impart the blessing to him who stands in need. He that resorts constantly to the shrine of wisdom and the fount of knowledge whence are the boundless issues of life, receives new inspiration, enlarges his horizon, sees the sunny valleys lying unexplored before him, and the unmeasured peaks rising dimly in the distance. Does such a one need a more brilliant scene to spur him on? Would you say that such a man can be overwhelmed by a few obstacles in his way? Will he permit the burning sun

of adversity to languish him? No, to such "new distant scenes of endless science rise" and "they tremble to survey the growing labors of their lengthened way." To such wisdom and service to others is pre-éminent in life.

After all what does it mean to be truly educated, to have wisdom, and to possess knowledge? Horne says, "It is the proper adjustment to one's environment and to God." He is truly educated who is prepared to perform the duties that come to his hand and whatever tasks his environment imposes upon him, whether it be in business, in the school, in the shop, in the Sunday school or in the Church. Only he who can fill the various positions in life acceptably and honorably, who has learned to appreciate fully the good existing all around him, and who has acquired the ability to adjust himself in the various avenues of life, has "drunk deep at the Pierian spring."

Patriotism

Elizabeth R. Miller.

Through all history from the beginning of civilization, the word patriotism has been ringing in the ears and hearts of men. Patriotism to our country is what I wish to emphasize.

A country is not only to be considered as a vast tract of land dotted with rivers, mountains, cities, and lakes, but it is a principle. Patriotism is a feeling of loyalty to that principle. It is devotion to its happiness. It is acts of piety and benevolence. It is a deed of heroism and self-sacrifice.

Let us then realize it to be a great privilege to serve our country as best we can. Let us realize the grand heritage of this blessed country as our heritage. It is only because of ages gone by, the years of toil and struggle which our ancestors passed through, that this country, this heritage is what it is. It is because of long, weary hours of meditation and devotion on the part of our great heroes that we are enjoying the freedom and liberty of this land.

They formed the ideal constitution of our great nation. They sacrificed their children for the benefit of their country and offered even themselves for the welfare of the future generations.

Should not that feeling of loyalty which actuated Washington, Lincoln, Daniel Webster, and other patriots, continually arouse us to action? Should we be so indifferent as to forget the great responsibility resting on us?

The problems of the present day are becoming more and more complex. Let us then be loyal. Let us go forth with new zeal, and face the responsibilities bravely. It is necessary for the rising generation to prepare themselves to be heroes, because in the next generation this noble heritage and the affairs of our blessed country will rest largely on the shoulders of the boys and the girls of to-day.

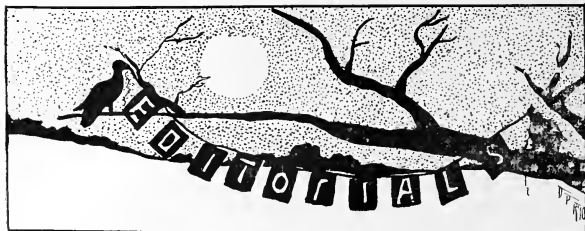
Let us think for a moment of Arnold von Winkelried, of Nathan Hale, and of George Washington. They were called to service and they responded. They endured many hard-

ships in being loyal to their country. They gave their service. They sacrificed their lives, thus depriving themselves of a life of ease and pleasure, because they felt that it was a point of duty.

When, for instance, an unworthy candidate is running for the presidency of our nation, duty demands that all voters should vote against him. Then do not stand idly by and discuss the question to your neighbor. Do not try to escape when you ought to be in the battle helping to wipe out the great evils of this land.

Fellow-citizens! Let us study the problems which confront our nation, and we will be more able to do acts of justice. Let us stand for the right. Let us prove ourselves heroes instead of cowards. We see from the beginning of History,—and it will go on through ages to come,—a noble army of martyrs fighting bravely for their country. May we not be among the mighty army upholding the right? Certainly! Let us then do our small part and be truly patriotic to our country.





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Riding Classic Ponies

One of the unfortunate habits of our college students in America is the use of the Handy Literal Translations of the Latin and the Greek classics. This attempt at inter-linear knowledge is made by practically all the students in some of our colleges. On inquiry at several large bookstores, one will find that the sale of translations is almost equal to that of the classics in the original. This gives an insight into the extent of their use from an outside point of view.

If this manner of studying the Latin and the Greek classics were not detrimental to the best interests of college students, we would remain silent, or perhaps encourage the use of translations, or "ponies" in college parlance. The chief end in the study of the classics is the development of mental power. This is more important than a mere temporary knowledge of a translation. The literary value of a classic must be felt in terms of the original, many idioms of which have no exact equivalents in English. A

translation, which is hurriedly passed over by a student, will eventually destroy the capability of a student for sight reading, because it deprives him of his originality in grasping the thought of a Latin sentence at a glance. It teaches him to fit a Latin text on a prepared English translation, instead of calling forth an English translation for a Latin expression. Studying Latin or Greek with a translation is the reverse process of what true and beneficial study of the classics should be.

To this method of studying the classics we find three objections first, it deprives the student of mind culture; secondly, it discourages the painstaking student who uses no translation; thirdly, it robs the student of his individuality of expression. There is, however, some benefit to be derived from the use of a translation, but the temptation for its abuse is too alluring to permit its use.

Since mind culture is the chief end of the study of the classics, the means of study should be adapted to securing that end. The student who uses an inter-linear translation has all the words modifying an other placed together with the translation below them. This robs him of much power in seeing case relations. It also tells him what use of a particular case is meant. The student should himself discover an ablative absolute, a subjective genitive, or an optative subjunctive, without having it suggested to him by an English literal translation. Some students who use inter-linear translations know less of conjugations and declensions in the sophomore year than they did in the second year of their prepara-

tory work. This is largely due to the use of translations, especially of inter-linear Comparison of minute details, so necessary to precision in all school work, is weakened when the student himself does not find the words that modify another.

It is self-evident that less concentration is required in the study of Latin and Greek by the use of a translation. Probably this is the chief reason why students resort to translations. If college life does not teach a young man to concentrate, it has missed its aim. It is not the actual knowledge of a few classics that is aimed at in the study of Latin and Greek, but the power to concentrate the mind on the solution of relations existing between words. In advanced courses an appreciation of the classic read may be aimed at in addition to mind culture. If literary appreciation of these great classics were aimed at chiefly, we would study them in some good translation in our own tongue. The student who uses a translation may read his Latin and Greek more fluently for the time being, but one who "goes it on foot" receives that which is far better than a temporary fluency of translation. For his pains in constructing his own translation he receives mind culture, which can be applied to the solution of the problems of life. The proper study of the ancient classics requires concentration; this is the reason why we study these classics.

The use of a translation does away with the use of a dictionary. This is harmful to a student in spite of what many say with reference to groping one's way among a multitude of mean-

ings. When a number of meanings are presented it requires judgment and the exercise of choice. The student who uses a translation does not need to exercise any judgment at all, for that has been done by another for him. To be sure the "pony" method is the easiest way, but the one who digs out his own classics receives the benefits of a classical course. The former method is the path of least resistance; the latter, the path of toil and care. The former gives good appearance; the latter, lasting benefits. Should the professors in some of our colleges demand the sale of all translations and require each student to give his own translation, a mighty wail of woe would arise from our colleges. Why? Because it would require concentration, the exercise of judgment, and the careful analysis of details,—the end of genuine study of the ancient classics.

We are glad, however, that there are some students who refrain from the temptations to use translations. This is very difficult because a student who uses a translation can cover more ground than the student who uses no translation. Consequently, the one who works out his own translation can not cover the lesson assigned without injustice to his other studies, or else not thoroughly prepare his lesson. We believe that professors ought to take notice of such students and give them all the encouragement possible, because they deserve it. We know of instances where such students received low grades when they were receiving as much mental culture as those receiving the higher grades. This is downright injustice to honest, painstaking students.

We desire to state further that graduates who used translations do not generally become efficient instructors in the elements of the ancient languages. A thorough knowledge of the declensions and the conjunctions is essential to the efficient teaching of the elements, and this is just where "pony-riders" are weak. The more difficulties a teacher has solved himself, the better he is able to assist others in solving them. A teacher of Latin who would be successful must know why a translation is worded as it is, or he will soon be put to the wall by a class of students using translations. This knowledge comes only by digging out Latin and Greek lessons from the original and not from a translation.

Another harmful influence of the translation is that it robs the student of his own individuality of expression. There is nothing so valuable to a student as originality of expression. This is seriously crippled by the use of a translation. The Latin and the Greek class should both aim at correct English expression. We believe that as much English style could be taught in the foreign language departments of our colleges as in the English department itself. We admit, however, that most of our modern translations are made by scholars who use good English and are practically true to foreign idioms, but after all they represent only a few expressions of the great classics. Every student ought to put his own personality and individuality of style into a translation. This he does not do while slavishly aping some translation. Do not work the "horse," work the original.

There is also a tendency for one who

uses a translation to become weak in his vocabulary. When he compares a translation with the original he sees but one word, but if he uses a dictionary and searches for a word he feels the breadth of the Latin or Greek word and becomes rich in synonyms, the secret of a virile style. Etymological study should be encouraged in the study of classics. This would then give breadth of expression to the student. Translations are too narrow and too confined. The parts of verbs, and the declension of nouns are as a rule unknown to the "handy literalist." Not so to the one who uses the dictionary.

The translation has its place, but not in the hands of the student who is pursuing a course in the ancient lan-

guages. The one who desires to become acquainted with some of these early masterpieces, and who desires to study them with a view to literary appreciation, should secure the best possible translation, if he is not able to read them in the original. We hope the translation habit may be broken in our colleges, and that students may delve into these classics with a view to mind culture, not to temporary fluency of translation. Teachers will aid in this movement by strongly encouraging the few who abstain from them and by disapproving of their use. May the ancient classics always remain in the curricula and be studied the proper way so as to secure the culture characteristic only of their study.





SCHOOL NOTES

School Notes

"They speak of Spring—the waking leaves and singing of the birds,
The music and the songs that never yet were set to words;
The growing green, the lengthening days, the ever-deep'ning blue,
The feeling that the world is good, and every friend is true."

There is something in the spirit of Spring which not only stirs the Poet but thrills every human heart. College Hill now manifests many an expression of Spring time and of the Spring spirit. The boys have caught the spirit and are seen about the campus pitching ball. The base ball diamond is now the scene of hard work cheerfully done, prompted by the anticipation of the games to come in the future. Summer frocks suggest green grass and nodding flowers of the Spring time. Here someone is planning an arbutus outing; there a group, a botanizing tramp.

With the sunrise are now found many early risers who are seeking the refreshment and inspiration of the morning dawn. Not only at the dawn of day but also at its close is the sun

a witness of the life on College Hill. On one part of the campus may be seen a group pitching ball; on another Miss Myer tossing bean bags. The walks are crowded with frolicking roller skaters, our little visitors from town. The concrete walks resound with the tread of the students strolling leisurely and happily about or walking briskly with a purpose or errand in view. Now and then the college is fortunate enough to be entertained with music while the students are in the dining room, for the Crimson Rambler by the window is often the spot chosen by a happy robin who desires to voice his sentiments of the season. If you were to stop outside the door of Music Hall at the 11.20 period you would discover that the chorus class too has caught the spring spirit.

Not only is the spring spirit manifested on the hill. A spirit of interest and loyalty to his class was shown by Prof. Meyer's thoughtfulness in trimming the Crimson Rambler which the class of 1925 planted.

Mr. Wenger said he is getting "Wise?"

LECTURE

J. F. Chambers will give a lecture in the College Chapel on April 17, on a delightful theme, "A Grand Army Man." We hope many will come to hear him.

Last week an enthusiastic suffragette announced in chapel a meeting of all persons interested in equal suffrage to be held in Room A. In answer to this call a large number responded and Miss Kline was chosen to preside. A number of the ideas were exchanged but as yet no permanent organization has resulted. The meeting was jovial throughout yet helpful.

Miss Naomi Longenecker who is serving as president of the Keystone Literary Society has proved herself very efficient in that office.

Why is Miss Mary Elizabeth all smiles when she receives those type-written letters?

Miss Katherine Miller paid a visit to her niece and nephew at Juniata College and also to Miss Elsie Stayer during our Spring Term vacation. While at the college she had the pleasure of attending a recital given by the class in "Expression".

About twenty of our students and teachers went to the home of Elder S. H. Hertzler in town last evening and stole stealthily to the side of his house and serenaded him and his bride with songs. They were invited inside and after congratulating them and spending a little social time together they returned to the college having spent an enjoyable evening.

A few of the students attended the commencement exercises of the Milton Grove High School on the evening of

March 27. Dr. D. C. Reber gave the address of the evening, his subject being "Education: Its Meaning and Purpose." His discourse was interesting and highly instructive.

On the evening of March 28 Professor and Mrs. Schlosser entertained the lady teachers of the Elizabethtown Faculty at supper.

We wonder why Miss Mary Elizabeth gets so much more pleasure out of a walk taken with a "Camera" (?) than most people do.

About a dozen of our students and teachers attended a piano forte recital given by the famous musician Paderewski, at Harrisburg, on Monday evening, March 31.

Do not forget the Arbor Day program to be given by the Seniors on April 24.

Have you noticed how the corners of Mr. Moyer's mouth turn up when he receives an eight page letter?

Miss Helen Mohler of Ephrata, spent several days at the college as a guest of her cousin, Miss Laura Landis.

Miss Horst is a reader of the "Old Ladies' Home Journal." Any other old ladies who desire this magazine will please give their order to Miss Horst.

Sometime ago Miss L. F.'s room was all topsy turvy. That night she dreamed she was given six brooms. What a strange coincidence!

Dr. C. C. Ellis of Juniata College, gave a lecture at Lancaster, a few weeks ago. A few of our students were down to hear him.

Miss Lila Shimp is recovering from a slight attack of pneumonia. We hope

she will soon be able to resume her school work.

Henry Ober, Jr. has been on the sick list for some time, but we are glad to say that he is improving.

Most of the students have returned for the Spring Term. Many who will finish their school terms will return next week. All the ladies' dormitories are occupied, even the guest room.

Professor Harley and Jacob Gingrich took a trip to Scranton during the Spring vacation and attended three of "Billy" Sunday's services. They enjoyed them very much. On Wednesday evening they gave the student body an account of their trip. Professor Harley says "Billy" cannot be described, and that one can almost see the devil limp away when he receives a whack from Billy, and that one must almost pity the devil.

On Wednesday evening, March 25, Elder S. H. Hertzler, "Uncle Sam" to the College family, was married to Sister Mary Ziegler of Royersford, Pa. The ceremony was performed by Eld. Jesse Ziegler, president of the Board of Trustees of Elizabethtown College. The whole school family join in extending their best wishes to our "Aunt Mary" and congratulate Eld. Hertzler on bringing into our midst his bride from Montgomery County. The bride is a sister to Miss Kathryn Ziegler, one of our graduates who is now a missionary in the India field.

Because of the relation Eld. Hertzler bears to the school, we, the school family, desire the presence of the newly married couple at the College some evening in the near future for becoming better acquainted.

K. L. S. Notes

The Keystone Literary Society met in Literary session on March 6. The first feature on the program was an inaugural address by the newly elected president. J. Replogle then gave a humorous reading entitled "Burdock's Goad." The Society then sang "I Cannot Sing The Old Songs." An oration entitled "Success" was then rendered in a very interesting manner by Frank Wise. Then followed a debate, Resolved, That Whittier was a greater poet than Longfellow. The debaters, Mary Hershey and Ephriam Meyer on the affirmative side, and Anna Cassel and Harry Royer on the negative side, showed that they had given time and thought to their work, for the speeches were very interesting. In general debate there were quoted many beautiful passages from both poets. Bertha Perry and Lila Shimp then sang a duet, and as usual, they pleased the audience. They sang "Pond Lilies," and "A Summer Night." After that the Literary Echo was read by the editor, Owen Hershey.

The first feature on the program rendered March 13, was a song entitled "When the Twilight Shadows Fall." It was sung by Messrs. Falkenstein, Geyer, Zug and Engle. The song was of a high standard and appreciated by all. Eva Brubaker then recited "Arbutus" and "Innocence." The selections were well recited. An impromptu debate then followed. The question chosen by the affirmative speaker, Harry Moyer, was, Resolved, That country life is better than city life. The negative speaker was Robert Zeigler. These speakers treated the subject in a creditable manner. George

Neff then gave a declamation entitled "The Last Salute." He showed much improvement in delivery and articulation. A mixed quartette then sang a "Medley." This as well as the other musical numbers which have been rendered lately deserve commendation for both choristers and singers. Reuben Zeigler discussed the question, "What is the value of a Business Course?" A humorous reading was then given by Ruth Landis. It was recited in a very pleasing manner. The program ended with a song, "Juanita" by the Society.

Homerian News

The editor has very little news for the readers of this issue. This perhaps is not so much the fault of the editor as of the Society. Vacation and other extra programs called our work to a halt. A society of this kind should be so active as to make it possible for any editor to be able to report news at any time. We need to put more energy into our work. Our

members are not given enough work to keep them in proper relation to their society. Our private meetings should have more literary features. The new speaker for this term is C. J. Rose; Vice President, I. J. Kreider; Recording Secretary, Laura Landis; Chaplain, R. W. Schlosser; Critic J. G. Meyer; Monitor, Orpha Harshberger; Reviewers, H. K. Ober and D. C. Reber.

SOCIETY ANNIVERSARY

Every friend and former student of Elizabethtown College should be sure not to miss the thirteenth anniversary of the Keystone Literary Society and the third joint anniversary with the Homerian Literary Society on April 10, 1914.

We feel sure that no one will regret having come, because a good program has been prepared. Mr. Jacob E. Myers, '11, who will graduate at Ursinus College this year, will deliver an oration. The main feature of the program will be an address by Dr. Charles H. Gordinier, professor of Latin and Greek at the Millersville State Normal School. His subject will be: "What is a Man Worth" Come one, come all and bring your friends.





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At our last business meeting the following officers were elected:

President, James Breitigan; 1st Vice President, Harry Nye; 2nd Vice President, Edgar Diehm; 3rd Vice President, Francis Olweiler; Recording Secretary, C. L. Martin; Corresponding Secretary, Lilian Falkenstein; Treasurer, J. D. Reber.

Executive Committee: Ralph W. Schlosser; J. G. Meyer, Gertrude Miller.

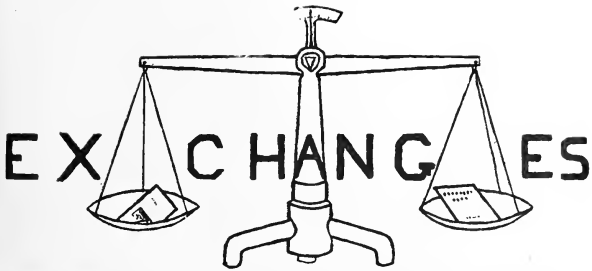
We print these here in case any have not been officially notified that they may consider themselves notified, and make preparations for our next meeting. The next meeting will be held on June 10 immediately after the luncheon. We hope that all will arrange to be present at this meeting.

The Treasurer of the Endowment Fund Committee reported that quite a few of those who had pledged themselves for a certain amount payable yearly were rather delinquent in ful-

filling their promises. There is no more opportune time to pay this than at our regular meeting during Commencement week. The committee is in need of funds since there are quite a few students at the college who need financial support.

The business meeting will be followed by a public program at 8 p. m. The program has not yet been fully arranged for, but we hope to print it in the next issue. Plan your work so you can be present and then work your plan.

Kathryn Moyer, '10, is making an enviable record for herself at Oberlin College, Ohio. Miss Moyer entered this college as a regular freshman on her Pedagogical Diploma without an entrance examination and is now doing splendid work in the upper half of the freshman class which consists of several hundred students. This puts our school on the list of accredited colleges for entrance to Oberlin College.



Regard not then if wit be old or new,
But blame the false, and value still the true.

Some ne'er advance a judgment of their own,
But catch the spreading notion of the town;

They reason and conclude by precedent,

And own stale nonsense which they ne'er invent;

Some judge of authors' names, not works, and then

Nor praise, nor blame the writings, but the men. Alexander Pope.

The web of our life is of a mingled yarn,
good and ill together.

Shakespeare

The Philomathean Monthly—Your paper is attractive and the literary articles are instructive. The article, "Education and Ideal Citizenship," brings out the importance of an early training and also shows that a broad foundation means a happy life and as a result a happy nation. The Editorial is very brief but to the point. The school life is well portrayed.

The Mirror—Your Editorial is ap-

propriate. The poem is true to life. A few additional literary articles would add interest to your good magazine and at the same time would make it more proportionate.

The Daleville Leader—We admire your society spirit. After reading "The Price of American Liberty," we can only realize how happy a life we are living. There are two statements brought out in "Life on the Farm" that are very true. These are: "The farm is the natural abode of man," and "the city life for the most is a thing altogether artificial." A table of contents is missing in your paper.

The Pattersonian—An interesting little High School paper.

The Bayonet—Get busy and organize a permanent literary society. Your otherwise good magazine does not seem complete without a literary department. You deserve much credit for your poems.

The Palmerian—Your paper is improving right along.

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Our College Times

VOL. XI

ELIZABETHTOWN, PA., MAY, 1914

No 8

Men Wanted.

Geo. C. Capetanios.

Gentlemen, the crying need of the hour is for manhood, not legislation, not organization, not agitation, but men. The need of the American nation is not railway extension, not western irrigation, not a new navy, not a lower tariff, not a bigger wheat and corn crop, not wealth and power, but men. When Napoleon was asked what was the greatest need of the French nation he replied in one word, "mothers." And if I were to answer the question,—what England, China, Japan, Greece, and America need most I would answer in these words, "Men of piety, conviction, and sobriety." The great crisis that threatens the nation now is the lack of leaders in every department of national life. The nation wants men with foresight and moral courage, to reform politics. One live and able leader in a community is worth more than a whole cemetery full of respectable coroners and grave-diggers. The true leader gives a new thought, a new aspiration, and a new tone to the strivings of each day. It is true that he makes mistakes, but he makes progress too and lifts other people from the narrow vision of their environments to see more in life and more of the sky. The nation is looking

for men like Cromwell, Frederick the Great, and Daniel Webster.

The cry come not only from the nation and the state but from every department of human activity. The farm needs men with genius and modern ideas, men who will cultivate the soil so as to produce the best crops. We need men at the head of our institutions of learning to administer our educational systems.

We need them in the church. Never before was the demand so intense as it is now for men to restore the ideals and teachings of the New Testament Church. There was a time when, if a young man went to college and if he could not make anything of himself, he was sure to become a preacher, but the church of to-day demands the very best young men that the nation can give, and the very best that is in them. The church is calling for preachers like Noah, who will stand before their generation for what they believe to be right, it needs men like Jonah who sometimes would turn back, and again repent and then go to fulfill his mission; she needs men like the great statesman Isaiah who for forty years, in the city of Jerusalem raised his voice against the unfaithful Jew and

wicked world. The church wants men like the intelligent Hebrew of Tarsus, who by his zeal, learning, and enthusiasm revolutionized the whole human race.

The world never has too many reformers like Savonarola, Martin Luther, and David Livingstone, who penetrate into the unknown realms of thought and shake the dry bones of tradition and set in motion new thoughts and moral tides that sweep the peoples of all the lands of all the earth and of all the ages.

But you say, sir, that we have many scores of millions of men on the globe to-day and that they are rapidly increasing. There are so many so that if they were to stand shoulder to shoulder they would encircle the globe over twenty-five times, or were they all to die at once we would have to bury them seven deep to encircle the globe once. Then, why is this cry for men when there is this immense number in the world? The question is not, how many men have we, but what kind of men do we have? It is not the quantity we are looking for but the quality; not the imitation of a man, but the real man. When the young bride was told she had a model husband, she went to consult the dictionary for the meaning of the word "model" and found the definition for it; "Model,—a small imitation of the real thing." And that is what a great many of us are,—imitations of the real man.

A great many of us have been passing for men continually, when we are not men at all; we have only a hundred pounds or more of living flesh and walk around the streets in a suit of clothes. Not anyone who is walking up and

down the pavements of our cities with a high collar around his neck and a cane in his hands and who pretends to let the public know that he is a man by smoking a cigarette, is a man.

Then, what is man? The question of David, "What is man that Thou art mindful of him?" has challenged men of mighty intellect. Man is insignificant in point of size. Space is pregnant with the handiwork of God, for "day unto day uttereth speech and night unto night showeth knowledge." There are moons, planets, comets, and stars in comparison to all of which man is but a cipher. Let us place man beside some planet that is hundreds of thousands times larger than our earth and ask ourselves the question, "What is man that Thou art mindful of him?"

There are a great many definitions that have been given as to what a man is, but they miss the mark widely. The one that is nearest to the mark is this, "A man is that individual who recognizes that he is the handiwork of God and tries to honor his Maker in every department of his being." Man is God's gentleman. He is the masterpiece of creation, the very best that the Almighty could do at the creation to show his infinite wisdom. Even though God made us with our feet touching the earth, he also gave us minds to fly to the clouds and stars. God meant that every one should wear a crown but we have been so busy looking downward and running to gratify the appetites of the human flesh that we have not given God's angel a chance to place the priceless diadem upon our heads. Men, what kind of men have you been? When a man applies for a position nowadays at the government

office or in the big corporations, the first question they ask is "What kind of a man are you?" Ask yourself what kind of a man you have been to your wife, to your fellowmen, and to your God. Let us remember, men, that the one question which God will ask us is the day of judgment will not be how much wealth have you accumulated, not how much power have you exercised, not how much fame have you achieved, but what kind of a man have you been.

You ask why the greatest need is for men. We need them because the destiny of the nation depends on them. Without public-spirited officials, government could not be perpetuated, without men of sterling worth inventions and science must cease to exist; without them organized society could not exist. The progress of civilization depends upon them. Material progress could to some degree be advanced but the true welfare of the race would not be promulgated.

And we have only three avenues through which we must procure the reality of manhood; viz., the schools, the church, and the home. Our colleges and universities must turn out better trained and better equipped men. We can scarcely over-estimate the influence which a band of altruistic teachers can exert over the youth of our land by instilling into them culture, refinement, and nobility of soul. The church fails utterly in her mission if she does not act in this world of humanity as a leaven to permeate, purify, and inspire this generation. The church must make better fathers, better business men, better preachers, and better statesmen. The church that

fails to do this ought to close its doors and go out of business.

But above all, we must make the men through the home, because the home is greater than the nation. I say greater, because long before the Pilgrims landed at Plymouth Rock the home was in existence. And, again, take away the home, and you have a tottering skeleton of a government. We must exalt the home; we must elevate and purify the home; we must protect and edify the home. Fill the nation with homes; fill the homes with parents, not suffragettes, but mothers; fill the home with children; fill the children with obedience and high aspirations and you will show to the world a nation which the world has not as yet known. Thus you will produce a nation whose glory and power will be so great that she will cause other nations to sink back into the shadow of insignificance. Give us ideal homes where fathers are fathers, and mothers are mothers, and we will produce through the system of the public schools and the church, men and scholars that will startle the world.

Again we say, gentlemen, the crying need of the hour is for men. With the words of a noted writer we close:

"I would like to write over the door of every working shop and business house in this land, 'Men wanted.' I would place on the wall of every school room, college, court of justice, and legislative hall, 'Men Wanted.' I would wreath in ivory and gold over every fire-place, altar and pulpit, 'Men Wanted.' I would engrave on the mountain side, and have reflected on every shimmering wave, and wafted on the breezes of heaven, 'Men Wanted.'

I would teach the brooklet to sing it; women with the forces of nature to and write in letters of fire and gold across the darkened sky, 'Men Wanted.' I would gather the roll of thunder and echo from ocean to ocean, 'Men Wanted.' I would unite all the

voices of men, and the pleadings of women with the forces of nature to send one sublime appeal to heaven,— 'Great and infinite God, at the dawn of the twentieth century, give us men, clean men, pure men, courageous men who desire to do the right because it is right.' "

Give Nature a Chance.

I. J. Kreider

Spring has come again and proud April in all his trim has put a new spirit of youth into everything. And before long we may see the green foliage back on the trees and we may find the woods and valleys bespangled with flowers and shrubs. We look at these flowers, which, with their voiceless lips, are preaching sermons to us, and which, as floral apostles, weep in dewy splendor without woe, and blush without a crime. Their beauty is not to be compared. We may behold the lily as one of these with its stem erect, as it stands in its purity. And then among many others we recognize the violet, the friendliest of all flowers. Besides we see the precious grain fields and the forests with their brave old trees. As we look at these trees we are made to think of the impression they made upon Wordsworth when he wrote:

"One impulse from a vernal wood
 May teach you more of man,
 Of moral evil and of good,
 Than all the sages can."

Now, therefore, if we have eyes that see, we cannot help but wonder at the marvelous works of Nature. We can-

not help but ask ourselves honestly, frankly, and fearlessly, what must we do to be beautiful, pure, friendly, brave and strong?

At this moment Nature comes along and says, Follow me, take me as your standard, which is always the same, and I will help you to frame your judgments; I am unerring and I am one clear, unchanged, universal light; I am able to impart life, force, and beauty to all and at the same time I am the source, the end, and the test of art"

Now in order to follow Nature in her various forms, we must know something about her. Surely not many of us would deem it wise to follow some one with whom we are not well acquainted. And at the same time one to be followed must have characteristics worthy of imitation, so that inferiors may have some lofty patterns toward which to strive. Does Nature have these? She certainly has, and has them abundantly. Indeed we cannot look at any of her specimens without being made to wonder why the trees and other forms of plant life grow up

instead of horizontally, or why leaves disappear in the fall and new and more beautiful ones return in the spring. At length, as we learn the reasons for a number of these facts, Nature means so much more to us. We thus frame new judgments, get new ideas, and look at Nature from a different and from a broader, as well as from a more intellectual, viewpoint.

Is this because Nature is continually changing or does it lie in the fact that we are approaching one step closer toward the Infinite. Nature never changes. But the more we learn about her the more we enjoy the beauties surrounding her. We shall therefore never reach the limit in our study of Nature, but at the same time we are safe in taking her as our standard for she will lead us onward to things that are higher, nobler, and purer. She is perfect. We are far from being perfect, yet let us never become discouraged if we stumble along the way, but ever strive toward that which is perfect. In fact, whoever thinks himself able to find a faultless person, thinks of some one that never was, never is, and never shall be, except One. Remember that "to err is human; to forgive, divine."

Thus we find Nature unerring, unchanging, and we look upon her as a universal light. She smiles not only upon a chosen few but also on all the people of all the nations of all the

world, in fact upon all who are able to appreciate her gentle smiles. May we have more smiles from God through Nature. Oh, that we might realize that the more we know about her the more her smiles will mean to us, and the more and the sweeter would the harvests be.

Then give Nature half a chance and notice what she will do for you; that is, if you are capable of joining good sense with this good Nature. By giving her a chance, we do not mean that we are to live, as it were, in the fat age of pleasure, wealth, and ease, but be true to life and act well our part.

We must move steadily onward like the unchanging sun, which clears and improves whatever it shines upon and gilds all objects. Thus by walking hand in hand with Nature and by keeping in touch with the laws of Nature, we shall surely reap something worth while; we shall enjoy life more abundantly; we shall be a greater force in uplifting humanity; we shall know better how to admire and to propagate the good, the noble, the beautiful, and the true. This, however, can be done only as we look to Nature, the source, the end, and the test of Art. Then study Nature in her various forms, take her as your standard, observe carefully the laws of Nature, and you will be stronger, not only physically and mentally, but also morally.

What My Life Shall Be.

Owen Hershey

Life, that God-given existence, that spiritual existence so real, so earnest comes but once to me and is no more and no less than what I make it. I have been given life by my Creator for a definite purpose, yet I am but a mist, I am a flower and am as fickle and unstable as the waters of the mighty deep. I came into this life without anything and I shall leave it in the same state. I cannot understand God and his infinite wisdom.

And now, since my life is uncertain, is fickle, and so sinful, and yet so precious, shall I not make the most of this life. I have been placed here to serve man, and by the help of Him who placed me here I will do so. I owe and will give to every one of my fellow beings all the kind words, all the cheerful smiles, all the sunshine, all the time, and all the strength I can bestow upon them. For, by giving these services to man I am giving them to God and I shall not go unrewarded.

My highest aim is to benefit man whenever and wherever I can. Does my brother need it? Ah, yes, we all need one another's help, prayers, encouragement, and tears. We are one flesh, one blood, and one body. My

life is my brother's and his life is my life, and shall always be so while it lasts. My life is full of love,—of love for God's handiwork. I owe a reverence to everything that I can see, feel or comprehend because it is God's hand revolutionizing my life. When I see a pure, innocent, little flower or a dear little bird, a feeling of love and compassion is aroused in me, and I aid it if it is in my power.

My life shall be but a few sorrows, a few brief joys spent among God's creation. I am here to do a certain amount of work, to create a certain amount of sorrow, to create a certain amount of joy.

My life, my all I owe to God and Him only have I a right to serve, because He has power to give life and to take it away. I shall pass this way but once, and if there is any joy that I may give, let me do it now; if there is any wound that I may heal, let me do it now; if there is any soul that I can save, let me do it now. And when the battle is won, when the last barrier is broken down, I shall stand before the judgment bar of God and receive my just dues.

The Limits of Nature.

A. L. Reber

The whole world was not intended for a single man. Alexander Pope says:

"Nature to all things fixed the limits fit,

And wisely curbed proud man's pre-tending wit.

One science only will one genius fit; So vast is art, so narrow human wit;

Not only bounded to peculiar arts, But oft in those confined to single parts.

Like kings we lose the conquests gained before,

By vain ambition still to make them more;

Each might his several province well command

Would all but stoop to what they understand."

As a race man is limited by nature, both physically and mentally; individuals of the race are limited even more closely. Man was placed on the earth to live, nor is he able to leave this planet and live on the moon or on the stars; the land was given as his home, and so he does not flourish in the sea. Divisions of the human race have, ages ago, become isolated by the character and climate of the land, and in their solitude have lived for centuries their own particular lives and developed characteristics and sciences that were impossible for another group in another part of the world to develop. These people were limited by their environment and therefore were limited in their attainments, because they developed only their particular qualities.

To speak of man's intellectual limitations in the days of exploration, discovery, research, and communication,

seems ridiculous. Yet where is the mind that has mastered or can master all the qualities of all the people, places, and objects upon this earth? Man's microscopic mind labors a lifetime to gather a few truths from the infinite.

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?"

Although all is not for all, nevertheless part is for part. In these days of extensive and intensive interests, each part demands all the energy and skill of the men engaged. At no time has plurality of occupation on the part of an individual been very successful. The farmer must farm, else he might be called away when his grain ought to be harvested; the teacher must teach; the shoemaker make shoes. Under such conditions only can true skill develop, as well as proficiency and interest in the work of the world. The art and skill of any occupation is too wide and difficult to receive only secondary attention. If you have a trade, it is required that you apply yourself with all your heart, with all your might, and with all your soul, and in it alone you can profitably serve.

Nature fixes another limit for man in giving only one or a few talents to a single individual. She may adapt one man for the work of a carpenter, another for medicine, another for ora-

tory. Each of these men in their proper place can do the best work, live the happiest, and be of the greatest service. But if they would interchange places they could not be so successful nor so happy as before. It is therefore necessary that man unearth his talents and develop them as he is able. It is only then that the highest good can be accomplished. If a man feels where his talent lies, but thinks talent will take care of itself, and then goes beat-

ing around after some pet ambition, for which he is not talented, he becomes like the kings who "lose the conquests gained before, by vain ambition still to make them more." No man ought to be ashamed of his talent however common it may be, for it is far more worthy to labor successfully in an humble calling than it is to be even partially successful in a higher profession. "Each might his province well command would all but stoop to what they understand."

The Delights of Man.

C. J. Rose.

Man is a being of many dispositions. There is not a thing in this world, which does not appeal to his different natures. That which is not enticing to one person may be to another. This naturally necessitates one to believe that men have different aims in life. In the life of each person there are times when he changes his aim to a higher or a lower goal. Then, too, as man strives to attain his goal, he has a prize or a reward in view. The recompense to some is fame, honor, and renown as it is bestowed upon them by the world at large; while to others, it is service rendered efficiently because of education and the spirit of God.

In the next place, many people have their aim in sports as characterized in base ball, basket ball, foot ball and prize-fighting. Those who participate in this kind of recreation and become proficient receive worldly fame and honor; while those who have the

"fever" for these sports seemingly have no reward. Where sports bring evil results, they should not be tolerated. Some people can enjoy a good clean game of base ball or basket ball and do not allow their feelings to run wild; but many can not restrain their inner nature and as a result they have an attack of the "sport fever." Games should be indulged in for the sake of sport, for then recreation is a means in attaining our goal.

Another thing which people prize rather highly is money. They spend their whole lives in hoarding up riches as if they could keep them eternally. There is that desire in man to become rich financially, whether it is done in a legitimate or in an illegal way. No one can be without money; but our energies need not be directed to the securing of it for the sake of being rich. There should be a larger purpose in view to the person who has this ability.

Man is only the steward of all which he calls his own. In striving for wealth, selfish interests should be cast aside. For then only will the man who has the ability to earn money, use it for the uplift of mankind.

Furthermore, fashions have been deeply rooted into the minds of men and women to such an extent that they take their greatest delight in them. Social and sensual pleasures are the results of the fashions, and soon destruction occupies the place of pleasure. Lap-dogs, hobble-skirts and powdered faces are no rare things to behold. Ordinances had to be passed at some places, regulating the dress of woman. The social nature of man is never developed legitimately through fashions. As long as man tries to develop his social nature by arousing his sensual desire, there is something radically wrong. Many people conceive the idea that to give or receive pleasure means everything but a decent, respectable appearance. True pleasure, however, comes only when one obeys the laws of nature in respect to his social life.

Education is the preparation of man to adjust himself to any avenue of life which he may pursue. The man who strives for an education and attains this goal has a prize worthy of all commendation. In fact education cannot

be compounded with the three subjects as discussed heretofore. True education must give to the body, mind, and soul all the beauty and perfection they are capable of receiving. The man who trains himself to be a rascal has no education. Why then should not man at some stage of his life have the aim to secure a worthy education which is one of the greatest assets in rendering service.

Service, indeed, is the highest, grandest, and noblest thing which man can render. Through it only can the eternal prize be secured. We need strong bodies, we must have our social nature developed, we desire pleasure, we want an education, but legitimate means must be used to secure all these. Paul says, "I press on toward the goal unto the prize of the high calling of God in Christ Jesus." There surely can not be a higher aim for man to attain. He must catch the spirit of true service, if he would inherit an eternal crown. The source of real joy lies in the fact that man will fully surrender his life for serving God's highest creation. He who has not a deep conviction to serve his neighbor will never receive the everlasting reward which is so freely offered him. Shall not man then strive earnestly to give back to God what he has received from Him?

Building On Foundation.

Harvey K. Geyer

There are many people who start out in life too soon; they are not sure of starting right. They do not think of the future welfare and conditions, but start out with no definite purpose or aim, and are therefore building on no good foundation. As a result they soon fall and disaster comes. It is not he who can rise highest in the shortest time; it is not he who is done first, but he who can work best, and who is working patiently and lovingly in accordance with the designs of God.

The first thing we need in building a right foundation is divine help and guidance. This is one reason why so many people do not build right foundations. They often want to build their own foundation so quickly and selfishly, that they do not think of divine help and guidance. It may appear for a time that they have built on a right foundation, but in real test and competition they find that they have built a foundation too quickly and too selfishly.

Next we should consider our vocation. There are many vocations, from which to select. We should be sure of one and then prepare for that one. We should not try all of them and not be prepared for any. If we have one selected, we should prepare and make that one a success. We can do this by selecting the proper education we ought to have for that certain vocation. And while in school we should not try to do our work the quickest way and for the sake of deriving praise from our teachers and fellow students, but do the work in such a way that our fellow students, as well as ourselves may be benefited. What good will high marks and praise from the teachers bring you in after life, if you simply aim for high marks and praise. The

thing that counts is the way you get the knowledge and the way you remember and use it afterwards. It must remain with you, and be at your command at any time you need it. That is laying a right foundation.

Laying a good foundation is also essential to making a home. Our divorce courts would not be doing the business they do, if young people would be sure they are laying the right foundation in choosing their companions. In the present age young people do not, it seems, stop to consider the future.

They often are married with no thought of the future. They do not think what is before them. They do not think of the happiness they should enjoy. But they just think of their present happiness.

Many a young man and young lady have been wronged because they did not think and consider well the laying of a right foundation for a married life. They even sometimes do not know anything about each other. Is it any wonder we have homicides, suicides, and murders in homes. Why do we as a Christian nation have jails, almshouses, penitentiaries, reformatories, asylums, and homes for children that have been picked up off the street, who do not know who their father and mother is? Tracing it all back we find it all lies in not laying a right foundation.

Our business is not to build quickly, but to build upon a right foundation in a right way and spirit. Life is more than a mere competition between man and man; it is not who can be done first, but who can work best. "The greatest man is he who chooses the right with invincible resolution.



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Be a Sun-dial

There is an inscription found on many sun-dials, which reads as follows: Horas non numero nisi serenas, "I count only the sunny hours." This is an interesting statement and implies that many hours are passed by that are not counted. Man has devised other means of knowing not only the time of the day but also of the night, inventions without which the civilized world could not progress. The modern watch is a delicate piece of machinery and is one of the most accu-

rate inventions we possess. The average clock was at one time a luxury enjoyed by few people. The grandfather's clock slowly ticking away the seconds for the lovers of former generations is quite a contrast to the modern parlor clock suggesting to lovers of to-day the "get-together, get-together" policy.

Prior to the time of the grandfather's clock a valuable asset to many a family,—and to many a preacher,—was the old fashioned hour glass. This device served a useful purpose in

marking a definite length of time. More primitive man judged the time of the day and the night by gazing at the sun and the other heavenly bodies. This naturally led to the association of shadows cast by the sun. Then some ingenious person contrived the use of a gnomon whose shadow marked the time on a dial placed around it. This formed the sun-dial in use in early Grecian times. And, as it marked the hours only when the sun was shining, it soon received the motto: *Horas non numero nisi serenas.*

This is decidedly a lesson on optimism. Some one has said,

"The optimist and the pessimist,
The difference 'is rather droll;
The one sees the dough-nut,
The other sees the hole."

This, too, is a true tale, but not nearly so significant as the precious Latin motto. There are so many unfortunate people existing to-day who might just as well be happy. The secret lies in counting only the sunny hours. And how often we see men grumbling and complaining when the weather does not suit him! Oh, that he might learn with the poet, James Whitcomb Riley:

"It hain't no use to grumble and complain;
It's jest as cheap and easy to rejoice.
When God sorts out the weather
and sends rain,
Why rain's my choice."

It really is a sin to worry. Why? Because it shows a lack of trust in the omniscience of God, who knows what is best for the human family. It is finding fault with the acts of Him in whom we live and move and have our being. But it is nevertheless true that misfortunes will sometimes befall

us,—misfortunes in our judgment. Then is the time that we should look on the bright side and be a sun-dial, counting only the sunny hours.

To a student a hard problem may present itself. Should he then give up in despair or go to some fellow student or teacher to have it solved for him? No, he must tug away at it himself if he is to become strong. A hard problem is excellent food for the mind. Too many students feed on too high a diet. And then there are many who eat too much that is not good food for the mind. The easy problem, the modern novel, the modern play, and some magazines may make pleasant eating but they are poor food and afford little nourishment. So do not become discouraged with your problem that is difficult. Tug away through the cloud, then be a sun-dial counting only the sunny hours.

When you leave school and reach your homes do not complain about the work there is to be done. Do not find fault with your brothers, parents, or neighbors because your views differ. Forget your differences, be of service to your community. Be a sun-dial counting only the sunny hours.

The public schools need optimistic young men and women as teachers. A school with a pessimist as a teacher is not a school in reality. A pessimist can not inspire to deeds of honor and service, and so his pupils become gloomy and get entirely out of tune with nature. Not so with the optimist. He brings cheer into the hearts of his pupils and gives them inspiration and is himself a person to whom his pupils may aspire. As you go into a school room lay aside all frowns and

put on a shining face if it is not natural with you; be a sun-dial counting only the sunny hours.

Reform movements also need the man and the woman with an optimistic mind. The temperance cause which is making such stately strides has many reverses to face but the glimmer of hope is shining with the silvery splendor of the moonlight and will soon come forth in the golden beams of the "all-beholding sun." The "red light" crusade needs men of courage and optimism to prove to the country that the social evil is not a necessity. The Lord is on the side of right and will prosper these mighty reform

movements in spite of much opposition. Be a sun-dial counting only the sunny hours.

In conclusion, we desire to call the attention of every Christian to the fact that his personal life is what goes to make the Church of the Lord. The Christian ought to be the happiest person in the world, and it is important that his life should cast the proper shadow on the dial of his influence. His life is always in the face of the "sun of righteousness" and may constantly be counting sunny hours in his lifetime. May we learn to keep our perplexities and trials to ourselves and be a sun-dial counting only the sunny hours.





SCHOOL NOTES

Spake full well, in language quaint and olden,

One who dwelleth by the castled Rhine,

When he called the flowers so blue and golden,

Stars that in earth's firmament do shine.

We all know how black, how dark, how utterly without beauty is the sky on a cloudy night when there are no stars visible. So this earth would be, were it not dotted here and there with the beautiful stars of nature, the flowers. What a monotonous old sphere this would be were it not for the flowers. Flowers that cheer us and fill us with thoughts of beauty, purity and love. The flowers are ever our bright and happy companions lifting their smiling faces to us and imparting to us messages of cheerfulness.

The trailing arbutus signifying modesty as it hides among the leaves, shrinking as it were from showing itself; the delicate little hepatica indicating weakness or frailty; the violets, showing their purple faces to the sun and hinting at truthfulness,—all are interesting, and so we might go on

naming one after another and drawing lessons from their very natures.

This is the month of flowers. Let us gather all the enjoyment from them that we possibly can. Already we see the students wearing small bouquets of flowers and the botany class is beginning to search for specimens. Let us seize every opportunity we can to gather them. But let us be considerate of the life of the plants and not tear them up recklessly.

On April 4, Miss Elizabeth Myer and Miss Elizabeth Kline visited Mr. and Mrs. Glasmire at Palmyra.

On Sunday, April 5, Prof. Schlosser and his family visited at the same place. Professor Schlosser preached at Palmyra the same day.

Mr. John Fred Graham says that he enjoyed the last lecture immensely. Mr. Graham has been so unfortunate as not to have appeared in print thus far this year and we would call your attention to him. Mr. Graham is our general handy man around the place, acting as substitute base ball umpire, official basket ball scorer, etc., etc.

Professor Schlosser addressed the

graduates at the Grammar School Commencement at Schoeneck on Tuesday evening, April 7.

The Society Anniversary exercises were a grand success. All those who took part in the program deserve much credit. The following program was rendered:

Invocation D. C. Reber
Music.

President's Address C. L. Martin
Oration—National Consciousness in

Education Jacob E. Myers
Ursinus College, Collegeville, Pa.
Music.

Recitation—The Death Bed of Benedict Arnold. Ruth Coble

Address—What is a Man Worth?

Dr. Charles H. Gordinier,
M. S. N. S., Millersville, Pa.

Music.

The address by Dr. Gordinier was well worth hearing. Dr. Gordinier said, "A man's worth depends upon his life. His life depends upon four things, viz., Love, Ideals, Friendship, and Example. Love that is broad is the love that counts in life. We must have ideals for recreation as well as ideals for work. A man's best friend or his worst enemy is himself."

"I don't suppose you evah have heavy fogs ovah heah do you?" said the young dude from London. "You know ovah in owah sity we have heavy fogs."

"Waal not so very," said the fisherman from Maine. "You see that 'air barn over there on the hill? Waal last summer I was a puttin' on shingles on that barn when a fog settled over the bay. I jest kept on shinglin' until I thought I had used about enough shingles fer the thing. Jest as

I went to come down, the fog it lifted and I fell down in the middle of the harbor.' Here I had went and shingled a hundred yards of that 'air fog."

Professor Meyer preached an Easter sermon in Shamokin on April 12.

Professor Harley spent Easter with Mr. Kreider in Lebanon.

Question: "Why does Mr. Kreider take such an interest in art lately? There's a reason."

The impersonation by John F. Chambers was enjoyed by all. Mr. Chambers is a man of talent and gave us a pleasant evening. His subject was "A Grand Army Man."

Miss Hiestand: "Miss Shisler, did you get that problem about the Centipede (Centigrade) thermometer?"

Miss Shimp: (With reference to the birdfoot violet) "Oh! that's the dog-foot violet."

One o'clock Saturday afternoon, April 18, found a merry party on the way for arbutus. The pilgrims traveled on merrily until they came to the arbutus ground. Then the party scattered here and there among the trees searching for the fragrant blossoms. Their search was rewarded by a plentiful supply of flowers. After searching for about an hour and a half all began to think of returning home. Here and there were groups posing in various positions for the benefit of amateur photographers who were busy presumably in focusing and in various other duties connected with the art. After another long tramp all arrived at the College a happy party.

The tennis courts are again beginning to show signs of life.

On Tuesday evening, April 14, about

a dozen of our students attended the cantata "Elijah," rendered by the Harrisburg Choral Society at Harrisburg.

Many are the typographical errors occurring in print, but one of the strangest appeared in a southern paper recently. In one column the following appeared:

The Condor of the Andes
Albert Seaton Berg of Kentucky
Bears that Distinction.

In another column on the same page this heading blazed forth:

The Tallest Man in Congress
Soars far above the Eagle
And Reaches a Height of Six Miles
Professor Meyer's daughter, Mildred, has whooping cough.

On Sunday evening, April 19, one of our former students, Mr. Levi K. Ziegler of Lancaster, preached in the College Chapel for us.

Wenger's Favorite Rebus

2 Y's U R,
2 Y's U B,
I C U R,
2 Y's 4 Me.

Student in Literature Examination: "The Colonists wrote few books because their thoughts were facts and could not be stated."

Another: "Jonathan Edwards' work is so very deep that many people do not understand him, but otherwise he is widely read."

Still another: "Michael Wigglesworth's 'Day of Doom' reminds me of the first Jack-o'-lantern I ever saw."

The Summer Term

The seventh annual summer term at Elizabethtown College opens July

6, to continue six weeks.

Object.

The summer term affords unexcelled opportunities to teachers in the public schools who aim to prepare for college and to high school teachers who aim to finish the regular college course. Others who desire to take a thorough review in the common school branches or who desire to take advanced standing in their courses in Elizabethtown College may also be accommodated.

Instruction.

Each student devotes all his time to three studies of secondary grade or to two studies of college grade, and can accomplish from one-third to one-half year's work in these studies. The recitations are daily and one hour in length. All work satisfactorily completed will count towards the completion of a course of study.

Expenses.

In all studies below the regular college course the tuition is ten dollars for three studies. In college studies the tuition is fifteen dollars, payable at the middle of the term. Text books may be rented or purchased at the College book room. Boarding and room rent in the college buildings will be at catalogue rates.

Additional Advantages.

The tennis court, gymnasium, library, and reading room will be accessible to the summer term students free of charge. Inasmuch as the classes are usually very small, the instruction will be adapted to the needs of the individual student and hence the summer term offers advantages incomparable to any other term.

For further information apply to the President. Those interested should make their wants known early so that necessary arrangements can be made.

K. L. S. Notes.

On March 27, the Society met in Literary Session. The program rendered was opened with a song by the society. Ephraim Meyer then recited "The Water Fowl," after which Laban Wenger gave an interesting speech on the part that Maximilian played in Mexican History. A very interesting feature of this program was an information class conducted by Professor Harley. The questions were interesting and the class very intelligent. Miss Mary Elizabeth Miller then gave in her skilful way a piano solo entitled "Silver Spring." The program was closed by the reading of the Literary Echo by Owen Hershey.

The following constitute the officers for the coming administration: President, Ruth Landis; Vice President, John Kuhns; Secretary, Anna Gish; Critic, Mary Elizabeth Miller; Editor, A. M. Falkenstein; Treasurer, Anna Cassel; Chorister, Paul Engle; Reporter, Elizabeth R. Miller; and Recorder, Ira Herr.

Homerian News.

The last public program was considered very good. The first feature was a vocal duet "Just a Song at Twilight," sung by Katherine Miller and Nora Reber. The address on Socialism by J. D. Reber was treated in a broad way. It showed preparation and logical arrangement. Katherine Miller recited two selections, "Lochinvar" and

"The Village Preacher." They were delivered so that the hearers caught the spirit and meaning of the selections. The audience seemed interested to the end. Elizabeth Kline sang a vocal solo, "They Have Taken Away My Lord." It was efficiently rendered. Mr. H. H. Nye's paper on "The World's Legal Tender," showed much thought. The good thoughts that were presented were original. The instrumental music was furnished by Mary E. Miller, who played a selection entitled "The Palms." The speaker, I. Z. Hackman then gave an address on Loyalty.

Athletics

In recent exchanges received, the exchange editors criticised our paper for not having an athletic department. In so doing they had an absolute right.

The editors of school notes of previous years were accustomed to place athletic news with other news. There has, however, been a slight change this year, for hardly any sports have been placed in our paper.

This does not mean that our school has no place for athletics, because such is not the case. We believe in athletics to such an extent that they are secondary to intellectual training. Our school has not been founded with the prime object of making professional athletes of any kind. We believe in sports for the sake of sport and for the development of the physical body. Although there are some people who can not see the necessity of sports or any other form of recreation, nevertheless, it must be admitted that a student would do injustice to himself otherwise.

The basket ball season closed about one month ago. The games played during the year were all very interesting and exciting. The girls appeared oftener on the scene of action than any previous time. Some of their games were better than those played by the boys. Much praise is due Miss Ruth Landis for her untiring efforts to get the girls to play. We trust they will keep their zeal for basket ball until another school year opens.

Since April has come with its somewhat warmer weather, the boys have taken advantage of it by playing baseball and tennis. The line-up of the teams in base ball is as follows:

Herrites

Rose, 2b
Kreider, 1b
Miller, 3b
Hershey, p
Herr, c
Hertzler, lf
Wise, cf
Meyer, ss
Wenger, rf

Geyerites.

Reber, 1b
Sheetz, 2b
Geyer, c
Musselman, p
Engle, 3b
Falkenstein, ss
Royer, cf
Becker, rf
Zug, lf

Last Friday evening April 17, the Geyerites won by the score of 17 to 9. Some stages of the game were very interesting. Most of our undeveloped talent have made some improvement. We expect to be in finer fettle until May.

On April 16 a meeting of the tennis association was called and the following officers were elected for a term of one year: President, H. K. Geyer; Vice-President, Paul Engle; Treasurer, R. E. Zug; and Secretary, Ryntha Shelly. The tennis courts are not yet all in a condition to be used. We

trust our new President will busy himself, because there will soon be a great demand for the use of the courts. We also hope there will be a tennis tournament. May we all strive for a successful season in base ball and tennis.

The Arbor Day program rendered by the Senior Class on Friday afternoon, April 24, was a credit to the class. Professor Ober delivered the address on this occasion. It was full of instruction and inspiration. The class planted a linden tree in front of the cottage on the College Campus.

Music Program

The Musical Department of Elizabethtown College will give the last number of the lecture course on Thursday evening, May 7. The Music Department is hard at work in the preparation of an excellent program consisting of vocal and instrumental selections. We hope that many of our friends will arrange to be with us on this night. This program will be rendered in the Market House Hall in town.

The program given by the College Temperance League on Thursday evening in the College Chapel was helpful and inspiring. Mr. Capetanos in thundering tones placed the responsibility for this curse upon the nation at large and vividly portrayed the attitude of the Christian toward the traffic. Miss Amanda Landis of Millersville, addressed the meeting. She forcefully portrayed the iniquitous curse to us and vividly presented the picture of the closing of a saloon. She closed by giving us the bright outlook of the temperance cause.

Resolutions of Sympathy.

Whereas, The Death Angel has again entered one of our homes and called to his reward Mr. Harrison S. Ober, brother of our beloved teacher and co-worker, Professor H. K. Ober, be it

Resolved, That we, the Faculty and the Students of Elizabethtown College express our deepest sympathy to Professor Ober, the immediate family, and to the relatives of the bereaved.

Resolved, That we commend these sorrowing friends to the care of our

Heavenly Father who can heal the broken-hearted and comfort the troubled soul.

Resolved, That a copy of these resolutions be sent to Professor Ober, and to the bereaved family, and that they be published in The Elizabethtown Herald, The Elizabethtown Chronicle, Our College Times, and The Lititz Express.

Elizabeth Myer
Garfield Shearer
Ruth R. Landis
Committee.





ALUMNI

Alumni News

The joint anniversary of the Keystone and Homeric Literary Societies on the 10th of April brought many of the alumni back to the doors of our Alma Mater. Jacob Myers, '11, delivered an excellent oration on "National Consciousness in Education." Mr. Myers is finishing his college course this year at Ursinus College. C. L. Martin, '12, served as president at this meeting.

In a former issue we reported that Harry Longenecker, '11, was teaching. We were misinformed as to Mr. Longenecker's whereabouts. We now wish to report that he entered the Sophomore Class at State College last fall. Mr. Longenecker also attended the anniversary of the Literary Societies. Among the others who attended this meeting are: B. F. Waltz, '10, L. W. Leiter, '09, and Andrew Hollinger, '10, and wife.

Jacob Z. Herr, for some time bookkeeper for the Martin & Heagy Manufacturing Company, is now a traveling salesman for that company.

H. K. Garman, '05, is a clerk in the Philadelphia post office.

Enoch Madeira, '08, is about to leave for Ottawa, Canada, where he will be

an assistant teacher in an apiary school.

Abel Madeira, '09, is keeping books at the Greider Poultry Farms at Rheems, Pa.

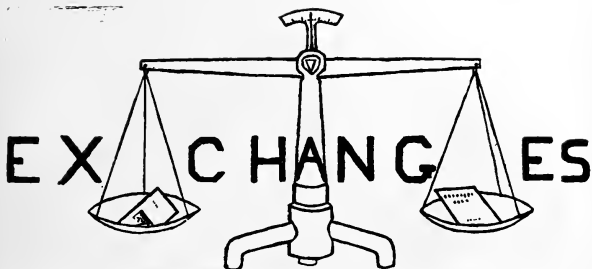
Amos Geib, '09, was lately advanced to the eldership and will soon assume his duties as pastor of the Brooklyn church.

Walter Eshelman, '12, has returned to school in view of further preparation.

B. Mary Royer, '07, who lately sailed as a missionary to India, is now on the field. She enjoys her work, but finds some difficulty in learning the language.

Olive A. Myers, '10, has changed her address from Golden, Colorado, to Clifton Training School, Denver, Colorado. Miss Myers is there as a chap-eron for the girls.

Edgar G. Dichm, '13, added another laurel to his fame as an orator. At the Oratorical Contest of the Pennsylvania Arbitration and Peace Society held at Bucknell University on Friday evening, April 17, he won the second prize of twenty-five dollars. There were six contestants from different Colleges and Universities in Pennsylvania. We rejoice in Mr. Dichm's success.



Exchange Notes

Oak Leaves for March is interesting and timely throughout. It is filled with up-to-date articles. "Madame Montessori and her Work," is educative and should fill all its readers with a progressive spirit in the present day methods of teaching. "Modern Plant Breeding" should be read by all as it puts one in touch with modern experimental work in plant life and may at the same time stimulate the much needed agricultural interests. The Chapel Talk by V. F. Schwalm, on "Rome's Problems, Our Own" brings a person face to face with modern American conditions. Your cover is very attractive. Contents are well arranged. Some few things that might improve your excellent paper are: a more lengthy editorial, a few jokes, an exchange department, an arranged table of contents, poems, and society news.

The Ursinus Weekly brings out very nicely the college activities.

The Yucca hails to us from Tucumcari, N. M. Your short stories are

entertaining. The Editorial contains a valuable thought that Common Sense is slowly conquering Custom.

A very versatile magazine known as "The Tech Tatler" is a welcomed guest among our exchanges. A few more literary articles or short stories added to the instructive one of General Robert E. Lee would strengthen your literary department. We think that six pages allotted to athletics and only a few to the literary department is somewhat out of proportion.

The Carlisle Arrow. Read the address by Mr. Parker, also read the splendid thoughts brought out in the notes from the commencement addresses. It will do you much good. Your paper covers a wide scope and is educative throughout.

The Spice taken as a whole is a very interesting High School paper.

The April number of the Sunburian High deserves credit. Give us some more lengthy stories.

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Miror, quatenam sis tam bella!
Splendens eminus in illo,
Alba velut gemma, caelo.*

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Our College Times

VOL. XI

ELIZABETHTOWN, PA., JUNE, 1914

No. 9

The Answered Prayer.

Ella S. Hiestand.

"I must have Ethel and you. Ethel needs the care of a mother and now that duty will fall on you, John. My prayer is that she may grow up to be a noble and useful woman," said Mrs. Collins to her husband on her death-bed. Then turning to Ethel she said, "Ethel, be a good girl and love your father, comfort him when lonely, and never forsake him nor neglect him in old age."

After speaking these words she passed away. Mr. Collins and Ethel were very lonely after her departure as they had no relatives living near to comfort them. For just twelve years ago Mr. and Mrs. Collins had left their parents, brothers, and sisters in Pennsylvania and had come to the West to take up a homestead. As none of their relatives could come to their home to live with them they passed the lonely days together. Mr. Collins did most of the house work himself until Ethel was able to do it for him. And as she was a very bright and helpful little girl, she soon became an expert house-keeper.

Mr. Collins was very proud of his only daughter and did all in his power to make her happy. Whenever he was not engaged in work on the farm he would help her with the household

duties. Ethel also loved her father dearly and was his constant companion doing all she knew to make him happy. But in spite of the interest of Ethel in her father he would become very despondent at times because of the untimely death of his wife. Her last words and his loving daughter were his only comfort.

Finally, Ethel had grown to be a pious and cultured young lady who was dearly loved by all who knew her. She had many friends and was held in esteem in her community. Among these friends was a young man, Carson Brown, who lived only a short distance from her home. Carson made frequent visits to the Collins home where he was a welcome visitor. However, he was not so welcome to Mr. Collins, for he could not consent to any man gaining the love of his daughter. Ethel noticed the coldness of her father towards Carson, but never mentioned it to either of them.

One day as Ethel was busy with her household duties, her father came into the house looking very despondent. Although he had been gloomy for the last month, yet he was more gloomy now than she had ever seen him before. He had tried to keep his trials to himself but now he could not

bear them any longer. So, with Ethel at his side, he had a heart to heart talk with her. Among other things he told her that he could never approve of her love for Carson Brown.

Ethel, remembering the last words of her mother, resolved that since her father did not approve of her lover she would not encourage his visits to her.

Carson soon noticed her indifference, and consequently his calls became less frequent until finally, disappointed in love, he left his home. Ethel often thought of him and tried to find out where he was but she had no one to ask, and no one to whom she could confide her secrets. She did not even desire her father to know the longings of her heart for fear that it might mar his happiness. She denied herself many social pleasures for her father's sake, but she was nevertheless contented and happy.

Ethel enjoyed hearing her father tell of his experiences in life. So one evening as they were sitting by the fireside she asked her father to tell the story of their coming to the homestead. He then related how he and his wife had left their friends in Pennsylvania and had come to these then uninhabited plains of Dakota. He also told her how they had endured many hardships before they had erected their house. In conclusion he told her of the rose bush by the side of the doorway, which her mother had brought from her home and had planted herself.

Days passed months passed, and years passed in this home of theirs, but Ethel did not hear of Carson and did not even hear any one mention his name.

One day as her father came home from town he gave her the local news. After telling a number of happenings in the vicinity, he also said that he had seen Carson, who had come home on his vacation. He said Carson had made a change for the better and was holding an honorable position. Ethel was delighted with the news and especially to hear her father speak so favorably of Carson. She was also eager to know if she might meet him.

It was in the month of June when Ethel and her father were sitting on the lawn near the blooming rose bush and talking of the days in the past when they noticed a man walking up to them. Who could it be? Ethel was delighted to find it was Carson. He joined their company and told of his past experiences. While they were talking, Mr. Collins suddenly became ill. By evening his friends had no hope for him. As Ethel and Carson leaned over him that night, they heard him whisper his last words, "Ethel you have been kind to me. Your mother's prayer is answered. May good fortune come to you and the one who is dearest to you."

Carson comforted Ethel in her bereavement and later lived happily in the homestead.

“Sic Semper Tyrannis.”

H. D. Moyer

America is to-day facing the problem of dethroning a tyrant, who has oppressed the people for ages, who has tyrannized nations both great and small, and who with a single stroke of his mighty hand, has felled world empires. She is to-day facing the problem of loosening his grip on her legislative halls, on her homes, and on her rising manhood. She is looking forward to the day when we can stand up proudly and say to King Alcohol, “Sic semper tyrannis,” as the world has said to all tyrants down through the cras of history. He who oppresses his subjects, and tyrannizes affairs while on the throne, will sooner or later lose his power. Caesar had his Brutus; Charles the First, his Cromwell, while the tyrant Alcohol ruled on like an unmolested despot.

Congress proposed the license law in 1862 as a war measure for revenue, and railroaded it through over the veto of President Lincoln. For fifty years the skull and cross-bones have been flying by the side of the stars and stripes. For fifty years have men been sent, to the lowest depths of despair, under the protection of the law. For fifty years has our government been run partly with blood money. How much longer shall this tyrant remain in our legislatures? How much longer will America be overshadowed by his banner? How much longer will she continue to sell her manhood for thirty pieces of silver? How much longer

will she continue to legalize this wrong?

We are to-day suffering the dreadful consequences of his tyrannical rule. We are paying the price in human blood. Look with me to the overcrowded jails, almshouses, and insane asylums; look with me to the ropes on the gallows and to the large financial deficits of the counties. Is not this waste enormous?

But this is not all. King Alcohol has taken the last crust from the hungry child. He has broken the hearts of wives and of mothers. He has taken the sacredness from the home. The tyrant has done more. He has taken man, the very master-piece of Divine Creation, and has robbed him of vitality and life. He has not only robbed him of life, but has sunk him into the starless, rayless, and hopeless night of despair.

The American people are awakening. They see that in 1776 our forefathers longed for independence, but did not get it until they had tracked the snow with their blood at Valley Forge. They see that in 1861 they pleaded for the freedom of the slaves, but had to have a three day's rain of blood at Gettysburg before they got it. They see that to-day it is not enough to dream and pray for prohibition. The two armies are already on the field. Public sentiment is being aroused against it. It is an issue of the day. “Education, Agitation, and Legislation are the steps

that lead to moral reform." The traffic has been legalized by law and only by law can it be declared an outlaw. I say the American people are awakening. The gray streaks of dawn can already be seen over the hills. Eleven states have seceded from the tyrant's kingdom. Eleven states have hauled down the skull and cross-bones, leaving the stars and stripes to wave in glory. Others will soon follow; they must follow.

King Alcohol is to-day reading the hand-writing on the wall. He is to-day interpreting God's warning. And our fair America is catching a glimpse of the Galilean, and hears his voice, "I am come to seek and to save that which was lost." She is crying with a mighty voice to you as men to save her.

This tyrant has tyrannized our country for years, ruined our homes, and shattered the bright hopes of manhood, practically unmolested. His days of peaceful rule are over. He is fight-

ing his last battle, but it is a fight to the finish. Are we lined up? Are we willing to fight against the organized forces of King Alcohol? Are we helping the prospective emancipation of manhood, womanhood, and childhood?

Before us are greater days than those of 1776; more momentous times than those of 1861. Before us is a fight to save the highest asset of America—the boys. Do you have a boy of whom you are proud? Would you sit idly by if your boy were to-day filling a drunkard's grave? Would you sit idly by if your mother were dying to-day of sorrow for a drunken son? No! Over their dead bodies you would swear eternal vengeance. I plead with you as citizens and voters to fight this iniquitous traffic like brave men. I appeal to you as men, to abolish it out of respect to your forefathers, out of justice to your boys, and out of reverence to your God.

Revival of Romanticism in the 19th Century.

H. H. Nye.

In the first half of the eighteenth century England passed through the Augustan or Classic Age of her literature. The poetic exponents of this period were such writers as Pope, Dryden, Swift, Addison, and Steele. This age was characterized by low moral standards in the social life of the English and by a return to classicism in the literary realm. The literature was mainly devoted to satire and di-

dacticism. It was primarily an age of prose. Literary products were modeled mainly after the Latin and French standards. Horace was the "patron saint of criticism." There was a close adherence to polished regularity and much attention was paid to exquisite forms but too little interest was manifested in the thought conveyed. Deep feeling and sublimity of thought were avoided. "Anything that was strange,

irregular, romantic, full of feeling, highly imaginative, or improbable to the intellect, was unpopular among the classicists." The rhyming couplet was the vehicle of expression in poetry, and no "unpruned or shapeless forms were tolerated."

In the latter half of the eighteenth century, however, we notice a great change taking place in literary standards and we see a prevalence of romantic tendencies. In order to understand what has wrought this change we must take a glance at the political history of England, for there seems to be a very close relation of cause and effect between the political and the literary history of a nation.

In the first place we note a great uplift and improvement in the moral realm. Pitt had deposed Walpole, one of the most corrupt politicians that England ever had, from his office as prime minister, and upon his entrance to office, began to appeal to the patriotism and the deep sense of honor of his countrymen. We see this healthful change not only in the political realm but as well throughout the moral and social fabric of England.

In the realm of religion we notice the Wesleys and the Whitfields wielding their ennobling influence. The formalities of the English Church had become unattractive to the common people. These reformers were infused with great religious enthusiasm and began to preach on subjects not involving the exercise of strong intellectual power but on matters of common, everyday life that appeal to the understanding and the emotions of the "plain human mind."

Furthermore, this was also the era

when England experienced that marvelous expansion which to-day makes her the greatest colonial empire of the world. Clive succeeded in driving the French from India, Wolfe ousted the French from Canada, and Cook was carrying the English banner across Australia and the islands of the Pacific. Thus we see that there was a healthful uplift of English morals; the spiritual life of the people was quickened; and her civilizing influence and royal power spread to the four quarters of the globe.

With such an upheaval in her political history, one would naturally expect a great stir in the literary field and an outburst of literary productions. And such was the case; for this was the period in which we see the foundations laid for the second great creative period in English literature—the Victorian Age of the nineteenth century. Writers began to fling classical rules and forms to the winds and returned to Shakespeare's and Milton's models of romanticism for their standards and gave free sway to the imagination.

The plays of Shakespeare were acted at this time upon the stage by such masters of theatrical performance as David Garrick. He aroused great interest in the plays which had been driven from the stage by the Puritans of the seventeenth century, and captivated large audiences in London by his striking personality. English readers again began to relish the great sweeps of the creative imagination of Milton and were again delighted by his vivid descriptions of the supernatural. Such a decided change in the literary tastes of Eng-

lish readers and the wholesome moral, political, spiritual, and territorial regeneration of England all redounded toward a return of romanticism. Just as we see the nation liberated from a long period of formalism and bondage of the rather inactive past we now see English writers absorbing the spirit of freedom hovering in the atmosphere.

The writers of this transition period were such men as Gray, Goldsmith, and Johnson. Of course these writers combined the features of the classic and the romantic school owing to the dictatorship of Johnson in English who was still strongly inclined to classicism and criticised rather severe-

ly the Romantic tendencies. But notwithstanding the harsh criticism, we see the presence of entirely different elements in the writings of this period. There is a presence of wildness with lofty flights of the imagination, a disregard for conventional forms, and a strong protest against the bondage to rules and customs. The writers manifest an expression of deep feeling, a fond appreciation of nature and humanity, and more individuality and expression of genius. Writers began to dream of the Golden Age of democracy and "sank their plummets into the emotional depths of the soul" and entered more deeply into the "understanding of the human heart."

The Girl of To-Day

Naomi G. Longenecker.

The savage considers the girl a slave, the uncivilized consider her a toy, and up to the time of the Reformation she was considered merely as a servant. But the girl of to-day is the equal of her brother. What she may do as his equal, and what her sphere and mission is are great questions confronting her.

The places occupied by the girl of to-day are more varied and numerous than they were fifty years ago. Conditions have changed considerably since then. She performs greater duties, bears greater responsibilities, and lives a broader and nobler life.

To-day there are so many opportunities given her in the working world. She is a part of it. She is essential to

its progress. She shares with her brother in its gain. In this sphere she has not only equaled her brother, she has surpassed him.

The professional world has given her a place. She is found at the bar, in the Senate, and at the head of political and social reform movements. She is found in various offices of prominence with her brother and has not only proved her ability but has won admiration and fame.

She is prominent in the religious world. Ministers say that the Church would not be the institution it is were it not for the faithful women in it. She is nobly filling her place in the Church.

She has proved her ability in the literary world, and has been given a

place with the standard writers of the day.

The medical world has recognized her ability. Patients in hospital wards wait for her services. She has found this life next to the highest, for here she can serve humanity.

All these conditions have been observed since women have been given an intellectual training. Does this new education make her unwomanly? Not in the eyes of the enlightened. Does it take her out of her sphere? No. She may be engaged in these lines of work and still be a woman in the highest and noblest sense. Does it disqualify her for her highest mission in life, that of home-making and maternity? we shall see.

So much depends on the perfect home, the perfect wife, the perfect mother. She rules the home. She, through her influence in the home, influences the work of her husband and his character. She moulds the lives of the great men and women of the nation. Indirectly she rules the globe. The world to-day has better men and women than it had fifty years ago. The reform movements are brought about by them. If we look into the history of the homes of the great men

of our nation we find that it was through a woman's love, help, and encouragement, that they were inspired to high and noble purposes. A man may build a palace, but he cannot make a home out of it. A woman alone can do that. It is her divine right. It is her privilege.

If the place in the home is the highest she can fill, why is she not content in it? Why is there a cry all over our nation for better homes? Is it the fault of the women alone? The girl of to-day sees the enemies of the home. She realizes that many of her sisters have failed. She sees the enemies of the home. She sees that she cannot fill her highest position well, so she tries a lower one.

Fifty years from now there will be better homes. There will be fewer enemies of the home. There will be better men at the heads of the homes. There will be better women in them because of the rising standards of the girl of to-day. Educate the girl of to-day, for she will be the woman of to-morrow. But let her highest ideal of her mission in life be not in anything that will interfere with her place in the home, in anything that will make her lose sight of what God intended her to be—a mother.

The Renaissance.

Sara C. Shisler.

The Renaissance was a revolution effected in architecture, painting, sculpture, and learning. This great movement began during the Middle Ages

and was at its height about the middle of the fifteenth century. It was a revival or re-birth of the elements of progress. However, we cannot attrib-

ute the Renaissance to the discovery of books only but also to the general outburst of intelligence. By studying the history of the Middle Ages one sees that the fusion of the different races and the rise of the barbarians to a level with those whom they conquered was the main process. Therefore, the following causes constituted the necessary preparation for the period to follow.

The first of these causes was the influence of the monasteries. These, during the time that the lamp of culture was burning dimly, were the centers of culture. It was there that the clergy were educated and the enduring classics were preserved. Again, had it not been for the monks who copied the ancient manuscripts and also multiplied them, many of the classics would have been lost or ruined because no one else appreciated or understood what they contained.

Another cause was the influence of the strong Teutonic intellect. The personal worth that characterized the Germanic race was an essential element in causing the Renaissance. It was the Greeks and the Romans who contributed literature, arts, and sciences, and the Hebrews who contributed Christianity; but it was the Teutons with their unbounded capacity for culture and growth, who utilized the classical learning and thereby gave it a circulation which has ever since enabled all searching minds to feed upon their truths.

Then again, the Crusades were a great factor in this movement. They were military expeditions carried on by the Christian peoples of Europe against the Mohammedans, who held

the holy places of Palestine. Although there were many results of these religious movements, the benefits derived from the touch of the people of the West with the cultured East was a direct forerunner of the Renaissance. The Asiatic inventions as well as the learning gained about Graeco-Arabic science helped to stimulate and awaken mental activity in Western Europe.

The next cause, an outgrowth of the Graeco-Arabic influence, is the influence exerted by the Schoolmen who emphasized secular education. It was a mental revival, a period during which great intellectual keenness was predominant. Consequently, there was not sufficient material with which the leaders of Scholasticism, who were purely intellectual, could work. An outgrowth of this was the founding of Universities in which they taught courses preparing students for a profession.

Furthermore, the attainment of more civil freedom was a stimulus to greater intellectual freedom. Therefore, the rise of free cities acted a noticeable part in bringing about the great New Birth.

Lastly, the influence of the Roman civilization was a direct cause. In Italy the break between the old and the new civilization was not so great because Italy was a fragment of the old Empire and, consequently, the preparation was first made there.

Next the different phases of the Italian Renaissance should be considered. There was a revival of classical literature and learning as well as of classical art. The revival of classical literature is called "Humanism." Like anything else that is new, "Human-

ism" had had some pioneers, the chief of whom are: Dante, Petrarch, and Boccaccio. Even though each of them rendered valuable services in different ways, we can classify them thus, Dante was a writer; Petrarch a collector; and Boccaccio, a translator. Through the extended influence of these great men the patrons of the new learning became numerous.

The other phase of the Italian Renaissance is the revival of classical art. For the first time painters give a true representation of human life. Heretofore it was physical perfection engraved on marble that man admired; but now the expression of the human emotions represented on canvas by the painter, was regarded as the only means of representing the true ideas of Christianity.

Then, too, there were things that aided the Renaissance. Probably the greatest was the invention of printing. By this we see that only as rapidly as the wisdom of books was made accessible to a large number of people, and knowledge by that means made the common possession of all men, could the spirit of revival spread. Since copying was a very tedious work there were few copies of each manuscript and they were available only to the higher classes.

Another aid was the fall of Constantinople in 1453. Since that city was the headquarters of Grecian learning, its capture was a factor in hastening its influence to Western Europe. When the capture of that city became threatening, many of the scholars went to Italy and took with them the precious Grecian manuscripts.

Again, science was developing gradually and as a result men wished to know the "why and wherefore" of all

things. That led to much thinking and demonstration, one result being the discovery of the New World, a thing which was a spur upon the imaginations and ambitions of men.

Furthermore, the influences and results of the great revival are far reaching. First, the teachers of language and literature became very prominent. In those studies chairs were established in both the old and the new universities, and besides, the Scholastic method of instruction was followed by the classical system.

Then, again, in order to make the classic material accessible to all classes, public places were opened to study the humanistic branches. Among the leaders in establishing libraries were the Popes. It was during that period that the largest Italian libraries were started.

Unlike former times, learning was no longer confined to the church or the laity, neither were the monasteries the only places where information concerning the classics could be received. However, professors of classics moved about, teaching and greatly extending the sphere of their teaching beyond the favored few of earlier times.

Lastly, its effect upon the imagination and literature was greatest. As the sun and warm spring rains are necessary for the buds and flowers to burst forth, so the Renaissance was a factor in giving us Shakespeare and other great writers in the next century. Men were very ambitious and a many sidedness of life resulted. The different classes of people mingled with less friction than they did before, and for the first time every type of humanity found recognition, and every possible feeling of man found expression in literature.



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A Good School Paper.

Journalism is to-day a profession and its importance is felt by all of our educational institutions. Nearly all colleges and academies publish a monthly paper, and even the high school has found it advantageous to issue such a publication. Just as there are good schools and inferior ones, so there are good and inferior school papers. In this article we shall aim to set forth what constitutes a good school paper.

In the first place the paper should

aim to portray the work of the school. Any one not connected with the school ought to be able to form a fairly reliable judgment of the work that is done at the school by a careful reading of its school paper. The articles published should therefore be such that will give a reader this information. The paper should also set forth the ideals of the school. We receive some exchanges from schools in which the ideals of the students are not what we should like them to be. However, these ideals may be truly stated and

the paper thus be a good reflection of the student life of these institutions. By the kind of news published, by the kind of jokes printed, and even by the articles found in the literary departments of our exchanges one may form a fairly good opinion of the ideals of the schools they represent.

Another aim of the school paper is to stimulate the student body in the writing of original productions. One of the most striking weaknesses of our college students is their inability to write an original production without marring the King's English. To become a good writer requires practice and even then a student's English may not be free from faults but these may be overlooked if there is abundance of virtues. We hope students will take more interest in their school papers in the future and try to write the best articles possible for them. We wish to commend those papers who offer prizes for the best original story, essay, oration, or symposium. It gives the student the training he needs and at the same time affords excellent material for publication.

There are several important benefits to be derived from a good school paper. In the first place, it is an excellent advertisement for an institution. Those who read its pages form a good idea of the school, as to the work done in the class-room and as to the atmosphere which prevails in the buildings and on the campus. The literary department should have such articles that will stimulate thought, and arouse interest in some problem that is worth investigating. A good article by a young man or woman may make glad the heart of a father or mother who

reads it. Such an article will win the heart of a patron to the work of the school and will make him a staunch defender of the institution.

With the publishing of a school paper is connected a large amount of work which, if faithfully performed, will give valuable experience to a student. The business manager receives priceless experience in soliciting advertisements, in collecting and paying all bills, and in keeping a subscription list in a systematic way. The associate editors have an excellent opportunity for observation, investigation, and criticism. The Editor-in-chief by doing his duty faithfully will receive valuable training in the correction of manuscripts and in the writing of an Editorial monthly on some phase of school life.

The school paper should bring benefits to those outside of the Editorial staff. There is no need of a cry for lack of material for the literary department if the Editor-in-chief and the teachers of rhetoric and composition work together. Each issue of the paper should have from four to six literary articles each month. If they can not be secured from the different departments of school work, let the Editor-in-chief fall back upon a supply reserved by the English department of the school. By such a system the students derive real benefits from their school paper.

We shall now consider what departments of a paper are essential to a good live school paper.

We place first the Literary Department, which should not merely be first in name but first in real importance. The true test of a good school

paper is the worth of its literary articles. These articles should be varied and written in a clear simple style. A paper from the science department, one from the history department, one from the pedagogical department, and one or two on some practical theme would afford good variety for an issue. The short story is always appreciative and an occasional oration is invigorating. An original poem adds charm and always dignifies a school paper. We believe that special issues by societies, classes, or departments are conducive of much good to a student body and that they should receive encouragement from the management of an institution.

No paper is complete without a department of School Notes. Here is where the reader may enter into the life of a student body and feel the pulse of an institution. We also believe that all athletic news belongs under this department unless a school exists primarily for the training of athletes. We have on our exchange table, school papers that devote nearly one-half of their available space to printing athletic news. There is a serious mental aberration in the minds of some Editors that accounts for this lack of proper proportion. We advise those schools to re-incorporate as "Athleti-colleges."

In this department should be placed the news from the literary societies. We do not mean by news a mere statement of the programs rendered but a report of the business done, the progress of the society as a whole and of its members, and a criticism of the programs rendered. A fair criticism stimulates a student to better work.

All announcements of lectures, musicales, socials, anniversaries, and other programs should appear under this department.

The school paper that is interesting to an old student is full of notes about the happenings in various parts of the buildings. He is also interested in any news about his former teachers. The humorous statements sometimes made in the class-room are interesting to any reader, and they should be gathered from the various teachers by some one appointed by the Editor-in-chief. These, with perhaps an occasional joke which has some bearing on student life, are all the jokes a good school paper should publish.

We have several exchanges that contain as many pages of "whim-whams" and "sniff-snaffs" as of literature articles. Space in a college paper is too precious for this "maudlin mass" of nonsense. We believe in jokes, but not in the exclusion of good reading matter for three or four pages of copied funny anecdotes. Some of our exchanges need a good house cleaning and a confiscation of old furniture. May we print original jokes and witticisms, those that actually happened at our own school.

A college paper must beware of publishing too many personal notes. If the person is known to a majority of the readers of the paper, the note may be inserted; if not, it should be omitted. In a high school paper this is different, because its readers are not so scattered.

Another department that is important is the Alumni Department. We readily agree that the position of Alumni editor is hard to fill because

of the difficulty in getting news. Because of this fact, each graduate should feel it his duty to report any change in his position, any marriage, and anything else that may be of interest, to the Alumni editor. We hope no one will criticize the scarcity of Alumni news and not bear in mind these statements. This department is usually of great interest to the Alumni, because here they may read of friends of former school days. May we all do our share in making the most out of this department.

Every school should have an Exchange Department. Here should be expressed a fair criticism of other school papers. Too much of the criticism in many of our exchanges is too superficial. We have noticed criticisms on certain articles printed in our paper which show this; for example: "The short story 'Standing Alone' is well written and has an excellent climax." This production, in fact, is an essay. The exchange editor of that paper either did not read the essay at all or else was gone "wool gathering" while glancing over it. Too many exchange editors apparently scrape a few husks together, have it printed, and then pose as critics of college publications. To be an exchange editor means much painstaking work, but at the same time affords an excellent drill in literary criticism. We do not think it necessary to publish the names of all papers received every month. Use your space for better things. The fact that you receive no notice from your postmaster is evidence that your papers are received. Some exchanges have "Please Exchange" on every issue of their paper

we receive. If we lift a paper we always exchange.

We also notice a tendency for some exchange editors to turn their department into a joke and conundrum corner. You might as well use a buck saw to play a cornet solo. You have no conception of what part your department should play in a good school paper.

The Editorial Department of a paper should be original and reflect the personality of the Editor-in-chief and contain an article each month on some phase of school life. A wide-awake editor of a college paper will see the problems of the students and must feel the pulse of the student body. He must then aim to aid the student by some theme pertinent to his trials. He must be on the alert to commend worthy conduct on the part of the student body and firm in upholding the honor of the institution at all times. He must also act as censor of what is to be published. Each school has its aims and whatever conflicts with these aims must be eliminated from a college paper.

In conclusion we desire to state that a school paper should also have a staff of artists to design departmental cuts and cover designs. Some of our exchanges produce a feeling of antipathy on looking at the cover design. Too many are meaningless, cold, and stiff. Let there be some lesson in each design, without which it is not artistic, according to our view of art. We are also inclined to believe that the best taste would reject all advertisements from the cover pages, inside and outside.

We hope our schools may be more

considerate of their publications in the future and use careful discretion in the appointment of the Editorial staff. We do not claim to have a perfect paper in "Our College Times," but we feel that we have been growing and that some of our exchanges are commending us

on our "strong literary department." To those who expect a joke department in our paper we would say that we have little room for nonsense. When our essays run low we may buy a copy of Puck and reprint a few jokes for you. May we all strive for a better school paper.

Resolutions of Sympathy.

Whereas, The Angel of Death has plucked little Henry from the home of Professor H. K. Ober to bloom in God's own garden, be it

Resolved, That we, the Faculty and the Students of Elizabethtown College do hereby sincerely tender our heartfelt sympathies to Professor and Mrs. Ober and their family.

Resolved, That we commend the be-

reaved family to our Heavenly Father who doeth all things well and who is the great sympathizer and comforter.

Resolved, That a copy of these resolutions be sent to the sorrowing family, and that a copy of the same be printed in Our College Times and in each of the town papers.

J. G. Meyer
Rhoda E. Miller
Laura M. Landis
Committee





School Notes

Not only have we been surprised but we have been made to look in amazement as we observed the transformation of Nature all about us these last few days. The fields which a few weeks ago were brown and bare are now covered with a velvety green; the hills are cloaked; the woodlands have become a picture upon which one can not gaze without great admiration and wonder, for in a mysterious way that which was but a short time ago, so bare and cold, has now been transformed into a wonderland.

All around is the fresh, dainty green of the unfolding leaves, while the bloom of the cherry trees gleams out pure and fresh in the sun light. The dog-wood also has burst into bloom so profusely that the woodlands are dotted here and there with its mass of white blossoms. How has it all come so mysteriously? One week ago we looked and saw scarcely a bud, when lo, the next week our eyes gazed upon a profusion of white blossoms. Here and there the delicate pink of the Judas blossom or perchance a peach tree peeps from out the green foliage like a bashful child timidly seeking to see

what the world without has to offer. We attempt to speak of the beauty of the bursting bud and unfolded blossom but the mystery lies forever hidden from us. We say it is the effect of the sunshine and the showers and explain the various chemical changes but the wonder of it we cannot fathom.

As nature has changed so rapidly and mysteriously before our unconscious eyes, so have the days and months of our school year glided away unconsciously before us and we now find ourselves nearing the close of the school year. On the eleventh day of June the class of nineteen hundred fourteen will bid farewell to College Hill. They, too, have been unfolding, developing, and forming their possibilities into realities. As the flowers have grown and developed by means of the showers and the sunshine, so too the members of this class have grown and developed through the difficulties and discouragements which they have had to face and through the sunshine of success and of encouragement; and this process too has all gone

on unconsciously and mysteriously, for it all deals with nature, the handiwork of God.

We, who are not yet ready to leave the Hill, express both our regret and pleasure to those who are leaving. We are sorry to have them absent from our number but are glad to have them enter the world and learn new lessons as well as share those already learned with those with whom they shall meet at different places. We extend to them our heartiest wish for their further success and happiness.

Five members of the faculty attended the District Meeting, held by the Brethren at Midway, Lebanon County, on Thursday, April 29 and 30. Professor Ober served as Writing Clerk of the meeting. Dr. Reber was present in the interests of the forthcoming History of the Brethren in Eastern United States. Professors Meyer and Schlosser were delegates to the meeting, representing the Elizabethtown Church.

We all miss little Mildred Meyer on College Hill since she is quarantined with whooping cough. We all wish her a speedy recovery.

Professor J. G. Meyer visited Midway and Heidelberg Sunday Schools as a substitute for the District Sunday School Secretary. He also preached very instructive sermons at Midway and Lebanon.

Carrie Dohner a former student now in training in the General Hospital in Lancaster, visited her sister Linnie and friends on College Hill.

Rhoda Miller, Ada Douty, and Edna Brubaker spent May 1 to May 3 at Lititz, visiting Miss Brubaker's home.

Mrs. Perry of New York, the mother of our fellow student Bertha Perry spent several days at the College visiting her daughter.

Misses Mary Bowman and Minnie Kreider of Palmyra visited at the College as guests of Miss Edna Hoffer.

The agricultural class under Professor Ober are getting some valuable experience by pruning the College orchard. Wait till the fruit is ripe. We will all want to be farmers then.

Andrew Dixon and Holmes Falkenstein of Juniata, and Francis Olweiler of Yale, two former students, were recent visitors on College Hill.

Mary E. Gish, one of our former students, was married to Harry S. Smeltzer of Harrisburg. Irene Sheetz and Harry Shank of Quarryville both former students of E. C. were also married recently. To both these couples we extend our heartiest congratulations and best wishes.

Invitations for the wedding of Elma Brandt, a member of the class of 1911, to Leo Blanck on May 21 at her home, have been received by her friends.

On Tuesday evening, May 12, a Suffrage meeting was held in the College Chapel. Mrs. Happer, Chairman of the County Equal Suffrage Association, and Mrs. Howard, State Organizer, addressed the students and friends of the College. This meeting proved interesting and instructive.

The Spring Concert given by the Music Department of the College proved to be a grand success. The large audience showed interest, and their attentive attitude was evidence of their appreciation as well as their kind words afterward given. Miss

Kline deserves praise for the excellent work she has been doing. The following program was rendered:

1. King of Glory—Part I.
2. Piano Quartet, Lustspiel Ov., Bela Misses Miller, Dennis, Frymeyer and Mr. Engle.
3. King of Glory—Part II.
4. Piano Quartet, Hallelujah, Handel Misses Miller, Dennis, Frymeyer and Mr. Engle
5. Vocal Solo.
Elizabeth Kline.
6. Instrumental Solo, Rigoletto,
Verdi-Liszt
Mary Elizabeth Miller
7. King of Glory—Parts III-IV.
8. Gloria Mozart

Mr. Mack Falkenstein who has served as the editor of the Literary Echo of the Keystone has written several papers which were humorous, interesting, and cleverly written.

Several items of interest were:

Our Favorite Pastimes.

Mr. Becker: Reading the "Comics" in the newspapers.

Mr. Zug: Trying on the girls' spring millinery at dinner time.

Miss Coble: Blushing.

Mr. Neff: Eating.

Mr. Rose: Singing.

Miss Perry: Sighing.

Bobby: Haunting the library, waiting for something to turn up.

Reuben Ziegler: Dreaming of home and Hannah.

The Outing.

The arbutus outing last Saturday was perhaps the most important social event since the "feed and jubilee" of the S. C. G. C. between terms. The day was ideal and the "bunch" left College Hill shortly before one o'clock, in the best of spirits but in some disorder. This was soon remedied, however, when about nine-tenths of the

orderly double file. Green Tree was reached after a walk variously estimated to be from one and a half to four and a half miles, and the "crowd" immediately began to have trouble in crowd with one accord, fell into a most keeping in sight of each other. This peculiar difficulty is accounted for, when we remember that man is prone to wander (especially if there's a woman along).

With the afternoon pleasantly spent, all faces were again turned toward College Hill. The return was a rather "strung out" affair. One could not help but think of Napoleon's retreat from Moscow. The vanguard arrived about four. The day student boys brought up the rear about one hour later and surrendered their charges to Miss Myer, who cheerfully informed them that if they had come five minutes sooner, they might have taken the ladies down to supper. As a consolation she kindly granted them permission to sit on the back steps and get the benefit of all the savory odors rising from the kitchen.

The Outing, as judged by members of the "bunch." Mr. Burkhardt, on the way home, stopped at a farm house and got a drink of water. As he drained the first cup he said "Ah-h! That's the first thing I enjoyed to day." Mr. Hershey had nothing to say: his delight was beyond the power of mere words. It took Miss Perry about three minutes to tell us how inexpressible it was. Mr. Miller said it was the most fun he had since he was a boy. Miss Horst said she took advantage of the wonderful opportunity of studying and admiring nature—she did not say whose nature. Mr. Herr said his only

regret was that there were no moving pictures.

Extraordinary facts which came to light in our various classes.

Mr. Engle in American Literature: "Franklin wrote his father's autobiography."

"Out in Utah it's so dry they must farm by navigation." Miss Shank in Geography.

"Spinach is a kind of lettuce." Mr Zug in Agriculture.

Did you ever hear these expressions before? "Believe me." "Sam Hill," "I'd like to be excused." "I didn't have time." "Here he comes, fellows." "I had some work at home." "O Herry." "I tell you, when I was in California." "Never laughed so much in my life." "Did you ask Miss Myer?" "The paper was up to the usual standard." "Who's the chicken?" "Good night."

Miss Stauffer. (at the table), "Mr. Beans do you care for any more Neff?" In order to harmonize, the answer should have been something like this, "No, thank me, I don't care for some, I just had any."

"S. C. G. C." What is it?

The base ball diamond has been put in excellent condition, chiefly through the efforts of Mr. Kreider, and the season is opening in earnest. Mr. Neff, the president of the B. B. Association urges all the boys on College Hill who claim any trace of red blood in their systems, to join the association and get into the spirit of the game.

The following was inadvertently overheard, "Mr. Reber, will you have some matrimony?" A. L., "No, thank you, I've had a considerable share of

it." And it's about right; isn't it, A. L.?

Macaroni was served at dinner the other day. It went under the name of matrimony, which goes to show the general trend of thought and conversation of some.

Does the following suggest anything to you?

Mary Elizabeth—letter—open—tickled—re-read seven times—far away look—every day—Oh my!

The titles of books and what they might mean.

The Idlers—Day Students.

A Splendid Hazard—Walking with a girl without Miss Myer's consent.

The Harvesters—The Agricultural class when the strawberries get ripe.

A Tale of Two Cities—Palmyra and Florin.

By the way—Miss Mary Elizabeth's and Mr. Moyer's thoughts often run in the same direction. There's a reason.

Rev. and Mrs. William Zabler of Fruitville Pike, paid a visit to the College and donated a hive of bees a few weeks ago. We appreciate the kindness of these friends of the College.

Professor Schlosser attended a love-feast in the Indian Creek congregation, delivered a temperance sermon in Lansdale and also preached in Souder-ton on May 2 and 3. On May 9 and 10 he visited in York county and preached at Davidsburg and Holtzswam.

Homerian Society.

The last public program that was rendered was not quite so lengthy as usual. The trio which appeared for

the first time consisted of Katherine Miller, Nora Reber, and Carrie Dennis. They sang a selection entitled "The Dance of the Fairies." The next number was a recitation by Carrie Dennis. It was short but well recited. I. J. Kreider gave a discussion on the subject, "Beauties in Nature." It was well composed and full of very good thoughts. The instrumental solo was played by Carrie Dennis. The last feature of the program was a talk on "Superstitions" given by Walter F. Eshleman. It was interesting and humorous.

K. L. S. Notes.

On April 24, the Keystone Literary Society again met in literary session. Ruth Landis, the newly elected president, gave her inaugural address. We hope that, as a result of her speech, many more may join the society and join in sharing its benefits. An instrumental solo was given by Bertha Perry. Arthur Miller then gave a declamation entitled "The Memory of the Just." George Capetanos being asked for an impromptu speech surprised as well as amused the society by giving it in his native tongue which is Greek, and it was indeed Greek to the society. A beautiful song entitled "He is Risen" was sung by Jacob Gingrich. Ephraim Meyer read "The Ambitious Youth." A ladies' quartette then sang "Brave Heart Sleep On." The program closed by the reading of the Literary Echo by the editor A. M. Falkenstein.

The program on Friday, May 1, opened with a vocal solo by Ephraim Meyer. It was entitled "Fiddle and I." Harry Moyer then gave in a forceful way an oration entitled "Sic Semper Tyrannis." A declamation entitled

"National Honor" was given by Paul Engle. The sight reading class then sang a song, after which the question Resolved, That prose has a greater influence on civilization than poetry, was debated. The affirmative speakers were Anna Brubaker and Ira Herr; the negative Ruth Landis and Robert Ziegler. Much interest was manifested in the speeches. Elam Zug then sang "Oh for a Day in Spring." We hope to hear from him soon again. The Literary Echo by Mack Falkenstein was then read and apparently enjoyed by all.

Athletics

Tennis is reaching its height. Those students who are very closely attached to each other by the bonds of affection are especially taking advantage of the tennis courts. All take a great delight in this game, Why? Because it develops one's thinking powers and judgment. At the same time it makes one more accurate, agile, and helps to develop a strong physical body.

On the other hand, we are made to ask why not more of our students become interested in base ball. The trustees of the College have given us permission to play this game by teams from our student body, and why should we not avail ourselves of this opportunity? We are not receiving the full benefit of our school days, if we do not affiliate ourselves with the base ball association. We do not realize that we are seeing some good games played free of cost, while at other Colleges admission is charged. Remember students, we are pleading for better support and greater interest in this kind of sport. Base ball also

has its value, just as well as tennis. Why not then take advantage of it and become a broader minded and a well-proportioned man?

On May 1 a very interesting game was played between the Herrites and the Hersheyites. Only a few errors were credited to each infield, because our base ball diamond has lately received a finishing touch. The following was the line-up and score:

Hersheyites.	Herrites
Rose, 2b.	Engle, 3b
Sheetz, ss.	Musselman, p, ss.

Reber, A. L., 1b	Herr,ss.,p
Kreider, 3b.	Geyer, c.
Hershey, p	Zug, 1b.
Falkenstein, c.	Reber, J. D., 2b.
Royer, lf.	Hess, rf.
Wise, rf.	Becker, lf.
Herrites	0 0 0 0 2 3 2-7
Hersheyites	2 0 1 0 5 0 x-8

Runs scored: Rose 1, Sheetz 1, Reber, A. L. 2, Hershey 2, Falkenstein 1, Royer 1, Engle 1, Herr 2, Geyer 1, Zug 2, Reber J. D. 1

Two base hits—Herr 2. Engle, A. L. Reber.



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In the last issue we stated that Amos Geib, '09, was soon to assume his duties as pastor of the Brooklyn church. We wish to correct this error. Eld. J. Kurtz Miller, who has been pastor for the past fourteen years is still the present pastor and elder in charge. However, Eld. Miller is giving Mr. Geib the opportunity to get valuable experience in church work in general, along with his studies at Columbia University.

Miss Irene Sheetz, '13, was married to Harry Shank of Quarryville, Pa. Mr. Shank also was a student here several years ago.

Holmes Falkenstein, '10, filled a vacancy in a western Pennsylvania high school for several weeks. Mr. Falkenstein also called at the College several days ago.

Merton Crouthamel, '11, is finishing an unexpired term, as teacher in a graded school. He will finish the A. B. course this spring at Juniata College.

Ray Gruber, '10, was lately married to Miss Violet Shank of Reading, Pa. He now lives near Bachmansville, Pa., where he has been teaching since his graduation.



Exchanges

The Narrator—A strong literary department. Every article is well worth while reading. Especially the articles on "American Supremacy in Athletics" and "A Nation's Curse." The class of 1914 may be proud with their last issue.

In the Hebron Star, the proceedings of the school are brought out very nicely. Let everybody read the article, "Students Should Spend More Time Reading in the Library."

The Tech Tatler is a versatile paper. We think, however, that the best, and practically all, magazines use the two column page.

High School Impressions—One of the best high school papers on our exchange table. Editorials are very good. Perhaps one or more additional themes or stories would improve your fine paper.

The Clipper writes, "There is a decided improvement in your literary department this month. Get some jokes and clever sayings and make your paper more spicy."

We gratefully acknowledge the following April issues: The Villa Marian, M. H. Aerolith, The Owl, The Amulet, The Blue and White, Linden Hall Echo, The Red and Black, The Ursin-

us Weekly, The Purple and Gold, The College Rays, The Blue and White, High School News, The Palmerian, The Collegian, The Dickinsonian, Goshen College Record, Delaware College Review, Juniata Echo, The Lafayette, The Daleville Leader, The Philomathean Monthly, The Sunburian High, Bethany Bible School Bulletin, The Carlisle Arrow, The Pattersonian, The Dynamo, The Optimist, The Hall Boy, The High School Herald, The Friendship Banner, The Berean Worker, The Yucca, Evangelical Visitor, The Pharetra, and The Gettysburgian.

Through the Looking-glass in April. The Mirror: "Our College Times—A very well arranged paper. The print is excellent, but the pleasure in reading your paper is not alone for the print, but for the good material printed."

The Norman School Herald, "One of the strong features of a school periodicals is its literary department. In this Our College Times is excellent with its short stories, book reviews, and original essays. The paper presenting a comparative study of Egyptian and Greek Culture, in the February number, is especially stimulating and indicative of careful research on the part of the writer."

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Our College Times

VOL. XI

ELIZABETHTOWN, PA., JULY, 1914

No 10

Higher Ground

Anna Cassel

There are times in our lives which we remember as mountain top experiences. They may be times when great truths have dawned upon us, or when we have been in the presence of good people, from whom we have received great inspiration, or perhaps we may have been, as it were, face to face with our Maker and permitted to have an insight into some spiritual mystery. Such experiences do not come often in one's life, but to each comes the opportunity to rise to higher ground.

When we live to the best of our ability, we live on higher ground. People who live on the mountains have longer days than those who live in the valleys. It is because the sun shines first and last on the mountain top. So, in our lives the shadows are in the valley where we often waste our time and talent with the trifling and vexatious things of the world, when we should rise above those things to where the sunshine is brighter and lasts longer. Those who make the most of their lives, be their days many or few, will live long in the memories of their friends. In order to make the most of life, we should be harmoniously developed; that is, intellectually, socially, and spiritually.

From infancy in every normal child there is an innate longing for truth. This desire should never be crushed but rather fostered and stimulated. We need a many sided intellectual development for our own best interests and for the good that we may be able to do to others. Many do not have an opportunity to receive a higher education, sometimes not even a public school education. Such people are indeed unfortunate, but there is no reason why their education and intellectual development should cease when they are obliged to leave school. In our day and age when good literature can be had at so little cost, all may have the privilege of improving their minds and keep abreast with truth.

The Golden Ages of Greece and Rome were the times when intellectual development was at its height. When ambition along intellectual lines waned, the downfall of the nation began. It is the nation which pays much attention to the education of its youth that is reckoned among the great nations of the world. Every one of us has a part in making the nation. The way we use our advantages for self-development will have its influence indirectly upon the nation and

directly upon us. We should never be satisfied with our attainments but our aim should ever be, "Onward and Upward," to higher ground.

We are by nature social beings. We long for the companionship of others, but too often we depend on others for our happiness. To enjoy life fully and to live so that our lives may tell for good we need social development. We must study human nature and the needs of mankind so that we may be able to be of service in times of need. There are some people who have no friends, no pleasures, nothing to make them happy and life looks very dark to them. They depend on others for their pleasure and happiness. True happiness comes from within and cannot be given to another. "Our own felicity we make or find" and the secret of living a happy life is in serving others.

The world needs more optimists; more people with a sunny disposition to drive away the shadows and the gloom from the lives of our fellowmen. Many are more hungry for love than for bread, and it costs so little to speak a loving word, or do a loving deed, or scatter a little sunshine. When we strive to keep the welfare and happiness of others uppermost in our minds, we begin to get a vision of the mission of our lives and are living on higher ground.

In order to get the best out of life and be able to do the most good, another side of our nature must be developed. This is the spiritual side which is without doubt the most important. To be spiritually developed we must let the Holy Spirit come into our

lives. This is God's work, but man has his part to do.

There is in every living soul a longing after God. The feeling is not always recognized but in every human being there is an instinct to worship a Supreme or Higher Being. Many in dark heathen lands go through life with an aching void in their hearts for something that is higher and better than they have known, and we with our higher civilization and enlightenment often cast aside the privileges of acquiring the best in life. We must first know how God's will is revealed in his Word and then carry it out as directed by the Holy Spirit. We must have Jesus Christ for our pattern in all things. From Him we learn spiritual development in all the Christian graces. He must be our Savior, who redeems us from our sins, He must be our advocate with the Father, who keeps us saved, and our Lord and King, who rules our lives. When we thus yield our lives to him and consecrate our talents to his service we will know his will implicitly in all the small things as well as the great things which confront us and then only can we walk on higher ground.

We should strive to do well each day the tasks that come before us, using to the greatest advantage the time and talent that is ours, we should aim to make the world a little brighter for our having lived in it; and by following the teaching of the Savior be the light and salt of the earth and then we shall not have lived in vain. Let us press on in the upward way until we reach the higher ground in the realms above.

Science and Civilization

J. D. Reber.

Science is the vanguard of civilization. Man rose no faster from his primitive state than he knew how to use artificial means to aid him. Thus man passed through the hunting, fishing, pastoral, agricultural, industrial stages into the commercial stage as he acquired the physical means to do so. Many of these means were probably accidental discoveries. Every discovery gave to man a new idea. The accumulation of new ideas caused more intense mind activity and in time he acquired the ability of original thinking which has not ceased. Ever since man has acquired the ability of original thinking, inventions have not ceased to multiply, and as before, every new invention or idea has stimulated another.

Consequently, when man felt his interdependence on man he began to barter with his fellow man. A ship was needed then. A flat bottom ship was made and he could sail along the coast. The invention of the compass put more confidence and daring into the sailor. The flat bottom boat sufficed no longer for deep sea sailing, hence a new type of ship was essential for further progress. The science of ship-building improved this type by building a ship with a keel.

The civilized world then had a ship in many ways modern. Due to the increased confidence in sailing, sea men wandered far out into the Mediterranean and finally through the Strait of Gibraltar, around the Cape of Good

Hope to India. This revolutionized all commercial Europe. The Mediterranean sea ports now lost their prominence as trade centers, and the center of trade shifted to the western coast of Europe. This did away with the caravan routes between the East and the West. Trade was reduced so much that the nautical property of nearly all the cities fell fifty per cent. These results can be traced back to the invention of the compass. It is thus seen that while science is a benefactor it is also a malefactor as well.

During the middle ages civilization relapsed into barbarism with a return, however, to nature, a movement which culminated in the French Revolution for Independence. Science was coming to the front all this time, influenced by Bacon and others, and was also causing many industrial revolutions.

The invention of the steam engine by James Watt, in 1763 was the direct cause of the great famine in Hindustan and an indirect cause of the American Civil War. Steam power introduced into England, favored by other circumstances, caused factories to be established there. England relied upon India for her raw products and thus took away all raw goods and left the Indian manufacturer to starve.

Steam power was an incentive to American agriculture, and especially conducive to ginning cotton and thus promulgating slave labor, and consequently the Civil War.

The physical sciences are the mother

of our social sciences. Through the influence of these sciences and their application, man was brought into closer relations. The compass and the sailing vessel brought men together from remote lands, and allowed them to exchange commodities and ideas. The discovery of steam power led to the concentration of industries and, consequently, men were massed together in towns and cities.

This new kind of environment and life led immediately to new social problems from which sprung our social, economic, and political sciences. It also led to Darwinism, and its probable misinterpretation, scepticism. Man has changed very little physically since the time of authentic history, but subjectively speaking, he is an entirely new creature. At the time of creation man was in God's own image bodily; mentally man was little better than a brute. Science opened the way, the gate of heaven, and now man is approximating God's ideal.

One of the latest contributions of great importance is the Bessemer process, a process of converting iron ore into steel in one smelting process. This process made at once cheaper and more durable steel. Under the old process steel sold as high as one hundred and twenty dollars per ton. Steam boilers of steel carry a pressure of more than two hundred and fifty pounds to each square inch of surface, about four times as great as in the iron boilers used formerly. Locomotives weighing from 100 to 350 tons are now used instead of the 30 ton locomotive. Thus, tonnage, mileage, and speed have been increased greatly in comparatively short time. Owing to these

improvements the farmer of Minnesota, the planter of Louisiana, and the miner of Colorado, and the factory operator of Massachusetts, have each the same comforts of living that are application, man was brought into closer relations at scarcely more than half the cost of fifty years ago.

Cheaper steel has been substituted for wood as a building material. All modern buildings over six stories high are built with a steel frame. A steel framed building of twenty-five stories has greater stability than a brick or stone building of six stories. Such a structure as the Flatiron Building in New York would have been impossible without cheap steel.

Ocean liners, also are built from ten to twelve times the size of former liners. The time for crossing the Atlantic has been reduced since the time of Columbus from three months to six or seven days.

Such great changes in our commercial system, requires the constant enactment of new laws and thus science is slowly changing our government and shapes to a great extent its destiny. Not only does an invention or discovery change the economic conditions of the nation in which it originated but all the civilized nations of the globe.

Years ago the problem in the commercial world was: how to utilize the raw products. Now the question is slowly growing upon us: how to get the raw products, both for direct consumption and for manufacture. This has given rise to a large number of agricultural schools, and the development of agricultural science.

A notable step of progress along this line was made some years ago in Ger-

many when it was discovered that sugar could be made from the sugar beet. This gave rise to a great industry in Germany. Before that time, Germany imported all her sugar from the West Indies. This was the chief money crop of these islands. When Germany began to produce her own sugar she ceased to import cane sugar

and even supplied a part of Western Europe. The market for cane sugar decreased suddenly and the sugar growers could no longer pay their taxes to Spain. Spain insisted on her usual income and a rebellion resulted, and by the intervention of the United States we had the Spanish-American War. Here again science blessed one people and caused another to suffer.

What Poets See in Nature

I. J. Kreider.

In this discussion we shall not only consider what we may see in nature but also what men of the past have seen. By such a course I hope we may be better enabled to see more of the hidden powers in nature. The best authorities whom we shall consider are some of our poets.

In looking over the early pages of our literature we find different forces at work, which inspired our early writers to give expression to their thoughts in prose and poetry. In the Anglo-Norman period we find heroism as the underlying stimulus. And coming down through the age of Chaucer, we notice the growing intense interest in the political and social movements and the growing discontent between luxury and poverty, between the idle wealthy class and the overtaxed peasants. Proceeding to the Elizabethan age we have religious tolerance and strife together with social contentment and great enthusiasm along the line of discovery. Literature also in this age turned instinctively. Then we come to

the greatest moral and political reform which ever swept over a nation in the short space of half a century, known as Puritanism. In this age comes Milton who, besides many other poems, wrote what may rightly be classed as the earliest great nature poems. They are his twin poems, "L'Allegro" and "Il Penseroso." Both of these contain beautiful descriptive passages on Nature. In the former of these poems, the air is sweet; birds are singing; manifold sights, sounds, and fragrances fill the senses; and to this appeal of nature the soul of man responds by being happy, seeing in every flower and hearing in every harmony some exquisite symbol of human life. In "Il Penseroso" we have a quiet thoughtfulness which sounds the depths of human emotion in the presence of nature.

It is this kind of poetry, however, that appealed mostly to the people at large and was not artificial enough for the courtly type. Therefore, this period led from the Puritan Age

to the Classical Age. This age is represented by men like Pope and Dryden who were dissatisfied with the spirit of romanticism and, therefore, wrote literature according to rules handed to them by the French. Their literature is noted for its polish and wit but is artificial throughout; it lacks fine feeling; it looks upon life critically. Writers strove to repress all emotions and enthusiasm. In a word everything had to be written according to some fixed rule which was almost similar to the laws of the Medes and Persians.

But as Tennyson writes:
 "The old order changeth, yieldin place
 to new;
 And God fulfills Himself in many
 ways,
 Lest one good custom should corrupt
 the world."

So God, who is the creator of all nature, opened the senses of his people that they might perceive the wondrous powers hidden in nature. As a result poets soon became tired of the dry and artificial poetry of the classicists and thus turned away from court life, from club rooms, from drawing rooms, from the social and political life of London and gave nature a chance to create in them a more romantic spirit. That is, they turned away from the bondage of rule and custom and turned to nature and to plain humanity for their material. In this romantic movement where the powers underlying all nature were directing the poets, we have almost all the poetry marked with human sympathy, and the imagination was left to play its part truly realizing that the dreamer lives forever, but the toiler dies in a day.

It is furthermore characterized in that it is not given to the intellect or to

science to unlock the treasures of the human heart but rather to the touch of sympathetic nature; and things that are hidden from the wise and prudent are revealed to babes. Pope for instance had no appreciable humanity; Addison delighted in polite society, but had no message for plain people. May I ask at this moment how many of the English classicists had a message for plain people? Abraham Lincoln says: "God must have loved the plain people or else he would not have made so many of them." Just as soon, however, as the poets began to write as God through nature and plain humanity revealed beauty to them, they brought about a great revival. They sympathized with the poor and they stooped low enough to hear the cry against oppression. This sympathy and this cry grew stronger and stronger until it culminated in Robert Burns who, more than any other writer in any language, is the poet of the unlettered human heart.

These are but a few characteristics of the writers who deemed it wise to express their thoughts as nature and simplicity prompted. Let us consider a few of these poets. Thomas Gray, in the first place took nature as a background for painting human emotions and expressing human sympathy. While reading his poetry one feels as though he were in a somber atmosphere. May we notice a stanza from a poem full of gentle melancholy, and one that even excels "L'Allegro" with its beauty and suggestiveness.

"The curfew tolls the knell of parting
 and to me."

The lowing herd winds slowly o'er
 the lea;

The plowman homeward plods his weary way,
And leaves the world to darkness and to me.

We shall now make a comparison between Addison, a classicist, and Gray, a romanticist. Both men at different times traveled across the continent: both crossed the Alps. Addison crossed on a lovely summer day and in his record of the impressions on his foreign travel he wrote: "A very troublesome journey—you cannot imagine how I am pleased with the sights of a plain." Gray crossed the Alps in the beginning of winter wrapped in muffs, hoods, and caps of beaver, fur boots and bearskins, but wrote ecstatically: "Not a precipice, not a torrent not a cliff but is pregnant with religion and poetry."

Goldsmith looked upon Nature as beautiful. He looked upon it from an optimistic viewpoint while Cowper looked upon the sensitive side of nature. In his later works he proves himself a worthy predecessor of Burns, whose poetic creed may be summed up in one of his own stanzas:

"Give me a spark of Nature's fire,
That's a' the learning I desire:
Then, though I trudge thro' dub an' mire
at plough or cart,
My Muse, though homely in attire,
May touch the heart."

Among his nature poems, "To a Mouse" and "To a Mountain Daisy," are the best, and suggest the poetical possibilities that daily pass unnoticed under our feet.

To Blake all nature was a vast spiritual symbolism in which he saw elves, fairies, devils, angels,—all looking at him in friendship or enmity through the eyes of flowers and stars.

This curious pantheistic conception was the very essence of Blake's life and in the face of discouragement and failure he went on singing cheerfully and working patiently.

In the writings of these poets just mentioned we notice a great liberalism in literature, the essence of which was that all literature must reflect all that is spontaneous and unaffected in nature and in man, and be free to follow its own fancy in its own way.

However, the climax of nature poetry was not reached until the close of the eighteenth century and the beginning of the nineteenth, during which period we have the greatest nature poets known: Wordsworth, Coleridge, Byron, Shelley and Keats.

In Coleridge we have a man of grief who made the world happy. He always had a cheering message full of beauty, hope, and inspiration. He did not permit his imagination to run wild as did Blake and others, but bridled it with thought and study as may be seen in "Kubla Khan," and "The Rime of the Ancient Mariner." The last is one of the world's masterpieces and his suggestions of the lonely sea have never been equalled.

In Wordsworth, literary independence led him to the heart of common things. Following his own instinct, he too

"Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

And so more than any other writer of all ages he fills the common life of nature and the souls of common men and women with glorious significance. Treasure

his name in your memory as the greatest nature poet that any age has produced. He is as sensitive as a barometer to every subtle change in the world about him. There is hardly a sight from a violet to a mountain or a sound from a bird note to the thunder of a cataract that is not reflected in some beautiful way in Wordsworth's poetry. He is true to nature. He gives you the bird, the flower, the wind, the tree, and the river just as they are, and lets them speak their own message.

Nothing is ugly or commonplace in his world. Even in his childhood Wordsworth regarded natural objects, the streams, the hills, the flowers, and the wind as his companions. He says that the best part of our life is shown to be the result of natural influences. According to his view, society and the crowded unnatural life of cities tends to weaken and pervert humanity. He also claims that a return to natural and simple living is the only remedy for human wretchedness. He sees nature transfused and illuminated by Spirit. We shall never understand the

emotions aroused by a flower or a sunset until we learn that nature appeals through the eye of man to his inner spirit.

Thus we see how some of the poets looked upon Nature. May we at this point notice what the teacher of all teachers saw in nature when he said, "Behold the lilies of the field" or in that expression, "If God so clothed the grass of the fields." Whose are these flowers or to whom does the grass belong? What do we see when we look at nature in her various forms? Does our heart leap up when we behold a rainbow in the sky? Can we feel some personal living Spirit meeting and accompanying us as we walk through the woods and fields? Do the birds, the flowers, the winds, and the trees speak a message to us? Do we look upon things in nature as unsightly and commonplace? May we say with Horace Smith:

"Were I in churchless solitude remaining,

Far from the voices of teachers and divines,
My soul would find, in flowers of God's ordaining,
Priests, sermons, shrines."

Conservation of the Child

Ruth Landis

When we speak of conservation, whether it be of raw material or of precious human beings, it requires not the ability to put the seen above the unseen, but the ability to set the unseen above the seen. This question of the conservation of the child is the

crowning glory of our day, since our nation has become keenly alive to the necessity of conservation, not only of our natural resources but also of our childhood. Every generation calls for more intense conservation, and a better equipped race of human beings,

if we desire to maintain our standards in the face of constantly growing activities.

Then, too, there never was an age when we were better equipped to pay the enormous cost of the necessary conservation. There were times when people of the world faced what is known as a social deficit. There was not enough in the world to go around; there was not enough food to feed the great number of people. Then the plagues came as a blessing to the great upper class, for through the horrible plagues many thousands of the common people were wiped out, thus reducing the number of people greatly and thus lessening the drain upon the food supply. But our day, on the contrary, faces a social surplus. There is more than necessary to sustain life, more than enough to provide comfortably for all. And in addition to this we have awakened to the fact that much of the degeneracy is due to our not putting the unseen above the seen and not realizing the responsibility of protecting the children from the many snares set to entrap them. To-day we have the knowledge, that it is our duty to work for the conservation of our morals, our minds, and our human beings, especially our childhood, for the generations to come.

Never in all the ages have we been as conscious of our growing strength as we are to-day. The workman in the shop, the business man, in fact men and women in any profession

whatsoever, must be trained and schooled in their workmanship that they may be able to make their profession worth more and more as time goes on. Does this not tell us that the demand for still better service is and will be demanded of our childhood? Yes. No one can dispute the fact that as time moves on more will be rejuiced of our youth than ever before.

How necessary is it then that we take the proper attitude and bend all our energies to the preserving or conservation of the child, for on him rests a great responsibility. "The child of to-day is the child of to-morrow." It is our duty then as American people, living in so grand and peerless a nation, to conserve our childhood and make our men of to-morrow an honor to us and to our country as well. We are under obligations to take away from them the snares of our licensed liquor traffic, to wipe out the awful white slave traffic and other immoralities which are so detrimental to our childhood.

May we give the child a chance to go through life without being a slave to these vices. The only way to do this is to remove these evils and by so doing preserve the purity and loveliness of our childhood. We have the means, the intellect, and the power to make the man of to-morrow what we wish him to be. Then, why shall we not do it?

A Letter from India to the Readers of Our College Times

Kathryn Ziegler, Auburn Villa, Panchgani, India.

May 8, 1914.

For a few days past I felt as it I wanted to talk to my friends scattered far and wide.

Besides other messages I receive from the home land, I receive one big letter (Our College Times) once a month. I find only one fault with it and that is, I get to the end too soon. To read about those I learned to know in days gone by, is like renewing acquaintances.

You will notice a new address at the head of my letter. I came here on the seventh of April for a few months' vacation. Even the most healthy feel the need of a change after some years of service in this land. At present at Ankleshwar, my home, the heat is intense. The thermometer registers 110, and some days more.

Panchgani is a beautiful place, four thousand feet above sea level, about two hundred and fifty miles from Bombay. Twenty-nine miles of the journey was made by a conveyance.

We arrived at our cottage (Auburn Villa) at one o'clock. Mr. and Mrs. Blough and I occupy the cottage. We are quite comfortable since the fleas and the bugs have taken their departure.

There are between fifty and seventy-five cottages here, three High Schools and a Convent, one Girls' School, two Boys' Schools, and one for Parsees.

A number of Missionaries' children are here at school.

Every body is working hard here to make all the money they can. Everything is brought to your door. The cloth merchant picks up what he can carry and comes. The tailor brings goods prepared to take an order. The shoemaker brings the different kinds of leather and wants an order. He comes real often to see if you need new shoes. The venders of vegetables fill their baskets, and last but not least, and best of all and the most welcome here, is the strawberry man. He is the first one to appear every morning and he always finds sale. Berries are delicious and cheap. For ten or twelve cents we get all we want for us three.

The vegetables and berries are raised nine miles from here and are all carried by men and women.

I would say here that eleven miles from here at a point five hundred feet higher than this, is where Miss B. Mary Royer is at present. The Marathi language school she is attending, went to this place for a few months. We spent a day with them, and they also came to see us. Miss Royer is well and very happy and enjoys the language study. What a joy to have her in India!

I consider this vacation here as a great privilege and hope to gain more strength so I can do better service for the Master.

I hope to return to my station where my work is and where my heart is, the second week in June,—about the time of Commencement. How I long to be at my College home once more!

My prayers and my interests are with each one whether at school or out in the different callings in life. I wish

each one, all that is good and true and noble.

The Lord help us ever to remember the spiritual and devoted teachers who instructed us. May their spirituality flow through us to others who are about us.

Resolutions of Sympathy.

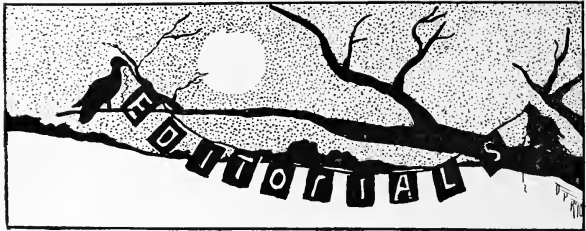
Whereas, God in his all-wise providence has called Frank L. Reber, brother of our President Dr. D. C. Reber, in the prime of life from his earthly career to continue his life in the eternal realms, be it.

Resolved, That we, the Faculty and the Students of Elizabethtown College do hereby express our deepest sympathies to Dr. D. C. Reber and the bereaved family, and that we commend them to the Lord who gave and who hath taken away, be it

Resolved, That a copy of these resolutions be sent to Dr. Reber, and the sorrowing family, and that a copy of the same be printed in each of the town papers.

J. G. Meyer,
J. S. Harley,
Mary Hershey,
Committee.

Similar resolutions were passed by the Alumni Association at their public meeting on Wednesday evening.



EDITORIAL BOARD

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The Last Word.

We have now completed another volume of Our College Times and are now about ready to lay down the editor's quill. This brings to us a mingled sense of pain and pleasure. For the work of Editor-in-Chief has been fraught with many cares and burdens as well as with many joys and delights. We have at all times tried to make Our College Times typical of the atmosphere of Elizabethtown College and to afford the readers of the

paper what might be of the greatest interest.

We desire to express our appreciation to the Associate Editors who have labored so faithfully in writing up notes for their respective departments. We feel that much of the credit received from various persons concerning the good news in the paper in the different departments belongs to these editors. And we would not be unmindful of the large number of students who furnished so many articles

for the Literary department. This department is what has given dignity to our paper among the other college magazines. We hope that in the coming years this phase of college journalism will not be neglected in Our College Times, as well as in other school papers.

Another feature in the success of Our College Times is the willingness of merchants and professional men to advertise in our columns. Were it not for this kindness, Our College Times could not be published. A large number of our students and alumni are subscribers to the paper and thus also aid the paper financially. We should like to see every alumnus a subscriber to the paper and an active worker in the interests of the school in his community. We also feel like commending our printer, Mr. I. A. Shiffer, for his prompt service and artistic work on Our College Times. One exchange says, "Our College Times is a delight to the eye."

Now a few words concerning the editor for next year. On account of other pressing duties we shall have to hand over the Editorship to another member of the faculty. The trustees of the College have decided that the paper shall be under the supervision of Professor Jacob S. Harley during the year 1914—1915. We feel that Professor Harley is well qualified for this position and we bespeak for him an enjoyable year in editing Our College Times. We hope his staff of associates will prove to be helpful in representing their departments with the best possible material.

During the past two years we have tried to set an idea before us of what a college paper ought to be, but we feel that we have not realized in every particular what we desired, and it is our hope that the paper during the coming year will continue to approach the ideal college publication. Our best wishes for success attend the new Editor-in-Chief and his staff.



SCHOOL NOTES

We are about to leave College Hill. What has this year meant to us? Have we made a success? Have we received good grades in our class work? If not, why not? We hope we can look back upon this year's work as a series of opportunities seized at the proper time and put to the best use. But if we have taken advantage only of the academic advantages, if we have done nothing but studied our lessons well, this year has been a failure. It is not only knowledge that we are striving after, but friends, ideals, and character. Fellow student has your standard of life been raised? Have you secured broader and clearer visions of life?

How then are you going to repay the school for what it has done for you? What are you going to do to show your Alma Mater that you appreciate her efforts? You can partly repay her by speaking a good word for Elizabethtown whenever you can. Live out the ideals you have attained here. Be pure, be honest, be noble, and you will show to the world that Elizabethtown College develops the

whole man.

The members of the Public Speaking class have been entertaining us lately in the Chapel. Each one had their selections well in hand and delivered them very credibly.

Professor: "Mr. Graham, what is the volume of a square?"

Mr. Graham: "The length times the width times the thickness."

On Friday, May 22, the botany class made their annual trip to Mt. Gretna. The trip proved interesting and enjoyable to all. Miss Esther Falkenstein had the misfortune to miss the train and accordingly arrived in time to return home.

Professor Harley, having given out his age approximately, was asked: "And how did you manage that you did not get married?"

"Well," he said, looking very wise, "I watched myself."

The Senior Social was a grand success. The Seniors had it well planned and so everything went off smoothly. Each person was given a slip of paper

with the name of a flower on it, much to the delight of some of those present. Among the prominent speakers of the evening were Misses Myer, Stauffer, Kline, Miller, Falkenstein, Landis, and Mr. Kreider.

Ascension Day was celebrated in various ways by the students. In the afternoon, Mr. Kreider headed a number of the boys on a "hike" to Cone-wago. Here they enjoyed a swim in the creek. This trip was to be a hike, but the strangest thing about it is, that some "hiked" back on the train. The ladies, headed by Miss Kline, did not attempt so long a journey but were satisfied in reaching Olweiler's woods. For further details inquire of Misses Kline or Shelly.

Mr. Kreider: "We will soon all be flying. You can get an airship for less than \$15.

Mr. Wise: "Yes, but it's not the airship that costs, it's the funeral."

The Art social on June 2 was enjoyed by all. We all appreciated the display of work done by the students. This is the first year of this department's work and we feel that it has been a wise addition to the school. It has thrived under the direction of Miss Landis and she deserves much credit for her efforts in working up this department. There is a great deal more pleasure to be derived from life if one is able to see the aesthetic side of life.

Mr. Zug: "Samuel Clemens wrote Mark Twain."

Professor Ober gave an address before the W. C. T. U. Institute, on Saturday evening, May 23. On Thursday evening, May 28 he gave a

Temperance address at Palmyra.

Professor Schlosser attended a love-feast at Price's in Franklin county on Saturday, June 6. On the morning of June 7 he preached a sermon in Waynesboro.



COMMENCEMENT WEEK

The Science Program.

The first number on the Commencement Calendar this year was the public program rendered by the department of Physical Science. Many interesting and practical experiments were performed by the students. The experiments were shown with an aim to interest the public school teacher in showing to the boys and girls all about the wonders of the fairyland of science, as well as to show the fundamental principles of science in some of the ordinary phenomena observed in our everyday life.

Baccalaureate Sermon.

On Sunday evening, June 7, the annual sermon to the graduating class was preached in the College Chapel by Elder S. H. Hertzler of Elizabethtown. The sermon was preceded by an instructive Christian Workers' Meeting and an inspiring song service.

The graduating class marched into the College Chapel at half-past seven. The service was opened by Eld. D. C. Reber, president of the College, with the reading of the twenty-third Psalm and the offering of a fervent prayer.

Elder Hertzler selected as a text: "Be sober; be vigilant." He brought out many rich truths on soberness and vigilance. A few of the aphorisms

gleaned from his sermon follow:

"Every Christian ought to be sober. Too many people pass judgment without investigating. Do not lose your head. It is hard to keep your head when the provocation comes. It is a splendid thing to have the right kind of a temper. Too many act on the first impulse. Do not depend on your feelings but on your judgment. It is possible to control your temper. It may be controlled by becoming a child of God. It pays under all circumstances to keep cool. Young men should suggest and not dictate. We should always do the right thing whether we receive the credit or not. By our own wills we can get comparative control of our tempers. By our own wills and the grace of God, we can get absolute control."

Music Program.

On Monday evening, June 8, the music department of Elizabethtown College rendered an excellent program partly in-doors and partly out-doors. The program was begun on the campus in front of Alpha Hall and several numbers had been rendered when a thunder storm put an end to the program out-doors. The audience repaired at once to Music Hall where the remainder of the program was rendered. The performers acquitted themselves well and Mr. Hershey deserves special mention for the solo "The Tempest." The music department deserves credit for the high grade program rendered in spite of the confusion of the evening. An appreciative audience listened to the program of twenty numbers.

Commercial Program.

The graduating exercises of the Commercial Department were well attended and an excellent program was given. There were eight graduates in this department of the school. Of all the good numbers on the program, the essay on "Appetite" by Linda Huber, and the oration by Owen Hershey deserved special mention. The room was artistically decorated with honeysuckles and class pennants. The music for the evening was rendered in an acceptable manner.

Class Day.

The class of 1914 rendered a good class day program, on Wednesday afternoon, June 10. The following program was rendered:

President's address.

Music.

Class History—Edna Brubaker.

Declamation—Robert Becker.

Class Prophecy—Henry B. Brandt.

Optimist—Stella Risser.

Pessimist—Frank Wise.

Class Poem—Bessie Horst.

Class Will—Sara Replogle.

Class Song.

Alumni Public Meeting.

On Wednesday evening, June 10 was rendered one of the best public programs ever given by the Alumni Association. Miss Florence Miller of Ephrata, Pa., gave an interesting recitation; Mrs. W. E. Glasmire presented statistics of the Alumni of Elizabethtown College that gave us a new impression of the Alumni of our school. Mr. E. G. Diehm then favored the audience with an inspiring oration on "The World State." His

speech was an urgent appeal for international peace. Mr. A. G. Hottenstein of Dubois, Pa., gave the address on this occasion, on the subject of "Ideals." Mr. Hottenstein forcefully presented the need of striving after high ideals.

We feel that everybody was well repaid for attending this program.

Commencement Day.

The Commencement exercises at the College marking the close of the school year 1913-14, were held in the Chapel on Thursday morning, June 11, at 9 a. m.

The following program was rendered:

- Prayer, W. H. Holsinger.
 - Anthem—Cast Thy Burden on the Lord, Gabriel.
 - Oration — Universal Compensation, Edna Brubaker.
 - Oration—Desecration of the Sabbath, Lilian Becker.
 - Girls' Glee Club—Cradle Song, Norris; Absent, Metcalf-Lynes.
 - Oration—Work and Efficiency, John Kuhns.
 - Boys' Glee Club—Selected.
 - Oration—Stars of the First Magnitude, Sara Replogle.
 - Oration—The Social Crisis, J. D. Reber
 - Chorus—Hallelujah, Peace.
 - Presentation of Diplomas, D. C. Reber, Pd. D.
- This ended the work of the year. School will open again on September 7, 1914. A summer school will be held for six weeks this summer. For further information apply to Dr. D. C. Reber.

K. L. S. Notes.

The Keystone Literary Society rendered a Literary program on May 15, the first feature of which was a Quartette entitled "Cover Them Over." An interesting talk was then given by Professor Harley. We should like to hear him soon again. Ryntha Shelly then recited "In the Defense of the Christian Sunday," after which Lila Shimp gave a vocal solo. Arthur Burkhardt then gave a humorous soliloquy entitled "Sam's Letter." A beautiful selection entitled, "What do we Plant When we Plant a Tree?" was recited by Roberta Freymeyer. Sara Olweiler then sang a solo after which Arthur Miller gave a declamation entitled "True Success." The Literary Echo was then read by George Capetanios.

The program of May 22 was a program on "Birds." The first feature was an essay telling of the "Peculiar Habits of Birds," by Grace Moyer. "The Raven" was then recited in a very pleasing manner by Owen Hershey. Lila Shimp then gave an instrumental solo entitled "The Birds and the Brook." The question, Resolved, That flowers add more to our happiness than birds, was discussed affirmatively by Paul Hess and Mary Hershey; negatively, by Ephraim Hertzler and Mabel Weaver. The discussions were very interesting. A quartette then sang "Last Night the Nightingale Woke Me."

The last program of the year was given on May 29. It was opened with a piano solo by Paul Engle. Ryntha Shelly then read an essay on "Push." Reuben Ziegler gave a declamation after which the society sang "America." The question, Resolved, That

the United States should declare war against Mexico was discussed. The affirmative speakers were: Ella Heistand and John Graham; the negative, Sara Shisler and Clarence Musselman. The debate was very interesting and instructive. A beautiful poem entitled "Roses" was recited by Sara Olweiler. Bertha Perry then sang a solo which was greatly appreciated. After this the Literary Echo was read by the editor, George Capetanius.

The officers for next year have been the Literary Echo was read by the editor, George Capetanius.

Books Added to the Library for the Year 1913-'14.

Senior class of 1913—6 volumes of history.

State Librarian—25 volumes.

W. W. Greist—14 volumes.

Congressional Librarian—43 volumes.

Senior class of 1914—16 volumes Outlook bound.

George C. Neff—4 volumes of fiction.

Mrs. W.E. Glassmire—5 volumes of music.

Macmillan Co.—5 volumes.

B. F. Waltz—6 volumes

J. S. Lineaweaver—3 volumes literature.

H. H. Nye—3 volumes history..

Book room—17 volumes.

I. N. S. Will—21 volumes on S. S. lessons.

Miscellaneous—11 volumes.

Library Fund—90 volumes literature, history, music, education, etc.

Magazines bound—25 volumes.

Educational Review—9 volumes.

Missionary Review of the World—1 volume.

Popular Science Monthly—3 volumes.

Atlantic Monthly—2 volumes.

Review of Reviews—2 volumes.

Record of Christian Work—2 volumes.

Gospel Messenger—6 volumes.

Total for the year, 291 volumes.

Homerian News.

The last and best program of the year was rendered June 5.

Throughout the year we were censured for having rather dry programs. This one, however, changed from the usual philosophical air to considerable humor.

The first feature of the program was a vocal trio, sung by Katherine Miller, Carrie Dennis and Nora Reber. Laura Landis recited in a pleasing manner a recitation entitled "Hepzibah's Poetry." The next number was a new feature and proved quite a success. Nora Reber and Lilian Falkenstein gave a colloquy. They related quite a number of incidents pertaining to the past history of Elizabethtown College. The extempore speech was given by Professor R. W. Schlosser. He spoke on the subject "What would you do if you had nothing to do?" The instrumental solo was played by Mary E. Miller. The concluding feature was the Speaker's address.

School Teachers

The following of our students have received schools for the coming winter:

Ella Heistand, Helen Springer, Mabel Weaver, Ada Douty, Sara Shisler, Stauffer Heistand, Calvin Sheetz,

Reuben Ziegler, David Markey., Laban Wenger, Ezra Wenger, Elizabeth R. Miller, Harry D. Moyer, Abba Baugher, Robert Ziegler, Garfield Shearer, Elizabeth Engle, Martha Mathiot, Dora Good, Anna Brubaker, Edna Brubaker, Lilian Becker.

Becker 2, Hertzler 2. Two-base hits—Herr, Reber³, Meyer, Bard.

On Thursday afternoon, June 11, the Alumni and the College played an interesting game, even though the score was high.

The following is the line-up and results:

Athletics.

Since the last issue of our college paper, there has been a decided change in baseball. Tennis has been slightly neglected, as a whole, and a great deal of interest and enthusiasm has been added to baseball interests.

On May 4, there was a game played in which A. L. Reber featured by his pitching and batting. He had three two-base hits, brought in six runs and scored five runs himself. The following is the line-up and score of the two teams:

COLLEGE

R. H. O. A. E.

Engle, 1b.	2	2	11	0	0
Brandt, 3b.	2	0	3	4	1
Geyer, c. f.	5	3	6	0	1
Bard, 2b.	4	3	5	1	1
Musselman, p., cf.	2	0	0	0	1
Hershey, cf., p.	0	1	2	4	1
Wise, lf.	3	1	0	0	0
Royer, rf.	2	1	0	0	0
Kreider, ss.	1	2	0	1	2

Total 21 13 22 10 9

Rose, 2b.	1	3	1	1	0
Reber, cf., rf.	0	1	1	0	0
Herr, Ira, ss., c.	4	2	3	1	2
Groff, 3b.	3	3	2	1	1
Neff, c., ss.	2	0	5	2	1
Falkenstein, 1b.	3	1	9	0	1
Foreman, rf., cf.	3	1	2	0	1
Herr, J. Z., lf., p.	3	0	1	4	0
Smith, p., lf.	3	2	2	1	2
Schlosser, cf.	0	1	1	0	0

Total 22 14 27 10 8

College 4 0 2 1 1 9 2 1 1—21
 Alumni 6 5 3 1 0 1 0 5 1—22

Home Runs—Geyer, Groff.

Musselmanites	Reberites
Engle, 3b.	Sheetz, 2b.
Reber, p.	Musselman, p., c.
Rose, 2b.	Herr, c., p.
Meyer, ss.	Royer, cf.
Bard, c.	Kreider, 3b.
Falkenstein, 1b.	McLaughlin, 1b.
Miller, cf.	Wise, rf.
Becker, rf.	Ulrich, ss.
Hertzler, lf.	Zug, lf.
Musselmanites ...	1 0 2 1 1 2 1— 8
Reberites	3 3 3 3 0 1 2—15

Runs scored: Sheetz 1, Musselman 2 Herr 1, Royer 1, McLaughlin 1, Wise 1, Ulrich 1, Engle 4, Reber 5, Bard 2,



ALUMNI

The alumni held its annual luncheon on the evening of June 10. A splendid menu was served and the executive committee deserves to be congratulated. Immediately after the luncheon a short business session was held, during which many matters of minor importance were discussed. The association decided to give fifty dollars out of its general treasury towards the alumni endowment fund.

At present there is sufficient money in this fund to help several students through school for the coming year. No application for pecuniary aid has yet been made to the committee in charge of the fund. They will be very glad if you can put them in communication with someone who is interested in such a project.

The following officers were elected for the coming year:

President—Jacob Z. Herr.

First Vice Pres.—W. F. Eshelman.

Second Vice Pres.—C. J. Rose.

Recording Secretary—Linda Huber.

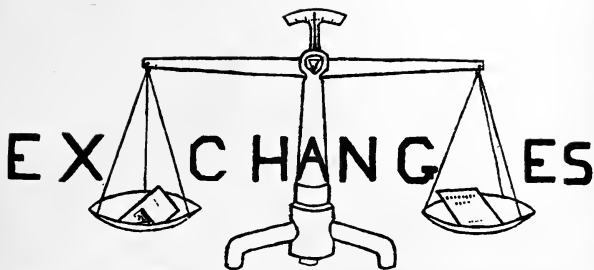
Corresponding Sec.—Ruth Landis.

Treasurer—A. L. Reber.

Executive Committee: C. M. Neff, C. J. Rose, Gertrude Miller.

The public program which followed the business session was entertaining and instructive. The order of exercises was as follows:

Music	Chorus.
Prayer,	B. F. Waltz, '10.
Address of Welcome—James Breittigan, '05.	
Recitation—Florence Miller, '10.	
Music	Ladies' Quartet.
Alumni Statistics—Mrs. W. E. Glas-mire, '07.	
Oration	E. G. Diehm, '10.
Music	Ladies' Quartet.
Address	A. G. Hottenstein, '08.
Music	Chorus.



And what is so rare as a day in June?

Then, if ever, come perfect days;
Then, Heaven tries the earth if it be in
tune,

And over it softly her warm ear lays;
Whether we look, or whether we listen
We hear life murmur, or see it
glisten.

We gratefully acknowledge the following May issues: Oak Leaves, The Tech Tatler, The Spice, High School Impressions, Linden Hall Echo, The Palmerian, Daleville Leader, The Purple and Gold, The Mirror, Hebron Star, The Carlisle Arrow, The Sunburian High, The Collegian, The Susquehanna, College Rays, The Dynamo, The Ursinus Weekly, The Lafayette.

We look back to the collegiate year of 1913—1914 with many fond recollections, and feel that commencement week has come too soon. We feel as though we were stepping into a new boat as we launch out on the sea of life. Some May be able to stay almost

entirely on the surface, others may be moving through life with merely their heads projecting above the level. To whatever class each one may belong, let us remember that, unless we are willing to struggle continually, we soon will sink to the bottom.

Just a word to our exchanges. In looking over the different papers we find that practically all of them had a good beginning and gradually grew better. Who shall have the credit for all these changes? We hope that the exchange editors will agree when we say that some of the credit rightly belongs to each exchange editor. The editor of Our College Times Exchanges wishes to thank each editor for his criticisms. We took the bitter with the sweet and tried to profit thereby. We furthermore send our best wishes to all the various exchanges and hope to be able to have your school paper as one of our exchange numbers for the year 1914—15.

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